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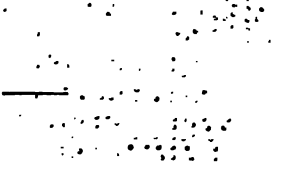
THE

MONTHLY MISCELLANY

OF

RELIGION AND LETTERS.

VOLUME II.



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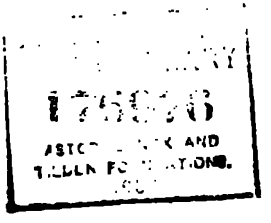

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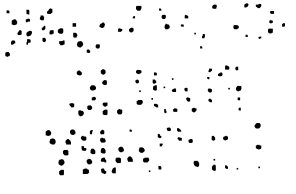

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THE

MONTHLY MISCELLANY.

VOL. II. JANUARY, 1840. No. 1.

EDITORIAL NOTICE.

THE late Editor having been compelled by his distance from Boston and his other engagements to relinquish the care of this work, I have agreed to take charge of it, not with a view to becoming myself a large contributor to its pages, but in consequence of such arrangements, as, while they will relieve me of labor, enable me to speak with confidence of its future character. It will be conducted on the same general principles that were expressed at its commencement, with some slight alterations in its plan which have been thought desirable. One or two sentences from the original Prospectus will exhibit the purpose which is still contemplated in its publication. "It will be the great object of the Miscellany, to furnish religious reading for the people; to discuss subjects of religion and morals, and of literature in its religious aspects, in a manner which shall meet the wants of intelligent and enquiring laymen. It is not designed to be a controversial work. Its exhibitions of truth and duty will indeed be founded on Unitarian views of Christianity, but it will be the object of this work, not so much to defend these opinions, as to treat them in their practical bearings, and to show their power to produce holiness of life."

Pains will be taken to make the Miscellany a depository of Religious Intelligence, particularly so much as belongs to the history of the Unitarian churches in this country and in Great Britain. I hope also, to give frequently, if not every month, a sermon from some one of our ministers, which will supply a want that has been felt by many per-

sons since the suspension of the "Liberal Preacher." Keeping in view the claims of the Bible, I shall be glad, if by any thing that may appear in this work the authority of Scripture shall be made more distinct, or its contents more intelligible, than I fear they now are. The Miscellany will be devoted to "Religion" rather than to "Letters," its immediate aim being to present in various ways the spiritual, practical, and missionary character of our religion. With the assistance which I am sure of receiving, I feel no doubt that it will be found an agreeable and useful publication. Something of the kind seems to me to be needed; something between the "Christian Examiner" and the "Christian Register," which co-operating with these periodicals, yet taking a somewhat different course from either of them, may bear a part in promoting the spiritual improvement of the people.

It is due to the Publishers to notice the efforts they have made to render this work worthy of support. Each number will in future contain 60 pages, instead of 48, making an increase of nearly 150 pages annually, while the price is the same as at first. The page has also been enlarged, both in length and breadth, so as to contain a greater quantity of matter without impairing the neatness of its appearance. A new volume is commenced with the present number for sake of convenience;* those who *have paid* for a year, will be considered as having paid for three months in advance, or one quarter of the subscription of the present year. It was impossible to issue this number on the 1st of January, as the change in the editorial arrangements was not effected till near the close of the year, and the number for February may also be delayed a few days; but afterwards the subscribers will not probably be disappointed in the time of publication.

E. S. G.

THE CLOSE OF THE YEAR.

Another year has just completed its circle of months. Such an event, forced upon our notice, if by nothing else, by the change it

* We have thought it best to consider this the commencement of the *second* volume, although the last three numbers had borne this designation. All the former numbers may be bound in one volume as the first of the series.

makes in the designation of the current year, is fruitful of suggestion to the considerate mind. It calls up both pleasant and painful recollections, stimulates inquiry into the use we have made of past time, and directs the glance of anxious curiosity along the future. Among the topics of thought which it suggests, the two most obvious are also the two most important—one drawn from the past, the other from the future. The insecurity of life is taught us on the one hand, while on the other we are reminded of the approach of death.

Each year furnishes new evidence of the instability of earthly plans and the uncertainty of life, and should therefore strengthen our conviction of these truths. Not a month nor a week passes by, which does not present examples of the frailty of human relations; not a week, which does not by the same means warn us against placing our reliance upon schemes originating or ending in human will. Man is both mortal and feeble—ignorant and dependent. The more bonds of connexion we form with our fellow-men, the more do we multiply on the one hand the chances of disappointment, as on the other the sources of enjoyment or success. To live a year, and not feel the sting of grief nor the chill of misfortune, is a rare exemption. Calamity travels over the earth, and has free entrance at all doors. Death has the world for his range, and goes hither and thither, and no one can turn him from his course. We live in the midst of change and decay; ourselves no less liable to change and decay than every thing around us. The household, that yesterday rejoiced in their common health, are now gathered within the chamber where one of their number is struggling to retain a mortal existence. They whose last greeting was with smiles, shall next salute each other with tears. Nothing is so brittle as life, and nothing so unstable as earthly condition. What changes will a year work, not in the appearance of an individual only, but in the aspect of a community! They who thought themselves rich a year, perhaps a week ago, can only say—Take what I have and leave me poor, but still a debtor. We know not what a year may bring forth of disaster or bereavement. And it is well we do not know. In wisdom and kindness have we been gifted with a power of vision that can survey only the present. But the experience of the oldest and of the youngest alike teaches, that change and sadness must enter into the composition of life through all its stages.

Seldom is this truth so impressively brought under our notice as within the year which has just been closed. Calamity has over-

whelmed families that thought themselves secure at its commencement. Distress has involved large portions of the community within its gloom. And recently what waste of human life! We shall manifest indifference to a solemn voice of Providence, if we do not religiously consider the sad events which have made the present month memorable in the annals of New England. Our coast has been strewed with wrecks, and human life been tossed and torn by the raging sea, as if it were a thing of no value. The circumstances which have in some instances attended this mournful loss of life, are suited to give a peculiar emphasis, both to the feeling of sadness with which it is regarded, and to the conviction that man, with all his skill and strength and confidence, is but a frail and feeble creature. Behold a ship which has ploughed its way safely across the breadth of the Atlantic, and brought its crew within sight of their home, seized by the furious tempest and thrown upon the very shore which they were so eager to reach, a victim for the waves to rend in pieces, while they who had so gallantly guided it through the pathless ocean perish in the darkness of midnight, with no voice to which they can listen but the cry of the storm, and no winding sheet before they sink into the deep but the thickening snow. Behold again a vessel struggling with the waves before it give up all of life that it contains, approached by bold and generous men who succeed in snatching one from his exposure, who on the moment of his rescue is torn from their grasp and devoured by the sea in the sight of his despairing, rejoicing, now heart-broken wife. Such events, thank God, are not common. But they are of annual occurrence, and this year they have come so nigh to us, that we must be both blind and deaf not to notice them. They repeat, in an unusual manner and a sadder strain, the truth which every instance of mortality proclaims. They remind us that God alone is everlasting and almighty, while man is weak and sure to be the prey of death. They teach us that hope should rest on something more solid than worldly calculation. They direct us to the thought of that eternal life which can never be taken from the believer, and those riches which can never perish. They compel our minds perplexed, and our hearts afflicted, by such disastrous ills, to rest on him whose command, "Peace, be still," tranquillized the angry waves, and whose influence can soothe the troubled bosom and revive the fainting spirit.

The conviction of the insecurity of life must be joined with another, which the passage of time cannot but force upon the mind,—that we are approaching the close of our earthly existence. Every year brings us nearer to the end of life. "It is appointed unto man once to die," and whether he die on land or sea, suddenly or after wasting disease, he must obey the universal law. We all must die, and die before many more years shall have passed,—for the longest life, what is it, but a space of few years?—and every year brings us nearer to death. "But after death, the judgment," to which also every year is bringing us nearer. This is the solemn fact which we ought to weigh—that we have travelled over a part of the distance which separated us from the retributions of eternity. We have less time than we had a year ago to make whatever preparation we need for another world. Be our death ever so far off, it is nearer to us by a whole year's extent. Methinks this should make us reflect. Suppose that life be not so insecure as all observation shows it to be—suppose that we are destined to live ten or twenty years longer; every year diminishes this period. By and bye, it will have been reduced to a single year, to less than a year. Time moves rapidly, the years follow one another in quick succession. Unless we give heed to their disappearance, before we think of it, the last will be here, and we must depart—to take our place with the congregation of the countless dead—aye, and with the assembled multitudes before the throne of God. To die is not to lie down in the grave and revive no more. If it were, we might live on regardless of the close of life with comparative propriety. But when we believe on the authority of a Divine Messenger, that death will only introduce us to farther consciousness, which will correspond in character to that which we have cherished here, indifference is folly, and perseverance in a course which we know will plunge us into wretchedness escapes the name of insanity only in consequence of the number of those by whose example it is sanctioned. Did we know that twenty years hence we should be turned out of our homes, stripped of all our possessions, and sent naked into the world to contend as we might with its evils, we should be busy in devising some plan by which we might lighten the misery of such a condition. We *do know* that not many years hence we shall be compelled to leave these bodies and all our outward goods, and be exposed with no protection but our characters to the judgment of an Infinite Tribunal; and shall we not care whether this protection

be such as shall avert the Divine displeasure, or whether we go before that Awful Presence with the ragged and defiled characters which so many wear on earth?

It is a fearful thing to live; it is a fearful thing to die; it is a fearful thing to be continually approaching death through life. There is one way in which we can turn the fearful into a subject of caml and happy contemplation. It is by constant thoughtfulness. We must be willing to look at that when remote from us, which ere long we shall be forced to meet face to face. We must not shrink from the consideration of that, which is true whether we will perceive it or not. That which we must meet is death; that which is true is our approach to it. Attention to our destiny and our progress will suggest inquiries which ought to arise in our minds, and may lead to results in which we shall hereafter rejoice. It will prompt us to ask such questions as these—Am I ready to die? Am I living as one whose death is certain should desire to live? Is there not little time enough left in which to make the necessary preparation for death? Ought I not at once to change my course, and live for heaven and eternity? Such questions, seriously propounded and faithfully answered, will bring us to repentance and clothe us in the righteousness which comes of faith. We shall be afraid in view of judgment, ashamed in view of our own nature, to waste the time whose issues are the experiences of immortality. We shall listen to the counsel of the departing year, and as its dirge-like voice remonstrates with our perversity, we shall yield to its persuasion, and resolve that another year shall leave us, either faithful in duty on earth, or blessed with forgiveness in heaven. E. S. G.

DEWEY'S DISCOURSES.*

This new volume, from the ready pen of one of our favorite writers, is distinguished by all the peculiarities of its author. It differs from the two volumes which he has before given us, in the nature of

* Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey, Pastor of the Church of the Messiah, in New York. Boston: Joseph Dowe. 1840. 12mo. pp. 307.

its subjects, and from this difference will possess less interest to one class of readers, and more to another. It is designed, as the Preface tells us, "to give a comprehensive reply to the question—What is Unitarianism?" Thinking that there is no book at present which answers this question directly and in full, Mr. Dewey designs, "in the first place, to offer a very brief summary of Unitarian belief; in the next place, to lay down the essential principles of all religious faith; thirdly, to state and defend our construction, as it is generally held among us, of the Christian doctrines; fourthly, to illustrate, by analogy, our views of practical religion; and finally, in two closing sermons, to discuss the true proportion and harmony of the Christian character."

This is a large plan, and no one will doubt that it is executed with ability. The only question we should make, arises from the fact that large parts of the volume were separately and independently written, before the thought of a plan occurred. In such a mode of constructing an edifice, it is difficult to secure coherence and completeness; and if these were made the tests of the present work, we should value it less. They are not, however, fair tests, nor do we suppose the author had them specially in view. He gives us simply a volume of discourses on connected subjects—subjects pertaining to the foundation and characteristics of the system called Unitarianism. Viewed in this light it is exceedingly valuable. It is original. There is no other to be compared with it, though we cannot say we know of no other of the kind. We should not find it easy to make out a case of absolute want of such a volume, from the paucity or poverty of treatises on most of these themes, separate and collected. Indeed so much has been written, and so well, that we used to regard it as even less than a work of supererogation, to add anything. But not so does it seem to us now. As we live longer, while the old truth that of "making of books there is no end" grows more palpable, it also grows more tolerable. There should be no end. It is only by the constant production and re-production of books, that knowledge "shall be increased," with the great mass. Say what you will, people will not read old books as willingly as new; and if you do not give them new, they will be very apt not to read at all. It is astonishing how soon they forget or lay aside the most valued productions, particularly on grave subjects. It might serve to keep the most successful author humble, or make him so, to enter the *dwellings of common* readers, good readers too,

and ask for his "latest works"—or ask about them. Better go home and bring forth, out of things new or old, another "latest," if he would be read and remembered—for a season.

So, again, in regard to controversies, and the discussion of doctrines. "Of these we have had enough," we are continually saying and hearing. "There is no need of anything more on the Trinity, Calvinism, Unitarianism, and all that. Every body has heard and read of these matters to satiety, to weariness." Deeply, at times, can we sympathise with such confession. Inwardly do we groan, whenever we first hear of a new book on the "Points." And if perchance we find ourselves constrained to write on them, it is with the feeling that we either owe an apology or deserve a reward. Yet after all, the thing must be done, and done again and again—"line upon line, line upon line." It is necessary because of forgetfulness, it is necessary because of ignorance, it is necessary from the changes taking place in every community and society, and the rapid accession of the young to fill the places of their fathers. Do we not overrate the familiarity of the people with matters of doctrine? In other matters, on many topics, we underrate their intelligence. But in these, which are in great part, matters of fact and history, the distinctive opinions of different sects, the proper grounds of our own opinions, the "reason of the hope that is in us," the use that is made and the use that should be made of scripture-proofs, the ready power of explaining, defending, exposing, and refuting—in regard to all these, we are persuaded it is needful to give instruction often and freely, to give the first principles, to take little for granted, but to store and replenish the minds, especially of the young, with accurate and various knowledge. True, they may not desire this kind of knowledge, and you, as a teacher or counsellor, may not think it important. In that you and they, and all, will of course judge for themselves. But that some of this knowledge is needed by all, that many need it deplorably, that many hunger for it, that some are perplexed and hindered from the want of it, some mortified by their ignorance and defeat when assailed, and some drawn away from the faith, if not from all lively interest in religion—we know. Are we not concerned? Are none accountable?

These are some of the considerations, which lead us to welcome a good book on polemic theology. And if we mistake not, such books are more needed now, than they were ten or fifteen years ago. The *controversy* was then new in many of its features, and books, tracts

and sermons were poured upon us in such profusion, that the appetite was soon glutted, and many were offended. Then followed a decline and comparative dearth. Of late there has been little of this writing or reading. Ask now about the pamphlets of Worcester and Channing, or Woods and Ware, or Sparks and Miller, and though many perfectly remember that such things were, few know anything more about it.

But though none of these things were so, we should read with interest at all times a volume of such freshness and force as this before us. It is not all new. As the author says—"It consists partly of discourses not before published, and partly of reprints of former publications." The reprints have been remodelled, some entirely re-written; and we must be allowed to pronounce these better than the wholly original portions. Of the latter, one of the best is the discourse on the Atonement, which we recognized as preached at an Installation the last summer. It pleased us in the hearing, but did not strike us so forcibly as it does in the reading. It is not a formal examination of the whole doctrine, but a felicitous mingling of the doctrinal and the spiritual. Of the spiritual and truly practical view of the sufferings and death of Christ, how little have we had. How much has been lost in the speculative and the dogmatical. And how sad indeed, that "a death should have been made a dogma; that blood should have been taken to write a creed; that Calvary should have been made the arena of controversy." After speaking of the relation of the Cross to the pardon of sin, the writer then treats of its relation to deliverance from sin—its great and ultimate object. We can only make a brief extract.

"The death of Jesus is the greatest ministration ever known on earth to human virtue. It was intended not to be a relief to the conscience, but an incentive — a goad to the negligent conscience.

It was not meant, because Christ has died, that men should roll the burden of their sin on him, and be at ease; but that, more than ever, they should struggle with it themselves. It was designed that the cross should lay a stronger bond upon the conscience, even than the law. When I look upon the cross, I cannot indulge, my brethren, in sentimental or theologic strains of rapture, over reliefs and escapes; over the broken bonds of legal obligation; over a salvation wrought out *for* me, and not *in* me; over a purchased and claimed pardon — as if now all were easy — as if a commutation were made with justice — the debt paid — the debtor free — and there were nothing to do, but to rejoice and triumph. No; I should feel it to be base and ungenerous in me, thus to contemplate sufferings and agonies endured for my sal-

vation. The cross is a most majestic and touching revelation of solemn and bounden duty. It makes the bond stronger, not weaker. It reveals a harder, not an easier way to be saved. That is to say, it sets up a stricter, not a looser law for the conscience. Every particle of evil in the heart is now a more lamentable and gloomy burden, than it ever was before. The cross sets a darker stamp upon the malignity of sin, than the table of the commandments, and it demands of us, in accents louder than Sinai's thunder, sympathetic agonies to be freed from sin."

The volume we are noticing contains two series of sermons, or papers, parts of which we remember to have read with pleasure some years ago in a periodical then issued by our denomination, but since discontinued and now little read probably.

The first series consists of *Cursory Observations on the Questions at issue between Orthodox and Liberal Christians;* using these terms in their popular sense. Under this head, all the important questions relating to the Trinity, Atonement, Five Points of Calvinism, and Future Punishment, are discussed in a free, fervent, and perfectly candid spirit. There is as little of the mere controversialist or textual quibbler to be seen here, as in any similar discussion that has ever been attempted, we will venture to say. It is this, not least, that distinguishes Mr. Dewey, as a writer and reasoner on doctrines. He writes not as for victory. He reasons not as a partisan or an opponent. He is earnest to do justice to truth, rather than throw ridicule at error. He would build up, not battle down. He does not fight, but *feel.* And, moreover, it seems not opinion so much as principle, that he contends for. Religion he views as a fervid sentiment that is to sway the soul, not a cold system leaning on a text. And he is unable to conceive of the feeling, or the opinion, which allows any frail, fallible being, to *deny* religion to another, to excommunicate from its pale and its blessings, so far as possible, a whole church and community, on account of the interpretation of a text. It is, indeed, amazing assumption, or inconceivable self-ignorance. And then, that those who thus dare to exclude their brethren from the Christian Church, should condescend to admit that they may be good men, as men, and are to be treated civilly! From the heart do we sympathize in the following view of this strange conduct, and join in the remonstrance against the treatment, to which, as Christians, we are often subjected — indeed all the time subjected, by a large portion of those whom we would meet as brethren.

"The treatment is but too well known. The very name of Christians is denied us. In the current nomenclature of the day, we are denied a place among the denominations called Christians. Our duty, I believe, is earnest remonstrance. We hold this name too dear, to be silently bereft of it. 'Jesus Christ is precious to us, as he is to to all them that believe.' His character, his revelations, his doctrines, his promises, lay us under an obligation, and fill us, we trust, with a gratitude, which do not permit us calmly to bear the imputation of being his rejectors and enemies. Our accusers might well denominate us cold and indifferent to the Gospel, if we could sit down silently under this imputation.

I do hold, that this is a very serious matter, and one that ought to be brought into discussion. For the controversy has come to this. It is not so much between Calvinists and Arminians, Trinitarians and Unitarians, as between the EXCLUSIVE SECT and the CATHOLIC SECT. These are the parties now arrayed against each other. It is on this ground, that a new division of the community is taking place. And for my own part, it is the only question that has ever touched me very nearly. That a man is a Calvinist or a Trinitarian, does not offend me. He differs with me, only in the matter of a metaphysical creed. I can still have the most agreeable conversation, and happy intercourse, and intimate friendship, with him. But if he says, 'I cannot acknowledge you as a Christian; you hold a belief which undermines the very foundation of piety and of all religious virtue; I consider you, and all who believe with you, as preparing for the fellowship of accursed spirits;' if this is the language he holds, or if this is the meaning of his heart, the case is totally changed. All valuable ties between us are broken. I want no hollow courtesies from that man. I can understand no hair-breadth distinctions, between a good man, and a bad Christian. I know of but one kind of goodness, but one kind of worth, but one kind of piety; and if he denies me that, there is no foundation for respect and confidence, and without respect and confidence there can be no friendship nor society. I wish the man, who denies me these, no ill. I will feed him, if he is hungry; I will clothe him if he is naked; and if needy, I will accept the same offices from him. But for the intercourse of minds, for the best ties of society, no ground nor support is left."

The part of the *Cursory Observations* that would perhaps meet with most difference of opinion, is that on Future Punishment. It is lucid, and as an appeal impressive, but as an argument it is not complete. It does not satisfy us wholly, nor have we ever seen or heard anything on that subject that did satisfy us wholly; probably because it is so fearful a subject in itself, and is left by revelation just at that point where we tremble, but do not *know*. Here, too, it passes all conception, that any can dogmatize. Do men consider what they do, when they doom

a fellow-being, a society of fellow-beings, a sect, a nation, to eternal woe, to literal lurid fire forever and ever? We speak not of the doctrine itself, its truth or its falsehood. We speak of the willingness which many betray, not only to hold the doctrine, but to pass the judgment, and so far as in them lies, to execute the sentence. It is dreadful to see the coolness, the calculation, the seeming unconcern, with which this is done. What must be the feelings of that man who walks the streets of a busy city, and sees written upon the front of almost every individual in the thronging thoughtless crowd, "everlasting destruction?" Yet thousands hold the opinion that leads to this, glory in the doctrine that requires such a conclusion, and give it bold expression, as if it were merely part of a system to which they were pledged, and something in which they may find comfort.

Mr. Dewey gives some fearful illustrations of the necessary consequence of "literally eternal punishment," as that doctrine is commonly held,—for strict and alarming views of the true doctrine of future punishment he holds himself. One of these illustrations is that of a *child*—a child that has just reached the age of moral accountableness, and possesses the capacity of being sinful or holy but one hour or one day. During this brief term of probation it is selfish and sinful—exhibiting a disposition, and a character, so far as it can be called character, which the gospel disapproves and condemns. The question is then asked—and it would seem enough to settle some points—can you believe "that this child, the creature of weakness and ignorance, is actually, and in one single day, setting the seal to a misery that is eternal, and eternally increasing?" We suppose no one does believe it, no one *can*. And yet its necessity is involved in the common doctrine. It may give some idea of the tenor of this writer's view of the true doctrine, to state that he begins with the principle, that "*the penal suffering of a guilty mind, wherever, and whenever it comes, must be great*," and ends with the moral, that "*it is not our wisdom to speculate, but to fear.*"

The other series of papers to which we referred, in this volume, treats of *The Analogy of Religion with Other Subjects*, in four discourses. We have no time to speak of them, except to commend them to all, particularly to those, who, as children of the world, think themselves wiser than the children of light.

They are followed, and the book finished, by a discourse on Liberality and Strictness, and another on Moderation. Both of these are new

to us, and we suppose are now first published. They are good, but not so remarkable as several that precede them.

As a whole, the volume is a most acceptable contribution to our religious collection. And there are few who have contributed so liberally, or so richly, as this author. There are none who have done more to cure sermon-reading of the plague of dulness. His three volumes, now before the public, are as free from that infection, as any with which we are conversant. They are wholly distinct in character, but strikingly similar in style, and pervaded by the same power of simplicity, honesty, directness, life, earnest conviction, and solemn appeal. Their temper and tenor, the mind and aim of their author, are well set forth in the single passage with which we close—taken from the conclusion of the first article, on the *Unitarian Belief.*

"We repeat, then, that we believe in the supreme and all-absorbing importance of religion. 'What shall it profit a man, if he gain the whole world and lose his own soul?' is to us the most undeniable of all arguments; 'What shall I do to be saved?' the most reasonable and momentous of all questions; 'God be merciful to me a sinner!' the most affecting of all prayers. The soul's concern is the great concern. The interests of experimental, vital, practical religion are the great interests of our being. No language can be too strong, — no language can be strong enough, to give them due expression. No anxiety is too deep, no care too heedful, no effort too earnest, no prayer too importunate, to be bestowed upon this almost infinite concern of the soul's purification, piety, virtue, and welfare. No labor of life should be undertaken, no journey pursued, no business transacted, no pleasure enjoyed, no activity employed, no rest indulged in, without ultimate reference to that great end of our being. Without it, life has no sufficient object, and death has no hope, and eternity no promise."

H.

REASON AND REVELATION.

[Continued from Page 127, and Concluded.]

We have stated what we understand to be the true doctrine respecting reason and its office, and revelation and the proof of it. We proceed to consider some objections to our views, which we have preferred to bring together in a body at the close of our own arguments. No

apparent inspiration, it is said, can establish anything contrary to reason, but reason is the ultimate appeal, the supreme tribunal, to the test of which even scripture must be brought. This we admit, but not in the sense in which it is stated. Reason must decide whether the scripture be scripture, but not whether it be true. If man were omniscient, he might sit in judgment on what Omniscience declared to be true; but as it is, he is only to judge whether Omniscience has spoken, and reason is to be used for this purpose only.

Am I told that miracles can be no evidence that a person is sent of God, because I do not know but there may be some new development of nature? Be it so. How can we know whether he be from God or not? By knowing that he is possessed of supernatural gifts? What is a supernatural gift? Who can tell that it is not some new development of moral or intellectual power? How, I repeat, can we obtain knowledge of the divine authority of a man, before he works a miracle? Because he utters a new truth? Then Newton, and Harvey, and Galileo, had divine authority. Am I told that the phenomena of electricity and galvanism exhibited upon the first discovery all the characteristics by which we designate miracles? We reply, in the first place, that it is not true. Means were used to accomplish the end, —means natural, and apparently sufficient. They showed no power on his part who applied the means. The philosopher did not merely say to the potash, "be separated." There was this vital difference in the two processes. Then again, that ceases to be a miracle which is done constantly, and by every body. Not the discoverer alone, but any body could excite the electric spark, without his consent. Not so with miracles; he alone could raise the dead, to whom the appointed Messenger gave power.

Again, does any one say, that miracles could be no evidence of the truth of the Messenger's mission, because apparent and false miracles have been wrought? I answer first, that if false miracles have been wrought, it shows that a *real* miracle was considered good proof of a divine mission. And this is all we have asserted. We have proved and attempted to prove only, that when the mind was convinced of the reality of the miracle, (and this conviction established ultimately irrespectively of the message itself,) we must assent to the divinity of his mission who wrought it. We have not said, all men would be convinced of the truth of the message from the consideration that it was miraculously supported; facts teach the contrary. Many of

those who saw Jesus' miracles were not converted. And it no more proves that miracles are not sufficient evidence of a divine mission, that some did not believe in the mission who witnessed them, than that what Jesus taught was not true, because some who heard it scoffed and contemned his teachings. Why men do not believe when there is sufficient evidence of truth, and why they do not repent when convinced of sin, are questions we do not here discuss. But that both are facts, history and experience both teach us. Neither have we said, that men have not believed false miracles to be true, and followed the teachings of those who pretended to work them. Nor have we said, that men have not believed error and followed its guidance down to death. We have said, simply, that the only evidence we can have of the authority of any person to make a revelation from God, is the manifestation of divine power over mind or matter, or both: in other words, a capacity to do what no other man can do—work miracles; and that the final doubt whether the revelation be divine or not, must rest upon a suspicion of the reality of the miracles, and not upon the character of the revelation.

I think I have shown, that there is a presumption, that in a revelation made by God there would be some things which we could not understand, that we should be bound to receive upon the authority of the messenger who announced them, and that this authority is to be established not by the nature of the message, but by miracles. This being the case, my duty is discharged when I have considered the office of reason in interpreting this message. And here I would remark, that we are to interpret it as a revelation from God. We are not to examine it as what may or may not be true, upon the statements of which we are to decide peremptorily that they are false or true. When it is said that the Bible is to be interpreted like any other book, it is meant that the same means are to be used to ascertain its meaning as would be used in interpreting any other book; but when that meaning is found, we cannot say it is false, as we often do of portions of other books, written by men fallible and ignorant like ourselves. If I take into my hand a treatise on morals, or church government, written by my neighbor, I examine it to find out what he says, in the same way—by the same general rules, that I would the Bible; but I reject as false what he teaches that I do not think correct; while I receive from the Bible, whatever it teaches, as true. Our business with the revelation from God is to learn what it declares only,—with other books, both what

they declare and whether it be true. The word of God is true, for it is spoken by him who cannot lie. What is *declared* I believe because God declared it, but what *is* declared, I decide by the same general rules that guide me in deciding what is declared in any book. Were I to take up a book translated from the Indian tongue, in which it was stated that the earth stood still, and that the sun and stars revolved around it, I should not attempt to make this language mean, that the sun stood still, and the moon and earth revolved round him; when there was nothing to convince me that the author believed so, or used the language in any other than its obvious sense. I should believe the writer meant as he said; but I should not believe what he said. I am as competent to judge of that fact as he. If I were to take up a work on benevolence, and should there read that I ought at least to give one tenth of my property to the cause of foreign missions or peace, I should not attempt to make the writer mean that I ought to give a hundredth or what I could; I should suppose he meant what he said; but I should not believe him, simply because he said so; I should feel as if I were as well qualified as he, to judge of the amount to be given. We are thus to interpret the word of God,—to find what it does mean; but not thus to decide that it is not true. It may or may not seem to coincide with my idea of fitness or duty, it may seem as strange and improper and unjust as the commands of a father often appear to his child. Christ has said that a man shall not put away his wife but for one offence, and that he specifies, so that it cannot be misunderstood. But man in his wisdom thinks, that the Creator of heaven and earth did not understand the matter, and he has therefore improved upon divine wisdom. Our legislators and critics leap over the word of God, as did the adversary of our race over the walls of Eden. God says, "Love your enemy, pray for those who despitefully use you;" this is written in letters of light upon heaven's recorded law; yet man has lifted up his arm against his fellow, and kings and princes have declared their defiance to His will by the roar of the battlefield, and written their contempt of the law of Heaven all over Christendom in blood. Is it said, that it is impossible that these commands could have been intended to be understood so as to prohibit retaliation and murder? I answer, had these sayings been found in a human composition thus clearly expressed, they would have been understood as so declaring and prohibiting, and they would have been disregarded; not on the ground that they are not emphatically and unequivocally declared, but because,

though thus declared, they were false. We should interpret the word of God thus. Such is the command;—its import is plain; and if found in any other book thus stated, would not be denied. It must be obeyed.

I grant that it is not easy to see the beneficial tendency of all God's requirements in revelation, still less to understand the reasons of them all, any more than the beneficial tendency of all His laws in nature, but that they are beneficial is past a doubt. And we receive them because He has made them; we must receive and obey them as we would be happy and holy. The whole race of human beings may pronounce it impossible to sustain society, and promote human progress, in the individual and in the community, by such means, but the great doings of God will not be frustrated, they will roll on as majestically, and unobstructed as the stars in the firmament. I say then that when we interpret the Bible, we are not bound to make it consistent with our preconceived view of things (nor should attempt to do it) any more than we are any other book. We are to see what it says; the author is responsible for its contents, not we. It seems by appearances, that some feel as if they were accountable for what is in the Bible, and that they are bound to force every precept into some preestablished system of philosophy, so that it shall all be consistent, and perfectly comprehensible to the human mind. They do not feel so in regard to any other book, and they ought not to feel so in regard to the Bible. They are no more responsible for what it teaches, than they are for what any other book teaches. They are only to find what it does teach, and if what it does teach appears to them and the world false, it is no cause of shame to them; they did not write it; and in the case of the Bible, they believe it, not because they always thought it was or ought to be so, but because God has said so; just as a little child thinks and does as its parent says, because he said so.

This is the general principle and spirit which ought to govern us in interpreting the Scriptures—the use of reason and the state of the heart. And this we think will naturally be the case with every one who has studied himself enough to know his ignorance and fallibility. We do not enter into an exposition of every single principle of Hermeneutics; it is not called for by our discussion. It is sufficient to say, that figurative, poetical language is to be interpreted by the same rules that we would apply in interpreting any such language; that general declarations in one place are to be qualified by particular ones in

another; that popular language is to be interpreted popularly, not philosophically; that precepts applicable to a particular case, or place and time, are not to be interpreted as general; in one word, as we have before said, the same rules are to be used in interpreting the Bible as in interpreting any other book. The specific difference is, that what one is found to teach we believe, what the other is found to teach we believe or not, as seemeth to us good.

Now we do not feel called upon to answer the objection to this course of remark which may here be raised, that God never did, and never will, reveal to his creatures what they would not have eventually found out, or what does not seem to them perfectly reasonable. We have already said, that there was a presumption that this would be done. We go farther now, and say that he has done it. We do not say that what was revealed now seems contrary to reason; because reason is now enlightened, has been educated by, and in view of, these formerly apparent contradictions. But we do say, that God has spoken to man at times in such a manner, that to his reason at the time it did and must have appeared unreasonable.

He promised to Abraham that in his son Isaac his seed should be multiplied, and become as the sands upon the sea shore and as the stars of heaven in multitude; but when the promised son was born, from whom this innumerable host was to spring, and in whom all the nations of the earth were to be blessed, the venerable father was commanded to take this very son, on whose existence the promises of God depended, and offer him as a burnt offering. How startled must the patriarch have been at the reception of this new command, directly contradicting the promises made before to him. But not reasoning as some philosophers do, that this was contrary to his views of God's character, and abhorrent to the instincts of his own nature, and therefore could not be from God who made his nature, the grayheaded father took the wood and his darling son, the hope, the only hope of his future name, and on the continuance of whose life God's veracity appeared to depend, and went forward to the mount on which he was commanded to make the offering. His obedience resulted, as obeying God's commands always will result, (however dark, however inconsistent with our conceptions of right and fitness they may appear,) in rendering the name of the good old man memorable for his faith in God, through all lands where this revelation is carried, and in calling down from Heaven a testimony to his "fear of God." Saul, when

he had been commanded by Samuel not to attack the collecting enemy till he came and offered sacrifice, thought he knew better than God's prophet the means of overcoming the foe, and concluded that it would be better *policy* to offer the sacrifice himself, and march over and attack his enemies before they could assemble in greater numbers, and thus render victory more doubtful. What was the result of this exercise of human wisdom in opposition to the Divine? His sceptre fell from his hands, as well as victory from his brow, and another was seated upon the throne of Israel. Saul *reasoned out* the impolicy of God's requirements, and thus lost a battle and a kingdom. So when Christ said to the cripple at the foot of Bethesda, "Arise, take up thy bed and walk," he did not stop to argue the impossibility of doing it till he was healed—he rose up and walked. Am I told that the command to do this was sufficient evidence that he was healed? So it is sufficient evidence that it is right and fit, and my duty, to do what God commands me to do, simply *because* he has commanded it. If the cripple knew that he could rise and walk simply because he was told by one on whose authority and veracity he relied that he could do it, I know that a revelation is true simply because it has been made. No farther evidence is or can be demanded or given. R. P. S.

HONOUR TO OUR FATHERS.

The recurrence of Forefathers' Day has recalled to my mind some lines which I wrote in commemoration of those great men, on occasion of the centennial celebration at Harvard College. No use having ever been made of them, I send them for insertion at this season in the Miscellany.

December 22, 1839.

I.

Fling wide the temple door!
The altar and the choir prepare!
Let the high chant and solemn prayer
Their holy raptures pour!
For lo, in festal pomp arrayed,
Forth issuing from their classic shade,
The sons of Science crowd the sacred floor.

II.

O, meetly to the house of praise
The fair and ancient Mother goes,
And on Religion's altar lays
The offering due to Him who all bestows.
Grateful memory brings her treasures
Gathered through the centuries gone;
Hope, in sweet prophetic measures,
Hastens brighter ages on.
The solemn rite let Heaven with favor crown!
The praise receive, nor on the vision frown.

III.

Barbarian shadows dwelt
In hopeless night upon the land,
Till England's Pilgrims touched the strand,
And in the forest knelt.
Then light broke in; the kindling dawn
Blushed on mountain, grove, and lawn.
They planted round their growing home
The classic lights of Greece and Rome;
On every hill-top bade to shine
The blessed Cross of Palestine;
Blended beams of heaven and earth!
Like morning on the mountain spread,
A bright and genial day they shed,
And called the glories of New England forth.

IV.

Exalt their honoured name!
Heroic Founders of the State!
Inscribe their titles with the Great
Who live in deathless fame!
Nor last upon the immortal scroll,
Young Harvard's modest worth enroll;
Let his own halls resound with loud acclaim!

V.

Through languid years of pain and gloom
He faded slow, and early died;
Past from the altar to the tomb,
And wrought in death the work his life denied.
Stranger in the infant nation
Where he lingered but to die,
Visions of its exaltation
Dawned on his believing eye.

Cheered by the view, serenely smiled the youth,
And gave his little all to Christ and truth.

VI.

Oh, from that little rill
What soul-enlivening waters flowed!
What peace and hope to man's abode,
What joy to Zion's hill!
As when along the desert land,
Smitten by the Prophet's hand,
The rock its gushing torrent sent
To bless the tribes where'er they went.
—The years are past, the fathers gone;
But still the fertile flood rolls on.
Free and glorious let it flow,
A boundless wave of life and youth,
Till Knowledge, Liberty and Truth
Restore lost Eden to the world below. A—s.

THE CHRIST OF CONSCIOUSNESS.

A SERMON, BY REV. JAMES WALKER, D. D.

Galatians IV. 19. Until Christ be formed in you.

THERE are three aspects under which THE CHRIST may be and is contemplated. Hence, according to the view we take of him at the time, we have the Christ of consciousness, the Christ of history, or the Christ of theory. By the Christ of consciousness I mean the Christ that is formed in us, being apprehended by an inward sense. By the Christ of history, I mean the Christ that exists out of us, of whom we have an authentic account in the New Testament. By the Christ of theory, I mean what may be termed the philosophy of Christ's nature and character, Christ as he exists in logical expositions or creeds.

The reality of this threefold distinction in our manner of regarding the Christ, every body I suppose will admit; and yet were it properly borne in mind in reading the Bible, and in all discussions of the nature and person of the Redeemer, I am persuaded it would do not

a little to put an end to many controversies, and clear up many difficulties. Men often think themselves to differ essentially in their views of the office of Christ in salvation, when the difference is wholly traceable to the different aspects under which this great subject is considered.

My text will lead me to speak in this discourse of the Christ of consciousness,—of the living Christ reproduced, if I may so express it, in our own souls. This takes place, I hardly need say, in the same proportion as we become inwardly transformed into the image of the divine goodness, as manifested in the Christ of history. In saying this I do but take the obvious scriptural ground, my only object being to translate the scriptural representations on this subject into common language, and bring our ideas of the union of the soul with Christ, and through him with God, into harmony with all our other ideas.

The words of Jesus himself, touching this union, are very remarkable. "Yet a little while," said he to his disciples, "and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you." Again, in further explanation of the same idea: "If a man love me he will keep my words; and my Father will love him, and we will come and make our abode with him." To the same effect one of the petitions in his memorable prayer to the Father just before his crucifixion, in which he intercedes for all those who should at any time embrace the Gospel: "That they may be one, even as we are one; I in them, and thou in me, that they may be perfect in one." The Apostles take up and follow out the same leading thought. Thus, in the text, "My little children, of whom I travel in birth again, until Christ be formed in you." Again, the same writer says of the early Christian confessors; "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our body." He also prays, in his letter to the Ephesians, "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." As I must set limits to these citations, suffice it to observe that the Epistles of John abound in passages like

the following; "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the spirit which he hath given us."

"Nothing but *mysticism*," some, perhaps, will exclaim. And there are those, I make no doubt, to whom such expressions as those quoted above will sound like mysticism; like mysticism, too, in the popular acceptation of that term, as denoting something dreamy, unreal,—a reaching after one knows not what. This, however, cannot be helped. Men are apt to make their own experience the measure of what is credible or possible. Talk to them, therefore, about divine influences, a spiritual exaltation, an indwelling Christ, of which they are not, and never have been, conscious, and of which they can form no clear idea, and they will be very likely to cry out, "Mysticism." To them, I freely grant, in the present state of their moral and spiritual development, it is mysticism, as that word is commonly understood. It is too high for them as yet; they cannot sympathise with it; they cannot conceive of it; it sounds like extravagance; the words convey to their minds no distinct meaning. They feel a difficulty in regard to it like that which is felt by many who have no ear for music in regard to much which is said on that subject; or like that which is often felt by worldly and selfish people in regard to much which is said of the pleasures and satisfactions of beneficence and self-sacrifice. They cannot attain unto it; they cannot enter into its spirit or meaning; and they indicate not so much the thing itself, as the state of their own minds, when, to express their want of hearty consent, they resort to the vague and ill apprehended term, mysticism. But allowing it to be mysticism to them, is it asking too much of such persons to intreat them to reflect, that what is mysticism to them may yet be obvious, sober, and conscious reality to persons otherwise constituted, or of a higher moral and religious culture? At any rate, would it not be well for all to consider, in respect at least to the passages cited above, that even if it is mysticism, it is not the mysticism of Plato or Swedenborg, but the mysticism of the Bible, and deserving on this account, if on no other, of study and serious meditation?

Others, again, may think to dispose of the whole difficulty at once, by pronouncing it to be nothing but *a figure of speech*. When the

Scriptures insist, as they so often do, on the necessity of the Christ being formed in us, and abiding in us, and being manifested in us, we are not, they contend, to attach any peculiar, or very important, significancy to the language: it is nothing but a figure of speech. "Any body with half an eye," they will say, "if he has common sense, can see what is intended. There is no occasion for hunting up deep and recondite senses. It is obviously the language of emotion, of suggestion, of rhetoric, and as such its meaning is not to be pressed to the letter: in short, it is nothing but a figure of speech." Some, as we have just seen, make it to be nothing but mysticism; but those of whom I am now speaking, will not allow it to be even so much as that; it is nothing but a figure of speech.

A figure of speech doubtless it is, in a certain sense; but what then? It is a common thing, as it seems to me, for interpreters of Scripture, and especially for rational interpreters as they are called, to suppose more done than is done, when they have come to the conclusion that a passage is to be understood figuratively. "Oh," they say, "it is nothing but a parable, or an allegory, or a metaphor:" as if, that being the case, nothing more were to be said about it. But certainly parables, allegories, metaphors, supposing them really to be such, mean *something*, and that meaning is still to be sought. A parable, allegory, or metaphor is to be interpreted differently from a literal statement, I grant; still it is to be *interpreted*. If we have come to the conclusion that a particular passage is not to be understood literally, it follows that we have come to the conclusion in what sense it is *not* to be taken, but not in what sense it *is* to be taken; much less that it is to be taken in no sense. The form which a figure of speech puts on is borrowed, all will agree, from the imagination; but the one only *meaning* which it is intended to convey, purports to be a truth, and often as solemn and weighty a truth, and as important to be known, as any which it is in the power of speech to utter.

Thus much on the interpretation of figurative language generally. But this is not all. I cannot agree that the figurative, or rather the suggestive language, used by the sacred writers in speaking of "the things of the spirit," should be put on precisely the same footing with ordinary metaphors. Ordinarily we resort to figurative language for effect only, and not from necessity. We might express the same things literally; only, in that case, we think they would be expressed

less effectively. But when we wish to speak of "the things of the spirit," it is different; the only language in which they can be expressed, is figurative language. Or rather, perhaps it would be more correct to say, that they cannot be expressed at all; they can only be *suggested*. There are no words by which we can so describe spiritual ideas, as to make them intelligible to persons who do not know them already by experience. All that we can do is simply this: we can take words which express well known realities in the natural life, and apply them to the spiritual life, with a view to suggest the corresponding realities in that. And they will suggest them, in point of fact, to those who know what the spiritual life is by experience; but to others they will suggest nothing. Words will help to recall, awaken, revive spiritual ideas already in the mind; but they cannot originate them. We may believe in general that such things *are* on the testimony of others, or as matter of logical deduction; but *what* they are, each one must know, if he knows it at all, from the actual developement of his own spiritual nature, and from the revelations of his own spiritual consciousness.

For this reason, when the sacred writers speak of the indwelling Christ they use language of suggestion merely, and language which will suggest little or much to the reader according to the extent of his own religious experience. Critics, commentators, preachers, cannot interpret such passages, so as to make them properly intelligible to those who are destitute of a sense of what is intended. Such passages, to be properly understood, must be interpreted in the light of each individual's own spiritual consciousness. There must be something in our own spiritual nature, as at present developed, responding to what is said, or the practical and living import thereof will be hidden from us.

One thing, however, even writers, commentators and preachers can do in illustration of the passages in question. By leading the reader to consider and analyse the facts of his own spiritual consciousness, and then to compare the outer with the inner revelation, what is now understood but vaguely, even by the spiritually minded, in regard to "the deep things of God," they may help him to understand more clearly and distinctly. So much, therefore, it will not be presumptuous in me briefly to attempt in what follows.

What then, I ask again, does the Apostle mean, when he says, "until Christ be formed in you?"

If we look into ourselves, if we consider attentively the mystery of our own moral and spiritual being, we shall see at once, that our life may be regarded under two distinct aspects. In the first place, there is the *outer* life, the life of action, what we are actually induced and enabled to do in the circumstances in which our lot is cast. And in the second place, there is the *inner* life, the life of the thoughts, affections and dispositions, indicating what we should like to do if our circumstances would permit or were favorable. Now it is not denied, that in our intercourse with other men it is chiefly with their outer life that we are concerned; nay, more, that in making up our opinion respecting them we are obliged to judge the inner life by the outer life, what they *are* by what they *do*, the tree by its fruit. And this as a general rule, and for all the practical purposes of this world, is, as the Scriptures intimate, a sufficiently safe criterion; but, I hardly need say, it is not an infallible criterion. A man, every body knows, may designedly deceive and mislead by his actions, as well as by his words. He may adopt, and for years pursue, a particular line of conduct for the very purpose of sustaining an assumed character, which does not really belong to him. Every one's outer life is not so transparent, that we can see his inner life through it. Besides, supposing men to be perfectly honest and sincere, we all know that many are not in a condition to act themselves out; they have no opportunity of showing what their real dispositions are; they are not in circumstances to do as they would. Thus there are always men in the community as ambitious at heart as Cæsar or Cromwell—of a spirit as grasping—under the dominion of the same lust of power. The only difference is, that they are not in a condition to show it, or are constrained to show it in so humble a way, and on so contracted a scale, that it does not seem to be the same thing. Outwardly it is not the same thing; but inwardly it is. Their outward lives have but little in common, but their inward lives are one. So likewise many poor men have a truly munificent spirit. They have nothing to give to public objects; but they have a heart to give, if they only had the means. Outwardly, therefore, they cannot become the patrons of science, the founders of humane institutions, or the almoners of charity; but inwardly, that is to say, *in themselves*, they are as munificent, they have as enlarged and generous a soul, as those who bestow their thousands, or their tens of thousands.

Accordingly we see, not only that the outer life is not the same with the inner life, but that often it is not even so much as a true index of the inner life. There is moreover another, and in some respects still more important, point of view, under which this distinction should be considered. Men's outward lives, at the best, are but *similar*; their inward lives may be *one and the same*. Persons may be placed in similar circumstances, and so be led to adopt and pursue a similar line of outward conduct. It is similar; it is not the same. The most that can be said in any case of their actions respectively is, that they are like; they are not, and cannot be, the same and identical. But they may act from the *same* principles, from principles which are absolutely identical. Thus, ambition or avarice is not merely a similar principle of action in different individuals; it is, in strictness of speech, the selfsame principle in all who are swayed and determined by it. Again, the love of truth and justice is not one thing in you, and another thing in me; it is the same thing in us both. And so of benevolence: the way of showing benevolence is multiform; benevolent actions are many; but there is nevertheless only one benevolence; and consequently so far as men are really benevolent, they are filled with the selfsame spirit. I do not say, with a *like* spirit, but with the *selfsame* spirit. And thus may we reproduce within ourselves not one disposition and principle only, but the entire mind of another person. We shall not manifest it under the same, or even under apparently similar outward forms; we may not be called upon to perform the same or similar outward actions, or to undergo the same or similar outward sufferings and trials; but we may have the same mind to do it, if we were called upon. The same spirit, the selfsame spirit, has, if I may so express it, again become incarnate. It is as if that person, all that is properly *himself*, were dwelling in us, we doing precisely what he would have done in the same circumstances and with the same means. There are two outward lives, it is true; but the inward life, which pervades and determines both, is one.

You will now readily perceive what I suppose to be intended by the deeply affecting exhortation of the Apostle, "My little children, of whom I travail in birth again, until Christ be formed in you." It is not that we are to do precisely the same works which Jesus did, or undergo precisely the same privations and hardships, or make precisely the same sacrifices; it is not that we can hope ever to

arrive at the same degree of actual perfection. All this the difference in our external condition, as well as in our original endowments, forbids; and it is not required or expected. But one thing is expected, is required: we must be animated with the same spirit which animated our Lord; the same mind must be in us that was also in him; he must dwell in us through the manifestation of the same spirit; or we are none of his. The selfsame constancy in duty, the selfsame aspiration after goodness, the selfsame reverence for what is holy and divine, which constituted the inward life of Jesus, must be reproduced in our own souls, and constitute our inward life. Then, and not till then, the Christ will be revealed in our own consciousness. We shall know him, not historically alone, but spiritually; and this is that knowledge of him, I hardly need say, which "is life eternal." Books, study, reasoning cannot give us this knowledge; the letter of Scripture will not give it to the unsanctified mind. In order properly to know God or Christ, the elements of the divine life must be developed in our own spiritual nature; there must be some degree of inward and practical conformity to what Christ is, before "the light of the knowledge of the glory of God in the face of Jesus Christ" can shine in our hearts.

Brethren, have you sought to know Christ in this way? All other knowledge of him, unless it leads to this, unless it ends in this, is vain. To know him as he is, we must be like him; our inward life must be his inward life reproduced; he must dwell in us through the manifestation of the same spirit. We must be one with him, in the same sense in which he is one with God; that we "all may be made perfect in one." Then will the vail that is upon our hearts be taken away; the mystery of godliness will be more fully revealed; we shall know as we are known. We shall know what is meant by the Christ of Consciousness; we shall know what is meant by the life of God in the soul of man; it will not be mysticism merely, or nothing but a figure of speech, when the Father and the Son are said to "come and take up their abode" in us. Above all, we shall learn in what sense, and in what way, and to what extent, we may in the language of Scripture, become "partakers of the divine nature" and be "filled with all the fulness of God."

NIAGARA FALLS.

Extracts from a letter to his children, by the Rev. E. Q. Sewall, from Niagara Falls, Sept. 28, 1839.

I borrowed the letter soon after it was received, and made the following extracts from it, for my own gratification. But I feel unwilling to confine them to myself. The perusal of them, (they are so redolent with piety and poetry,) will do the hearts of all readers good; and knowing that this is what their author would delight in, I take the liberty to send them to the Miscellany, though they were not written for the public eye. S. J. M.

* * * * "In the midst of the scenes, on which my imagination has pondered so long, with the sounds ever in my ear, and the sights right before my eyes, which were until now like the unshapen and dim things of a dream-land, I find myself unable to utter my impressions. Only let me say, from the fulness of my overcharged heart, that my most excited expectations, my highest conceptions of what Niagara was, are by the reality so surpassed, that I am almost giddy with the wild, and thrilling, and joyous, and tremulous, fearful, soul-subduing emotions, which are rushing over me with every gaze. Tell our dear * * * * that she may gather my first impressions, what I felt the first moment when my eye rested on the sublime spectacle, from those words of the Liturgy—"the Father of an Infinite Majesty." No earthly object was ever so clothed in majesty as this. None ever spake so at once, and so awfully to my soul, of God, the Everlasting One. It is not of earth! It is not of this world!—this beauty, and might, and terrible majesty! The veneration of the heavenly hosts was never inspired by a diviner glory than this! But I cannot, I cannot find utterance. Thank God, I've seen it, and felt it, and drawn into my worn heart riches, and solace, and a new life from it.

On our arrival at Utica from Albany a week ago, we turned aside to the village of Trenton, to see Trenton Falls. I am glad I went there first. But if not comparable to Niagara, which indeed has no parallel, no like in the universe, still Trenton Falls were enough to repay the cost and toil of the longest travel. They differ so entirely from Niagara, that we can enjoy them to the full, and not feel that we have taken from the peerless queen any part of her due homage.

At Trenton, as at Niagara, my first feeling was of a profound awe, melting at length into child-like tenderness and tears. I could have knelt down and kissed the rock, on which I stood, and yielded to the inspiring beauty of the scene every fear, every fond hope, all my soul, all my life. Any where else one may speak of loving and trusting God; but for me, I know not that in any moment, or in any situation, I have experienced so quickening, penetrating, all-hallowing influence of a divine faith, hope, fear and love, as when these glorious works of God first touched my heart.

Our memories will be full when we come back. I leave till then saying more. * * *

We have had the usual fortune of travellers, and some hardships on our journey, but how little seem the cares and vexations of our pilgrimage, (aye, of our whole earthly pilgrimage,) while we stand by Niagara. Poor, paltry cares of earth, what are they in presence of this *voice* and *form*? A voice, that speaks from the bosom of ages, and will speak to the last hour of time, but has in it no note that can harmonize with man's low passions,—that ever and ever onward will utter only the pure, passionless, calm, though mighty words, which are heard of angels in the halls of the Blest, and in all the walks of God are echoed by worshiping spirits! A form, so bright in its resplendent robes of beauty, and so clothed in the highest dignity, as to make us blush, as we gaze, that our thoughts were ever disturbed or our affections annoyed by things of a meaner nature!

Give our best love to all our dear friends. I hope we shall find the sick yet here, when we come back. But if not—eternity will give them to me in new attractions, and a happier form of being. Oh! how I bless God that the Eternal Reality has been revealed to us by his dear Son from Heaven, amidst the shadows and sorrows of a dying world; and how thankful must I ever be, that I have seen and heard, in the wonderful works of his hand before me now, the testimony of a witness so sublime, so true, sealing what Scripture proclaims." * *

"AMERICAN SLAVERY AS IT IS."

In a former article under this title, which our readers will remember is the title of a book containing evidence of the facts which were the subject of our remarks, we endeavored cautiously and candidly to state, in a few particulars, what seemed to us to be proved, by unimpeachable testimony, to be the actual condition of slavery in the United States. The topics we then treated make but a small part of the whole subject and were far from being exhausted; and we do not now resume the subject with a hope of giving it a complete discussion, but for the purpose of laying before our readers some additional considerations, which may assist in determining what is the real condition of slaves in our country.

It may be thought, that such cruelty as we have supposed to be not uncommon would be mere madness in slaveholders; that it is a wanton destruction of their own property; that self-interest alone would induce them to use their slaves well. It may be answered first, that this argument might serve well enough to rebut vague and presumptive evidence of cruelty—it would go far to show, antecedently to any testimony, the improbability that cruelty would be frequently practised; but it weighs nothing against the clear and positive proof which remains uncontradicted in the book before us. Besides, the argument assumes that pecuniary interest is always a paramount motive with men. Is it so? Do men never waste their property recklessly and foolishly? Is violent passion, the love of ease, or the love of pleasure, never seen to be too strong for the love of property? Selfinterest is only one of the many motives which sway men's conduct, and may or may not be predominant. It may be overruled by some incentives that are baser, and many that are nobler than itself. A generous disregard to selfish interests is commonly considered a distinguishing trait of the Southern character. Again, supposing these motives to be in constant and active operation, it would protect the slave only from such cruelties as tend to shorten his life or lessen his efficiency as a labourer. Within those limits, injuries and torments may be inflicted on him which make his life a perpetual misery.

But there are considerable classes of slaves whom the interest of the master does not protect at all. Such are the following. Old

slaves, who have outlived their capacity of labour. To what extent they are turned off by their owners, to perish or to sustain their miserable existence as they can, we have no means of ascertaining. The following testimony of Sarah M. Grimké leaves room for the inference that the practice prevails to a considerable extent in the city of Charleston, inasmuch as the cases she mentions were quite incidentally discovered, without having been made a special object of search. "When the Ladies' Benevolent Society in Charleston, S. C., of which I was a visiting commissioner, first went into operation, we were applied to for the relief of several sick and aged colored persons. On inquiry, we found that *nearly all* the colored persons who had solicited aid were *slaves*, who, being no longer able to work for their owners, were thus inhumanly cast out in their sickness and old age, and must have perished but for the kindness of their friends." Worn out slaves, whose constitutions are broken down in middle life, by excessive labour. The incurably diseased and maimed. The blind, insane, idiots and greatly deformed. Feeble infants, the cost and trouble of whose rearing would not be compensated by their value as labourers. And in the far South and Southwest, where it is found to be cheaper to buy slaves than to raise them, no infants are protected by the interest of the owner. Hired slaves. It is the interest of the hirer to get from them as much work as possible, without producing an actual injury which can be proved in a court of justice to have impaired their power to labour. In some parts of the South this is a large class. Slaves under the management of overseers whose salaries are proportioned to the crops they raise. This method of compensating overseers extensively prevails. It is obvious they have no interest in cherishing the lives of the slaves entrusted to their care, and are strongly impelled by selfish considerations to urge them up to the very limit of their strength, or beyond it.

Moreover, there are occasions when it becomes the direct pecuniary interest of the owner to sacrifice the lives of his slaves. When, for example, cotton commands an unusually high price, which it is probable will not continue long, he may gain much more by bringing the produce of his plantation early into market, than he would lose by the consumption of slaves necessary for that purpose. And in general, on the cotton and sugar plantations there is a portion of each year, when the labour required is double that which the number of slaves ordinarily employed is capable of performing without injury; but

which, nevertheless, they are compelled to perform, though the certain effect is known to be a great abridgement of their lives; but it is considered better economy to incur this loss, than to keep a larger number of slaves, a portion of whom would not have what is considered full employment during the remainder of the year. The following are the words of the witnesses to this point. "Dr. Demming, a gentleman of high respectability, residing in Ashland, Richland county, Ohio, stated to Professor Wright of New York city, that during a recent tour to the South, whilst ascending the Ohio river in the steamboat Fame, he had an opportunity of conversing with a Mr. Dickinson, a resident of Pittsburg, in company with a number of cotton planters and slave dealers from Louisiana, Alabama and Mississippi. Mr. Dickinson stated as a fact, that the sugar planters on the sugar coast in Louisiana had ascertained, that, as it was usually necessary to employ about *twice* the amount of labour during the boiling season that was required during the season of raising, they could by excessive driving, day and night, during the boiling season, accomplish the whole labour *with one set of hands.* By pursuing this plan they could afford *to sacrifice a set of hands once in seven years!* He further stated that this horrible system was now practised to a considerable extent. The correctness of this statement was substantially admitted by the slaveholders then on board."

"The late Mr. Samuel Blackwell, a highly respected citizen of Jersey city, visited many of the sugar plantations in Louisiana a few years since; and had not only every facility afforded him by the planters for personal inspection of all parts of the process of sugar-making, but received from them most unreserved communications as to the management of their slaves. Mr. B. after his return, frequently made the following statement to gentlemen of his acquaintance;—that the planters generally declared to him, that they were *obliged* so to overwork their slaves during the sugar-making season (from eight to ten weeks) as to *use them up* in seven or eight years. For, said they, after the process has commenced, it must be pushed without cessation, night and day, and we cannot afford to keep a sufficient number of slaves to do the extra work, as we could not profitably employ them the rest of the year."

The immense draught which is thus made upon the slave population of the States which produce the great Southern staples, is met by a constant influx from the slave-breeding States, and by an illicit foreign

slave trade, which though piracy in the eye of our law, and carried on at the risk of life, is still practised to a great extent. It has been asserted in Congress by a member from a Southern State, that the number of slaves annually imported into the United States from foreign parts is fifteen thousand.

We can notice but very briefly a few points connected with this subject, which we are unwilling to leave wholly untouched. It is said, that the cruelties which we have spoken of are incidental evils, which might be remedied without destroying the institution itself. If by this be meant, that they might be remedied by modifications of the system effected by legislation, we must say, that we do not see how any material correction could be accomplished in this manner. We do not see that the condition of the slave could be essentially ameliorated without taking him from under the irresponsible power to which he is now subject, making him punishable for delinquencies and offences only after conviction before an independent and impartial tribunal, giving him a remedy at law for injuries done to him by his master, and admitting his evidence in courts of justice. These appear to us the very first steps, previously to which nothing could be done for him. But we should have more hope of persuading slaveholders to immediate and entire abolition, than of inducing them to adopt this change whilst the relation of the slave to his master remained in all other respects as it is. A considerable portion of the misery of slaves is occasioned by the forced separation of families by sale. But such sales are a necessary corollary from the holding of man as property. It is mockery to tell a man that a thing is his, and at the same time forbid him to sell it. A prohibition of the sale of slaves would be a virtual abolition of slavery in the northern portion of the slave States, and would soon effect the subversion of the institution in the far South and Southwest. Among the inalienable rights of man, mentioned in our Declaration of Independence, is "the pursuit of happiness." It is the unquestionable right of every man to seek his own wellbeing by all lawful means, unimpeded by any restrictions but those which the necessities of his nature and the Providence of God impose; unimpeded by any restrictions unnecessarily and arbitrarily imposed upon him by his fellow-men. If the happiest slave in this country could attain a higher happiness and a fuller developement of his manhood in another condition, but is restrained by the will of another from making the experiment—no matter how well he may be

fed, clothed, lodged and treated,—slavery is doing him a deep wrong; and this is a wrong inherent in slavery, however mitigated its form. No man can be treated by another altogether as a man and a brother, as he has a right to be treated,—no man can be the object of another's christian love, to which he is entitled,—and yet be held by that other as a slave.

But would immediate abolition be safe?—is a question often asked; and it has been often answered, that it must always and necessarily be safe under the government of a just God to do right. Aye, it is retorted, but the very question is, what is right. And here comes up the whole question of expediency and the calculation of consequences. We cannot of course be expected to enter upon a full discussion of it here. We will merely express an opinion. We acknowledge that the consideration of consequences has legitimately a wide jurisdiction in the decision of questions of social morality. But, with our present light, we deny that all such questions can be so settled. There are some things which must be done "without regard to consequences." A man must pay his debts without regard to consequences, if he has the means and cannot obtain a release from his creditor. He must leave off injustice and oppression, without regard to consequences. In general, the rules of equity must be observed even when they conflict with the rules which expediency would prescribe. Now we consider freedom a debt which ought to be paid to the slave, and holding him in his present condition injustice and oppression which ought to be left off "without regard to consequences;" or rather that the consequences should be left with God, in firm faith that obedience to the simplest and deepest ideas of right which He has written upon our hearts, will eventually prove conducive to the highest good of all concerned. We believe, consequently, that immediate abolition is right, and a duty, and will be safe. To make ourselves fully understood, we must explain what we mean by immediate emancipation. The people of the North cannot, by any direct act, abolish slavery. The General Government cannot do it, except in the territories and district under its immediate jurisdiction. If either of these parties could, and actually should, effect the object, contrary to the wishes of the mass of the Southern people, though emancipation, however effected, would undoubtedly prove an eventual blessing, its immediate effect would be many and long continued evils. Something of this kind is now experienced in the island of Jamaica, from the want of hearty co-operation on the

part of the planters in the work of emancipation. The abolition of slavery in this country can be effected only by the slave-holders themselves, or a majority of them in each State, becoming sensible of the injustice of the system and being willing to put an end to it. This circumstance, though it will delay the final consummation, will cause it to be effected at last under the most favorable circumstances, and with the least possible suffering or inconvenience to either party. The blacks will be conciliated to their former masters by the great act of justice which they have done, and the whites will be disposed to make every provision and exertion necessary to secure the success of the experiment which they have voluntarily made. Such an emancipation we hold to be, at all times, the duty of our Southern fellow-citizens, whether they are sensible of it or not. This duty we should urge upon them with all brotherly kindness, and endeavor to awaken them to a sense of it by all the wise means calculated most surely and speedily to effect the desired end.

What can a person at the North do in reference to this subject? He can at least inform himself, and think and feel correctly, respecting it; and that is what every man should desire and endeavor to do, were it only for his own sake, respecting any moral question which frequently forces itself upon his notice, and concerning which he can scarcely avoid taking up some opinion, either from prejudice or examination. But the influence of his sentiments can hardly be confined to his own breast. They will naturally be expressed, and will have their effect on other minds and hearts. It is of the thoughts and feelings of individuals, that the mighty agent, public opinion, is composed. Every one who is gained over to truth and right, contributes to swell the force of a beneficial influence. Let no man think it a matter of indifference what is his opinion on this interesting question. C. P.

THE DESTRUCTION OF OPIUM IN CANTON.

The efforts which have been made in this country to abolish intemperance should be compared with the efforts now making in China to abolish the use of opium. There can be no doubt, we suppose, that

the use of this drug is more deleterious than that of ardent spirits; and the onset upon it by the Chinese is far more vigorous than any which has been made upon rum and brandy in Christendom. We Christians are very dilatory, and move step by step; esteeming the rights of property and opinion as worth so much, that the demoralisation of the people is of small consequence in the comparison. The poor Pagans of China, on the contrary, regard the depravation and ruin of the people as the chief of evils, and therefore promptly and resolutely, without scruple or apology, aim at their removal, regardless of sacrifices. They make prohibitory laws, and execute capital punishment on those who violate them, and forbid an entrance to their harbors of the foreigners who would aid the people to break them. Undoubtedly, such despotic proceedings are impossible in this country; and in that respect, and in many other circumstances, Christian republican America has an advantage over the semi-barbarous Celestial Empire. But still, it is a spectacle truly sublime, when the sovereign of a great nation, with solicitude truly paternal for the wellbeing of the people, uses his power for the destruction of its chief social evil. I see nothing in all the purposes which engross the attention of our wrangling houses of Congress, to compare in grandeur with this most beneficent act of the Chinese power. The terrible evils which afflict the people and threaten the direst calamities, make no part of the care of our National Legislature.

I certainly could not desire for my country that its government should possess despotic power; but it is unspeakably lamentable, that we cannot have a public opinion so inimical to all wickedness, as to bring about the same result through the voluntary action of the people. Nothing can be so disgraceful as the toleration by public opinion of disgraceful customs.

The statistics of intemperance in this country are sufficiently well known. The statistics of the opium trade in China are less familiar.

Opium was formerly regarded in that country as a medicine, and was admitted on payment of a small duty. But in 1796 it had got to be used a good deal as an injurious luxury, and was therefore prohibited. The annual import was less than 1,100 chests. In 1830 it was nearly 20,000 chests; in 1837 34,000; the chests averaging about 130 lbs. weight, and the total value being not far from 20 million of dollars.

The effects of this spreading use of the drug on the people have been dreadful. The loss of life from smoking it, is said to be 100,000

a year, and the wretchedness and suffering occasioned to multitudes besides are inconceivable and indescribable. 20,000 chests of opium are enough, says Mr. Medhurst, at 20 grains a day for each individual, to demoralize three millions of individuals. And in spite of prohibitory laws, that demoralization has been extending, till it has spread throughout almost the whole empire.

How has this happened? By what means, in spite of a despotic prohibitory law, has the evil been extended? "*The opium is grown in various provinces of India, under a system of compulsory labor, for the exclusive benefit of the Honorable East India Company; and the trade in it is monopolized by British merchants, or if there are exceptions, they are too inconsiderable to be taken into account.*" So says an English writer. A double abomination transacted by the East India Company;—the oppression of the wretched natives under their own government, by compelling them to work in bondage, and that for the purpose of spreading corruption among the people of China;—into which country it could be introduced only by the systematic violation of laws, that ought to be sacred to all civilized people —in a word, only by fraud, bribery, and smuggling! And this, by a great Christian people, solely for gain! How unprincipled and base is such conduct when seen by the side of the Chinese government; which, on the express ground of principle, refused to derive from the trade any profit to the state, and prohibited an article which might have brought in a magnificent revenue, *because* the trade was evil and injurious. Observe the noble language used on the subject;— "Having a clear conviction that the thing is highly injurious to men; to permit it, notwithstanding, to pervade the empire,—nay, even to lay on it a duty,—is conduct quite incompatible with the yet uninjured dignity of the great Celestial Empire." The comparison of this language with the practical declarations of our own and other Christian governments leads to very mortifying reflections. The language of Mr. Medhurst deserves quotation.

"It has been told, and it shall be rung in the ears of the British public, again and again, that opium is demoralizing China, and becomes the greatest barrier to the introduction of Christianity which can be conceived of. Not only are the wretched victims of the indulgence impervious to remonstrance, and callous to all feeling; not only must we despair of the conversion of the opium smoker, almost as much as if his doom were already sealed; but the difficulty of convincing others of the truth of Christianity, and of the sincere intentions of Christians, is greater in proportion to the extent of the

opium trade to China. Almost the first word uttered by a native, when urged to believe in Christ, is, 'Why do Christians bring us opium, and bring it in defiance of our laws? That vile drug has poisoned my son—has ruined my brother—and well nigh led me to beggar my wife and children. Surely, those who import such a deleterious substance, and injure me for the sake of gain, cannot wish me well, or be in possession of a religion that is better than my own. Go, first, and persuade your own countrymen to relinquish this nefarious traffic, and give me a prescription to correct this vile habit, and then will I listen to your exhortations on the subject of Christianity.'"

We cannot withhold our sympathy and our admiration from the resolute stand now taken by the Chinese government. It is in the highest sense of the word noble. Every generous sentiment calls upon the world to applaud, and say, God speed you; and we are confident, that the British power cannot be base enough to visit with bombardment and massacre a people so laudably engaged in protecting its own rights. W*.

SUNDAY SCHOOL IN BOSTON IN 1791.

A friend, while searching after a certain record which he expected to find on the Books of the Selectmen of Boston, met with the following "entry," to which he directed our attention. As every thing relating to the history of Sunday Schools is interesting to the majority of the religious community, we have no doubt that even so trifling a notice of an early attempt to establish an institution of this kind in the town of Boston will be esteemed by many readers worthy of their attention.

"Page 262. April 25, 1791. On a letter received from the Gentlemen Proprietors of the Duck Manufactory,* requesting the approbation of the Selectmen for their opening a Sunday School, and their opinion on the subject—The Selectmen are of opinion that, however eligible the measure may be, the law respecting schools had not in contemplation such as is requested and therefore does not authorize them to approve it."

We should be glad to know who the benevolent individuals were who originated this pious enterprise, also what effect the resolve of the Selectmen had upon them, and whether in any way their scheme was followed up in the latter years of the last century. C. R.

* The duck manufactory — as we are informed—stood at the corner of Boylston and Tremont (Nassau) streets.

NOTICES OF BOOKS.

WOMAN'S MISSION. *From the English Edition.* Boston: William Crosby & Co. pp. 160. 12 mo.

THE proper position and duties of woman constitute, at the present moment, a fruitful theme of discussion and give rise to zealous controversies. There are many persons among us, who, with eloquence and impassioned zeal, maintain the opinion that there is no essential difference between the duties and claims of the two sexes, that women should share equally with men the various offices and responsibilities of life, should have a voice in popular and legislative assemblies and enjoy the elective franchise; and in one word, that they should have an equal portion in that outer world, which has been hitherto the exclusive heritage of the stronger sex. Though these reformers constitute but a small minority, yet their zeal is in an inverse ratio to their numbers, and they have among their ranks many persons of great purity of life and conversation, and not a few, of gifted minds. The writer of the work before us does not belong to this class. Though a woman, she is contented with the position her sex have hitherto enjoyed, and directs her efforts to teach a better use of the opportunities within their reach. We extract from the introductory Notice a brief analysis:

"The principal points on which the writer insists, are these: that woman has an office of the utmost importance to discharge, a mission to fulfil which is inferior in the magnitude of its results to no other that can be sustained by a human being; that the sphere for the execution of her high duty is home, over which she must shed her controlling influence; that the chief instrument on which she must rely for exerting influence, is character—her own character; and that the strength and beauty of character must be drawn from Christian faith."

The writer has treated her subject in a manner creditable alike to her understanding and her moral and religious nature. She states in her preface that she has been largely indebted to the excellent work of Aimé-Martin on the education of mothers, and several of her

paragraphs are translated directly from him, but she gives ample proof, in those portions of her book for which she alone is responsible, of a cultivated and reflective mind, and of having thought anxiously upon the subject of which she writes. The style, though rather diffuse, is simple and unpretending. Its moral and religious tone is highly elevated; and her earnest appeals, warnings and cautions derive weight from the practical good sense with which they are accompanied. There is nothing extravagant or exaggerated in her views. She proposes no ideal or impossible standard. She would associate religion with all that is winning in manners and attractive in accomplishments. She would sacrifice none of the pure and rational impulses of womanhood at the altar of an austere creed. It is a book which no woman, young or old, can read without benefit; even those who may differ from her in the leading doctrines she maintains, cannot but assent to many of her views, and respect its elevated tone of feeling. We wish it may be generally circulated and read.

WHITE SLAVERY: A NEW EMANCIPATION CAUSE, PRESENTED TO THE PEOPLE OF THE UNITED STATES. *By the Author of "The District School as it was."* Worcester: M. D. Phillips. Boston: C. C. Little & Co., and B. B. Mussey. 1839.

THIS title of a neat 18 mo., of about 200 pages, is well chosen for the purpose of exciting curiosity in regard to the contents of the book. The same feeling is rather increased than allayed by the perusal of a chapter of "Explanations"—as they are called—which are written in a quaint and fanciful style, and introduce the reader, in a somewhat dark and oracular manner, to the body of the work.

The mystery, however, is soon cleared up. The first paragraphs of the first chapter are occupied in giving the revelation of the author's meaning. A more explicit definition is contained in the following sentences, which we copy from the 83d page. "Freedom is the full possession and perfect security of rights. By a one-side reading, examining and thinking, by prejudice, passion and headlong party-spirit, we fearfully endanger, if not absolutely renounce our rights. We are therefore, in a greater or less degree, without our constitutional and boasted Freedom. *This is* WHITE SLAVERY."

The object of the author is to make his fellow-citizens understand and feel their individual concern in the affairs of government, and their duties and responsibilities in relation to the politics of their country. He considers that the American people are far too negligent and unfaithful in the exercise of their political rights, and that there is a lamentable deficiency of incorruptible principle and sound practical wisdom manifested in the selection of candidates for offices of trust, in the conduct of elections, and in the adoption and advocacy of schemes proposed by rival "political architects." He is persuaded that ignorance and prejudice with reference to the true interests of the people and to the tendency of important legislative measures prevail in our community to an alarming extent. To use his own strong language, "White Slavery, like a leprosy, penetrates the whole proud body of our nation to its very joints and marrow, and covers it all over with either open sore or concealing scab."

For this disease he proposes a remedy which he considers to be "rational, just, easy, safe, certain." It is this—that all our citizens do, henceforth, "read, and think independently, and impartially, and thoroughly on the opposite sides of political questions about which our leading men are divided." This would, indeed, be a most efficacious remedy, if partisans could be induced to take it.

Having laid down this general principle as the corner stone of his "new emancipation" measure, the author proceeds to offer a "*plan* of operations, a new system of tactics in politics," a scheme of organization for the abolition of "White Slavery." He proposes that an association be formed in each smaller town and in the wards of the city, whose object shall be to promote independent and impartial inquiry concerning our rights, interests and duties as citizens under an elective government. The members must be from political parties promiscuously, and every precaution be taken to prevent jealousy and ill feeling. For this purpose he would have *two Presidents*, one from each side, who should preside alternately, a Secretary from one party and a Librarian from the other. The great standing rule must be for each member regularly to read opposing newspapers! and an Executive Committee (consisting of a Democrat and a Whig), in each school district, must see that every man in the district has due access to the publications of both parties and that he does not neglect them after having had access, &c.

We confess that there is something in this beautiful scheme so Utopian in our dull and earthward view, that we could not read it without a smile. Would that its practicability were less a matter of doubt. In order to its adoption we must presuppose a degree of wisdom and good feeling amongst our citizens, to which according to our author's opinion they have not yet arrived, and to which we are very much afraid that his counsels and admonitions will not avail to elevate them.

The book contains many valuable and timely suggestions, and is written in an enthusiastic and animated spirit. It abounds in illustration, often pertinent, but sometimes stretched so far as to amuse rather than instruct. The judicious reader will pardon the occasional hyperbole and a few offences against a correct taste, for the sake of the excellent object which the author desires to promote. We hope that his good thoughts and wise counsels will not be lost upon the great fraternity of "White Slaves."

ROSANNA; OR SCENES IN BOSTON. A STORY. *By the Author of "Three Experiments of Living," "The Contrast or Modes of Education," &c.* Cambridge: John Owen. 1839. pp. 134. 18 mo.

A NATURAL, judicious, *temperance* tale, we regard as one of the truest blessings that can now be given to the community. It may not be proper to call this a temperance tale precisely, and it is not exclusively such; but it is virtually. Yet call it what you will, so that you read and circulate it. It is "written and sold for the benefit of the Infant School in Broad street, Boston." And it is a picture of scenes that occurred in that vicinity, actual scenes, we infer, falling under the eye or personal knowledge of the narrator. They are not remarkable scenes. Probably the same or similar may be witnessed at any time, in any large city. And this is their value. They are reality—and a part of that wide-spread, dark, terrible reality, which makes the heart ache. Oh, it is sad. And how any can look upon it unmoved, how any can wish or dare to utter a single word of possible encouragement to that which is the deadly cause of all—intemperance,

we cannot, cannot understand. If there is no power, moral or political, that can purify or even check this fountain of iniquity and misery, wo to our land and our race!

We thank the writer for the power here put forth. It will not be in vain. Let every one read the story of *Rosanna*, the innocent Irish girl, coming in all confidence and brightness to marry one of her countrymen, who neglected her through two miserable years and then died a drunkard, leaving her at the age of twentytwo a widow with two children, utterly destitute, and she herself already under the influence of the fatal spell that had bound and destroyed her husband. Her only friend now is a countryman in the same condition, and yet more a slave to the same habit, whose *kindness* constantly supplies and tempts her with the means of indulgence. Her ruin advances rapidly. Want of strength, from this same indulgence, want of employment, a diseased and helpless child, poverty, beggary, shame, despair, all fed and inflamed by the "dear friend," hurry her on and down. A *true* friend, also a countrywoman and poor, steps in and endeavors to turn the current, and save the wretched sufferer, explaining to her the real trouble. It is in vain. Rosanna drinks on, against all her convictions and purposes, becomes half delirious, wanders out, and is committed to the House of Correction; her children and friends supposing her drowned. By the influence of a benevolent lady and her husband, she is at last found and released, and with the help of the true friend, Dora, the "poor wise woman," she is reclaimed.

It may not be the design, but it is one of the effects of this little book, to bring into favorable notice an institution, which, in many places and minds, seems to have quite disappeared—the *Infant School*. The story being written and sold for the benefit of such a school, we hope it will prove an additional recommendation. For whatever doubts may exist, and have just influence, in ordinary cases, there can be no doubt of the utility of Infant Schools in such circumstances as are here presented. We have only to say further, that the book is suited to children of common intelligence, as well as to adult readers.

PICTURES OF EARLY LIFE; OR, SKETCHES OF YOUTH. *By Mrs. Emma C. Embury.* Boston: Marsh, Capen, Lyon, and Webb. 1839. pp. 310. 18 mo.

WE have taken pleasure in reading this book, yet hesitate how to order our words in speaking of it. It has decided faults and great excellencies. It claims more attention than most juvenile books, as being more extended and solid in itself, and as making the first of the *Juvenile Series* of the SCHOOL LIBRARY, prepared and recommended by the Board of Education in this state. This Board, it is probably known, intend issuing two series of fifty volumes each, a larger, or 12mo. series, for advanced scholars, teachers and parents, and a smaller, 18mo., for children of twelve years and under,—not as school books properly, but reading books for leisure hours out of school. The enterprise is a great one, and we are not sure that this smaller part of it is not the larger in importance. It is easier to furnish good reading for adults, than for children. And such a mixture is there in our juvenile collections now, such a conflict between good and evil, raising a sober question as to the preponderance of strength and the final victory, that we look with solicitude upon the motions of the Board of Education as they come to the rescue. Of their Juvenile Series, there are five numbers nearly ready to be issued, we understand, as regular parts of the Library. Of these, some idea may now be formed by the two that have been sent out first and sold separately—viz: *Means and Ends, by Miss Sedgwick*, and *Pictures of Early Life, by Mrs. Embury.* One of these has been already received, and approved by the public. The other we are now noticing.

It comes from a lady not before known to us, but judging by this specimen of her powers, neither a new writer nor a common one. And yet there is nothing very uncommon here. The book contains more than 300 close pages, made up of eighteen independent stories. And this is one objection we make to it—that there are too many separate stories, having no common object, and some of them amounting to very little. Another objection is, that they are too romantic. They are not only fictitious, in which of itself we see less

danger than many, even in regard to children, but they present violent contrasts—characters and incidents too much on the extreme. Not that they are unnatural, or wholly improbable. We can believe, as the author says in the preface, that she has embodied in these tales much of the experience of her own youth. But we doubt if this experience is common, and if it were, we should doubt the wisdom of grouping so many *remarkable* cases of trial and success, bitter suffering and singular fortune. With these exceptions, the book is excellent; and these would not prevent us in any case from procuring the volume, or commending it as suitable for family and school libraries. The stories are all moral, of high tone and pure influence. They are attractive. To more thoughtful and elder children, they will be very attractive. The younger, and mere story-readers, will skip the moralizing, or complain of it. As formal and separate moralizing, there is too much of it; at least it comes in longer speeches than parents often make, or children ever *hear*. But parents themselves, as well as their children, may be profited by reading this book. If it contained only the first and last tales—*The Uses of Adversity*, and the *Moss Roses. or the Brother and Sister*, no one would feel that he had wasted money or time upon it, while from the eyes and hearts of many these tales will draw tears of sympathy.

My Little Friends; *A Selection of Useful Stories, in Prose and Verse. By Mrs. C. Gilman.* New York: Samuel Colman. 1840. pp. 127. 18 mo.

We are disappointed in this book, considering the author. Not that it is a failure, or contains anything objectionable, but that it is not equal to the expectation which Mrs. Gilman awakes in many minds. It is a pleasing book still. It appears to be mostly original, with a few translations, and one or two pieces with other signatures. The prose stories are brief and very simple, with good morals—excepting one or two fairy tales, in which we cannot discern much meaning. The poetry is very pleasant; and the prints and entire execution beautiful. For little children, it will prove an acceptable and useful gift.

ROLLO'S TRAVELS. ROLLO'S CORRESPONDENCE. Boston: William Crosby & Co. 1840. pp. 189 and 190. 18 mo.

WE asked a little boy to-day which of the Rollo books he liked best, as he had now read the whole ten. "The last," said he, "I always like the *last* best." We have no doubt this is the general feeling with children, in regard to these books. There have been few, if any books, that were greater favorites with children, whatever others may think of them. And not a little regret is expressed, that these should be the last. Now this fact does not prove the books to be all that they should be; for we cannot agree altogether to the opinion so often expressed, that children are the best judges of what is written for them. But they certainly are the best judges of what pleases them, and they certainly will not read often or usefully a book that does not please them. We do believe therefore, that there is more fear than there need be of making books too *entertaining* to children. We imagine it is very much with reading as with every thing else—that as the general rule, you must make a child happy and pleasant, if you would do him much good.

On this account we value these books particularly—the whole series, and these last equally. They not only engage and please children, but the principle of conduct on which the stories themselves proceed, or rather that which the characters and incidents set forth, is that mildness is better than severity in the management of the young, and indirect moral teaching better than formal. As the author says in his preface to one of these volumes, the youthful readers and friends of Rollo are "to be benefitted, not so much by listening to instructions, as by catching the spirit of docility and gentleness which exhibits itself in his conduct and character." Mr. Abbott has done good service by writing these books. He has made them too diffuse, and they have some other small faults—among which poor *prints* are to be laid to the charge of some one; but as a whole they are very valuable, and ought to be, as they will be, in every library for the young, if not in every family.

THE ANNUALETTE. *A Christmas and New Year's Gift for Children.* Boston: S. G. Simpkins. 1840. pp. 137. 18 mo.

THIS modest little annual is done up in the prettiest style. We speak of the mechanical execution, which in all annuals is the chief thing. But in other qualities also, this is quite respectable. There are some excellent pieces in it, some ingenious tales and fables with a good moral, and some fairy stories with no moral, good or bad. What is more remarkable, it contains nothing very silly or at all evil. It will be safe and probably attractive in the hands of any child, and is much better than most of the ephemeral productions got up purposely for new year's presents. If *Annualette* means something a little less extravagant and useless than ANNUAL, we shall wish the offspring happy new years enough to outlive the parent.

THE BOY'S TALISMAN; *A Christmas and New Year's Gift.* Boston: B. H. Greene. 1840. pp. 133. 18 mo.

THOSE who remember the simple story of the *Talisman*, written by a lady of Boston, and published some years ago, will be glad to see it in this new and improved dress. Indeed the first edition has been so long out of sale, that it is essentially a new book. The idea is a beautiful one, and it is hardly possible that the moral should not take effect. In its present form, the story is enhanced in value by a very sweet picture of the talisman itself. How many boys have been saved, how many men reclaimed and blessed, by the recollection of a *mother's* counsel and prayer, or the loveliness of a mother's image printed indelibly upon the soul.

INTELLIGENCE.

DEDICATION AT DOVER, MASS.—The new church in the First Parish in Dover was dedicated Wednesday, September 18, 1839. The services were as follows:—"Introductory Prayer, by Rev. Mr. Clarke of Sherburne; Selections from Scripture, by Rev. Mr. White of West Dedham; Sermon by the pastor, Rev. Ralph Sanger, from Psalm XCIII. 5: "Holiness becometh thine house, O Lord, forever;" Dedicating Prayer, by Rev. Mr. Ritchie of Needham; Concluding Prayer, by Rev. Mr. Robinson of Medfield. The text indicates the subject of the discourse—the holiness which becometh the house of the Lord; and which, while manifested in the life, harmonizes with that spirit of independence which distinguished the fathers of New England.—The house is in modern style, though small, yet very convenient, well built, and finished and furnished in a neat and elegant manner. The expense of building and furnishing the house was a little less than $3000.

INSTALLATION AT SANDWICH, MASS.—Rev. Eliphalet Porter Crafts was installed Pastor of the First Congregational Church in Sandwich, September 18, 1839. Introductory Prayer, by Rev. Mr. Sweet of Kingston; Sermon, by Rev. Mr. Young of Boston; Prayer of Installation, by Rev. Mr. Moore of Duxbury; Charge, by Rev. Dr. Kendall of Plymouth; Right Hand of Fellowship, by Rev. Mr. Briggs of Plymouth; Concluding Prayer, by Rev. Mr. Woodward of Barnstable.

Mr. Young's discourse was a vindication of historical Christianity. In his view, Jesus of Nazareth was not only the greatest, but the last of the prophets; and his religion, being absolute and perfect, was to be rested in as the ultimate revelation of God to man. From its past history and influence, its intrinsic character, and its adaptation to the nature of man, he deduced its permanency, and stated the grounds for believing that the old Gospel was not to be superseded by any new philosophy, nor outstripped by the intellectual movement of this or any succeeding age.

DEDICATION AND INSTALLATION AT MEDFIELD, MASS.—The new church of the First Congregational Society in Medfield was dedicated to the worship of God, October 16, 1839, and at the same time Rev. Charles Robinson was installed as Pastor. The services were as follows:—Introductory and Dedica-

tory Prayer, by Rev. Mr. Sanger of Dover; Selections from the Scriptures, by Rev. Mr. White of Dedham; Sermon, by Rev. Dr. Francis of Watertown, from 1 Peter, II. 4, 5: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ;" Installation Prayer, by Rev. Mr. Merrick of Walpole; Charge, by Rev. Mr. Clarke of Sherburne; Right Hand of Fellowship, by Rev. Mr. Wells of Groton; Address to the People, by Rev. Mr. Barrett of Boston; Concluding Prayer, by Rev. Mr. Phillips of the Baptist Church in Medfield.—The congregation, in prospect of their re-establishment under a settled ministry, had remodelled their old meetinghouse, and made it convenient for the worshippers and an ornament to the village. It now presents a Grecian front with Ionic pillars, and is surmounted by a spire, the appropriate indication of a New England church.

Dedication at Mansfield, Mass.—The First Congregational Society in Mansfield having remodelled their ancient meetinghouse, it was dedicated by the usual services, October 17, 1839. The Introductory Prayer was offered, and Selections from Scripture read, by Rev. Mr. Merrick of Walpole; the Sermon was preached by Rev. Jonathan Farr, who has been preaching to the society the last year; the Dedicating Prayer was offered by Rev. Mr. Bigelow of Taunton; and the Concluding Prayer, by Rev. Mr. Bridge of Norton. Mr. Farr's discourse—from 1 Corinthians, VIII. 6: "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him"—was an exposition of the distinctive doctrines of the Unitarian faith, which were stated and defended from Scripture.

The house which was thus anew consecrated to the worship of God, was built about seventy years ago. Upon examination the walls were found to be in so good a state, that the society preferred a new construction of the interior to the erection of a new building. The interior has been divided into two stories, the upper of which is designed for public worship, while the lower will be used for a town hall and parish vestry. The whole number of pews in the church is fifty, forty-seven of which were sold at prices exceeding in amount the appraised value of the whole. The cost of the alteration—$2000—was defrayed from a fund; the society have therefore a considerable sum on hand for future expenses.

Installation at Kennebunk, Maine.—Installed as Pastor of the First Parish in Kennebunk, October 23, 1839, Rev. Edward H. Edes, late of Augusta, Maine. Introductory Prayer and Reading of the Scriptures, by Rev. Mr. Wheeler of Standish, Maine, (since removed to Topsham;) Sermon, by Rev.

Mr. Peabody of Portsmouth, N. H.; Prayer of Installation, by Rev. Mr. Whitman of Portland, Maine; Charge, by Rev. Dr. Nichols of Portland, Maine; Fellowship of the Churches, by Rev. Mr. Cole of Hallowell, Maine; Address to the People, by Rev. Mr. Wells of Groton, Mass. (late pastor of the society;) Concluding Prayer, by Rev. Mr. Farley of Saco. "I am the way, and the truth, and the life," John xiv. 6, were the words from which Mr. Peabody spoke. It was the object of his discourse, to enforce the idea that the life of Jesus constituted the best commentary upon his instructions, and to urge the duty of studying our religion in the more careful examination of that life. It was the object of the Charge, to enforce the idea that Christian ministers are to preach not themselves, but Christ, in their motives, in their modes of argument, and in their plans of operation; while at the same time they were to preach themselves, or to act naturally rather than to imitate any frail and fallible fellow-mortal in these respects. It was the object of the Address to the people, to urge the importance of allowing the pastor to act himself independently and without restraint in his selection of subjects and modes of preaching and operation, and the opening not only their houses, but their hearts, to him in his parochial visitations.

Maine Convention of Unitarian Churches.—The annual meeting of the Maine Convention of Unitarian Congregational Churches was held in Kennebunk, on Thursday, October 24, 1839, Rev. Dr. Nichols, the President, in the chair. The Secretary, Rev. Mr. Cole, made a statement of the doings of the Committee of Directors during the past year. Then followed a free conversation in regard to the state of religion in the several societies represented, and the prospects of the cause in the State. Less had been done during the past year in the way of missionary contributions than had been anticipated, in consequence of the pecuniary distress of the times, in which Maine has suffered severely. A committee was chosen to prepare a circular to be addressed to the churches of our faith in the State. The officers for the ensuing year were elected, viz: Rev. Dr. Nichols, President; Rev. Mr. Cole, Secretary; Rev. Mr. Cole, Dr. Lucas Nourse, and Rev. Mr. Wheeler, Committee of Directors. The Convention adjourned to the church. Rev. Dr. Nichols introduced the services, by a statement of the objects of the Convention and an earnest exposition of the propriety and importance of these objects. Rev. Mr. Cole preached the annual sermon, in which he met and removed the objections still prevalent in many minds against efforts on the part of Unitarians to spread their views.

Dedication at Shirley, Mass.—The meetinghouse of the First Parish in Shirley, having been in a measure rebuilt, was dedicated October 27, 1839. The services were as follows:—Introductory Prayer and Reading of the

Scriptures, by Rev. Mr. Wilson formerly of Petersham; Prayer of Dedication, by Rev. Mr. Babbidge of Pepperell; Sermon and Concluding Prayer, by Rev. Mr. Chandler, pastor of the society. The preacher took for his text the words of the Psalmist, "The Lord send thee help from the sanctuary;" Psalm xx. 1, 2. It was his endeavour to illustrate the importance of religion, and of religious observances particularly, as means of promoting man's improvement and happiness, and of preparing him for a peaceful death and a happy eternity.

The house, as remodelled, is really beautiful. Originally it was remarkable as combining in an unusual degree all the inconveniences of the old meeting-houses. No one would have supposed it capable of being transformed to its present condition. By carrying out the body of the house even with the front of the tower, a very convenient length has been obtained. This affords a spacious entry below, and likewise, (a rare convenience,) a very commodious room above for Teachers' meetings or meetings of any kind. This room is comfortably provided with a stove. The interior of the church is remarkably neat. The two tiers of windows have been preserved, and a light gallery runs around three sides of the house. The pulpit is of mahogany, and was the generous gift of a member of the society. The communion table, curtain, and pulpit trimmings are rich without being extravagant. The house altogether is well worthy of a visit from those who contemplate remodelling an old church. One thing in particular may be mentioned. As religious societies among us are now constituted, *snug* houses are by far the best; but at times additional room is wanted, for instance, on particular public occasions. The church in Shirley, while it is adapted to the wants of its occupants, may be made very roomy. By throwing open the folding doors in the rear of the choir, a large room is added to the body of the house.

Ordination to the Ministry-at-Large.—Rev. Robert C. Waterston was ordained a minister-at-large in Boston, with a special view to his taking charge of the Pitts Street Chapel, on Sunday evening, November 24, 1839. The services were performed in the Federal Street Congregational Meetinghouse, in the following order:—Introductory Prayer and Reading of the Scriptures, by Rev. Dr. Parkman of Boston; Sermon, by Rev. Henry Ware, Jr., D. D. of Cambridge; Ordaining Prayer, by Rev. F. T. Gray, whom Mr. Waterston succeeds in the ministry at Pitts Street; Charge, by Rev. Mr. Gannett of Boston; Right Hand of Fellowship, by Rev. Mr. Ripley of Boston; Concluding Prayer, by Rev. Mr. Robbins of Boston.

Dr. Ware took for his text, Matthew ix. 36: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." The subject of his discourse was the ministry-at-large; which he considered first, in its peculiar character, as a union of pulpit and pastoral duties with the service of a missionary; next, in its relation to the established and regular ministry, to which it is not inferior, while it performs the work that this cannot

do, and gives aid to the regular ministry by the supplies which it furnishes, and the benevolence it awakens; and lastly, in respect to its value to the community, as seen in the failure of all means but Christianity to afford social order, security and comfort, in the sufficiency of Christianity for this end, and in the adaptation of this ministry to diffuse Christianity. In conclusion, the preacher spoke of the eternal and spiritual interests of such a ministry; which he considered far more important than any benefits accruing, either to society or to the individual, in this world alone.

Installation in Boston.—Rev. Frederick T. Gray, late one of the ministers-at-large in this city, was installed as Colleague Pastor over the Bulfinch Street Church and Society on Tuesday evening, November 26, 1839. The services were:—Introductory Prayer, by Rev. Mr. Bartol of Boston; Selections from Scripture, by Rev. Mr. Maynard of Hingham; Sermon, by Rev. Mr. Lothrop of Boston; Prayer of Installation, by Rev. Mr. Dean, senior pastor of the church; Charge, by Rev. Mr. Morse of Marlboro'; Right Hand of Fellowship, by Rev. Mr. Sargent of Boston; Concluding Prayer, by Rev. Dr. Gray of Roxbury. Mr. Lothrop's text was taken from John xiii. 35: "By this shall all men know that ye are my disciples, if ye have love one to another." His object was to show that love is the essential and efficacious principle of Christianity, which he established by an appeal both to Scripture and to fact.

"The Bulfinch Street Society" was organized, and an act of incorporation granted in January 1823, under the title of the "Central Universalist Society." By an act of the Legislature, in April, 1838, the name of the Society was changed to that which it now bears; Rev. Paul Dean then being pastor of the society, and having been from its first formation. At a regular quarterly meeting of the society held in October 1839, a letter was received from Mr. Dean, requesting that a colleague might be appointed with him, and proposing the name of Mr. Gray; which request was granted, and the society at this meeting gave a call to Rev. Frederick T. Gray. The Standing Committee were appointed to communicate the same to Mr. Gray, and make the necessary arrangements for the Installation. Letters missive were sent to thirteen churches, and the Council met on the afternoon of the 26th of November. Twelve churches were represented in the council by their pastors and delegates. The records of the society having been read, a Remonstrance was presented, signed by nineteen individuals, proprietors in the church, against the installation of Mr. Gray, on the ground of certain alleged informalities in regard to the call, and of the effect which the installation would have in converting the house into a place of Unitarian, instead of Universalist, worship. A document, signed by sixtynine individuals, proprietors in said church, approving of the call given to Mr. Gray, was also presented, and read. After an examination and discussion of the matter, it was voted, that the Council are so far satisfied with the proceedings of the society in the case, and with the qualifications of the pastor elect, that they are ready to proceed to his Installation.

Dedication at Medford, Mass.—The church recently built by the First Parish in Medford was dedicated December 4, 1839. The following was the order of the services:—Voluntary on the Organ; Introductory Prayer, by Rev. Nathaniel Hall of Dorchester; Anthem; Reading of the Scriptures, by Rev. Edward B. Hall of Providence; Original Hymn, by Rev. Nathaniel Hall; Prayer of Dedication, by Rev. Convers Francis, D. D. of Watertown; Hymn; Sermon, by Rev. Caleb Stetson, minister of the society; Original Hymn, by Rev. William H. Furness of Philadelphia; Concluding Prayer, by Rev. N. L. Frothingham, D. D. of Boston; Anthem; Benediction.

It added greatly to the interest of this occasion, that all who took part in the services were children of the society, except the pastor, and one other clergyman who is connected with it by marriage. It is a fact worthy of note, that this society in about twenty years has produced nine ministers of the Gospel, who are all now pastors of churches, except one who has recently resigned his charge and accepted a professorship in a literary institution.—The subject of the discourse was Public Worship, which the preacher considered in its relations to the best interests of society, to the maintenance of a healthy and devout inward life, to the sentiment of human brotherhood which it promotes, to the sentiment of reverence which it cherishes, and to the worship of an invisible sanctuary of which it is the sign. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" were the words of the text, taken from 1 Corinthians, iii. 16.

The town of Medford was one parish, till about sixteen years ago. Since that time two respectable societies have grown out of it, the Universalist and the Second Congregational Society, which is Calvinistic. The first meeting-house of the town was built in 1695, the second in 1727, and the third in 1769. May 1839 this edifice was taken down, and the new church erected on the same spot. During the building of the new house the society had no place of worship of their own; and it deserves to be recorded as a pleasing sign of liberality and good feeling, that both the other societies in the village freely offered the use of their respective churches, kindly preferring, at considerable inconvenience to themselves, to hold their own meetings at an earlier hour than usual, for the accommodation of their neighbours and friends. The invitation of the Second Congregational Society was accepted, as their house was the larger and more convenient of the two.

The new church is a beautiful edifice, 72 feet by 82, with a vestry in the rear, one story high. The style of the building is Grecian, without any intermixture of foreign ideas. A portico, with four fluted Ionic columns, occupies 48 feet in the centre of the front—the sides coming forward so as to enclose the portico on the east and west. The steeple is about 130 feet high, from the ground. It consists of four stories; in the first is the clock, in the second is the bell, both belonging to the old church. The second story of the steeple is square, and has twelve Doric columns; the third is octagonal, with eight Ionic columns; and the fourth is round, with six Corinthian columns. The whole is very massive, and strong in appearance, and exceedingly beautiful in its details. The interior is finished in a corresponding style, with broad entablatures and a

splendid ceiling in stucco. The old organ was exchanged for a large and fine new one, built by Mr. Stevens of East Cambridge. The difference of cost, about $1200, was generously given to the society by Mr. Peter C. Brooks. On the floor of the church there are 98 pews, and 26 in the side galleries, all of the largest size and most convenient construction. The floor of the pulpit on which the preacher stands, is on a level with the top of the pews. It is made of the most beautiful varieties of mahogany, and exquisitely finished. Whether we regard its adaptation to its uses, or its classic simplicity and beauty as a work of art, it is probably not surpassed in this country. It was made by Mr. Sherwin of South Boston, an artist of great merit, whose works recommend him to public favour.

This edifice is built throughout in the very best manner, by Mr. Oakman of Scituate and Mr. Joyce of Medford. Its whole cost—including about $1300 paid to pew holders in the old church—was a little less than $15000. And notwithstanding the severe pressure of the times, the sale and rent of pews more than cover the expense, placing the finances of the society in a more flourishing condition than they ever were in before. The church, though large, is remarkably well filled, and the whole society is in perfect harmony.

The plantation of Medford was begun in 1630. But for the greater part of a century it had no settled minister, nor organized church. Many preachers, however, laboured among them from time to time, and many were invited to settle permanently, but were always prevented by difficulties now unknown. As early as 1634, the celebrated Mr. Noyes, afterwards minister of Newbury, came over from England, and preached in Medford more than a year. Among the candidates of a later period, who ministered here from one to eight or ten years, we find the distinguished names of Hancock, Coleman and Bradstreet. The last of these evangelists was Mr. Benjamin Woodbridge, who seems to have performed the duties of a pastor, without being regularly settled as such, from 1698 to 1708.

February 11, 1713 the church was organized, and the same day Rev. Aaron Porter was ordained as the first regular minister of Medford. He died 1722. Rev. Ebenezer Turell succeeded him in 1724, and died in 1778, after a peaceful ministry of 54 years. In 1774, Rev. David Osgood was ordained as Colleague to Mr. Turell, and died in 1822, in the 48th year of his able and distinguished ministry. He was succeeded in 1823 by Rev. Andrew Bigelow, now minister of the First Congregational Church in Taunton. Mr. Bigelow resigned his pastoral charge in about three years after his settlement, and was succeeded by Rev. Caleb Stetson, the present minister, who was ordained February 28, 1827.

Dedication and Installation at Walpole, Mass.—The First Congregational Society in Walpole have lately erected a new and elegant church, which was dedicated to the worship of the one living and true God, on Wednesday, December 11, 1839. Rev. John M. Merrick was installed Pastor

of the Church and Society at the same time. The services were as follows:—Introductory and Dedicatory Prayer, by Rev. Mr. White of West Dedham; Reading of portions from Scripture, by Rev. Mr. Sanger of Dover; Sermon, by Rev. Mr. Ripley of Boston; Prayer of Installation, by Rev. Mr. Clark of Sherburne; Charge, by Rev. Dr. Lamson of Dedham; Right Hand of Fellowship, by Rev. Mr. Robinson of Medfield; Address to the Society, by Rev. Mr. Sewall of Danvers; Concluding Prayer, by Rev. Mr. Ritchie of Needham. Mr. Ripley's subject, suggested by his text—2 Corinthians x. 4: "The weapons of our warfare are not carnal"—was, the Christian minister's warfare at the present day. In the introduction of his discourse he spoke of the change which had taken place in the relations of the ministry to the people, and of the increase of the means of popular instruction. The ministry, he went on to say, is still however, and always will be, an important instrument in promoting the regeneration and progress of the world. It is a warfare, and such it has been from the first—in the hands of prophets and apostles, of Jesus himself, and of all those who have left an impress on their age. This warfare must be waged against error, and against sin, whether as displayed in personal character or in social institutions. The weapons which the minister uses are truth, love, and the character of Christ, in which truth and love are most distinctly presented. With these weapons the ministry at the present day, no less than in past times, will be successful, and "mighty through God to the pulling down of strongholds."

The church is a neat Grecian edifice, with a steeple one hundred feet in height. It is sixty feet in length and forty feet wide, and has a handsome portico in front, supported by four Doric columns. There are sixty-four pews on the lower floor, and sixteen in the side galleries. The expense of the building, including the bell, amounted to about $7,500. $2,500 of this sum were raised by voluntary subscription; the sale of pews amounted to nearly $5000.

The town of Walpole was incorporated in December, 1724; and the first church was formed July 2, 1730. The longevity of the ministers, and the harmony of the people have been remarkable. Rev. Phillips Payson, the first minister, commenced preaching to this society, June 8, 1729, and was ordained September 16, 1730. His connexion with his people continued until his death, which occurred January 22, 1778. Owing to the embarrassed and agitated state of the country at that period, the vacancy occasioned by Mr. Payson's death was not filled until November 19, 1783, when Rev. George Morey was ordained pastor. He continued in the active duties of the ministry nearly forty three years, when, having reached his seventy seventh year, the infirmities of age obliged him to retire. A mutual agreement was made between himself and his people, and a liberal provision furnished for his support. He died July 26, 1829. Mr. Morey was succeeded by Rev. John P. B. Storer, who was ordained November 15, 1826. Although Mr. Morey was catholic and liberal in his feelings and sentiments, he was of former times, and his "soundness in the faith" was not questioned by his people. But several respectable individuals were averse to the settlement of an avowed Unitarian,

and were therefore opposed to the settlement of Mr. Storer. These persons, with their families, peaceably seceded and formed an Orthodox society. They soon after erected a handsome house for public worship, and settled Rev. Asahel Bigelow as their pastor. Mr. Storer remained in Walpole until the last spring. He had received an invitation from the Unitarian society in Syracuse, N. Y. to become their minister, and at his own request his connexion with his society in Walpole was dissolved. Rev. Mr. Merrick was the first person who preached after Mr. Storer's departure, as a candidate for settlement, and received the unanimous call of the people.

Installation at Stow, Mass.—Rev. William H. Kinsley was installed as Pastor over the First Congregational Society in Stow, December 25, 1839. The services were as follows:—Introductory Prayer, by Rev. Mr. Lamson of Berlin; Selections from the Scriptures, by Rev. Mr. Frost of Concord; Sermon, by Rev. Dr. Brazer of Salem; Installing Prayer, by Rev. Mr. Allen of Bolton; Charge, by Rev. Mr. Dean of Boston; Right Hand of Fellowship, by Rev. Mr. Morse of Marlboro'; Address to the People, by Rev. Mr. Dean; Concluding Prayer, by Rev. Mr. White of Littleton.

The sermon was from Matthew iv. 16: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." The introduction, in allusion to the day (Christmas), contained a description of the darkness that enveloped the world before Christ. It was more than midnight darkness, more than the darkness if the sun were extinguished; it was "a darkness that might be felt," a darkness that enveloped the soul, all its powers and all its prospects. The light that sprung up was more than that of the material sun; it was "the day-spring from on high," the salvation which Jesus brought to man. The substance of the discourse was an answer to the inquiries *from what* does Christ save us, and *how* does he save us. The answer to the first inquiry was, He saves us from all iniquity. This was described as the only real evil in the universe, and capable of covering the soul, even in heaven, with impenetrable darkness. The answer to the second inquiry was, Christ saves us by reconciling us to God, not God to us. He does it by his doctrines, by his life, by his death, by the institutions he established. The preacher contrasted this view of the atonement with the Calvinistic view, in which God is supposed to be reconciled to his creatures. The sermon was a clear and connected view of the leading doctrines of Liberal Christianity.

Extracts from a letter written by a Unitarian Minister in England, dated October, 1839.

"I wish that in return for your interesting account of Mr. Dewey's church, and the state of rational Christianity among you generally, I had some tidings

of a similar kind to communicate of ourselves. But alas! nothing flourishes here but High Churchism or Evangelicism. The Evangelical party are getting more bitter and absurd every day—setting people at variance and poisoning all the pleasant charities of life. The High Church party, or the Puseyites, are equally intolerant and exclusive in their way, denouncing and shunning every man who refuses to bow down before the idol of ecclesiastical authority. So that the poor Unitarians are in a sad strait betwixt the two. The several parties into which the Orthodox are divided, should they proscribe one another, are strong enough to stand by themselves. An Independent or a Baptist, a Puseyite or a Simeonite never feels alone, never wants the sympathy, the support, the countenance of others. Wherever he may be, there are numbers ready to hold out to him the hand of fellowship and friendship. Not so with the Unitarian. He is often placed where there are scarcely any persons entertaining the same opinions with himself, and the consequence is that an open profession of his faith cuts him off at once from the society and intercourse of his neighbours, and seriously interferes with his daily comforts and worldly interests. You are hardly aware how much this operates, especially in smaller towns, to keep aloof from us *many* who are otherwise strongly inclined to join us. It is only a few high-principled, strong-minded men, that dare expose themselves to the evils and inconveniences resulting from the profession of Unitarian opinions. With such a strong current of fashion and prejudice and fanaticism against us, it is well if we are able to keep the position we have gained."

"In politics no alteration has lately occurred, and thanks to our young Queen, the liberal ministry still keep their places. But Toryism, I think, is gaining ground, and mortified, I suppose, by its long exclusion from office, its spirit is becoming exceedingly rabid."

"Mr. Aspland, I am sorry to say, after having been better during the summer, has just experienced a severe relapse, and is again disabled from preaching. Dr. Carpenter, too, is out of health, and is now travelling on the continent."

"When are we to have another volume from Mr. Norton and Dr. Palfrey? I long to have both their works completed. They will form an important addition to our theological literature."

Author of "The True Plan of a Living Temple."—We have long wondered that the watchful guardians of the Scotch Church have not discovered the heresy breathed in the writings of this author. He is known in this country principally by the little volume of extracts prepared by Rev. Dr. Brazer. The Christian Reformer says:—

"We extract the following minute from the proceedings of the late General Assembly of the Church of Scotland, for 1839, as reported in the "Monthly

Supplement to the Scottish Christian Herald," under the date of Saturday, May 1st.

"A Fama against the author of 'The Morning and Evening Sacrifice.' A petition on this subject was presented to the Assembly, to the effect, 'That a series of works has of late years been published anonymously, in this city, with the following titles, viz:—

"1. 'The Morning and Evening Sacrifice.'

"2. 'The Last Supper.'

"3. 'Farewell to Time; or, Last Views of Life, and Prospects of Immortality.'

"4. 'The True Plan of a Living Temple.' 3 vols.

"5. 'A Manual of Conduct; or, Christian Principle exemplified in Daily Practice.'

"'That they all profess to be the productions of the same author: that one of these, the 'True Plan of a Living Temple,' contains statements which seem plainly to imply that its author is a minister of the Established Church: that a fama exists, that the author of these works is the Rev. Mr. Wright, minister of the parish of Borthwick: that a very general impression prevails, that these works promulgate views which are inconsistent with the standards of the Church: that without presuming to give any opinion upon this point, your petitioners are persuaded that the prevalence of such a fama and such an impression makes it the duty of the Church to examine the books referred to, and to inquire, or cause inquiry to be made, into the grounds of the fama.'

"Mr. Candlish, having read the petition, pointed out, by various arguments, the duty of the Church to inquire into this subject, and concluded by moving, that the books referred to in the petition be remitted to the Presbytery of Dalkeith, with instructions to inquire into the subject complained of, and to proceed therein according to the rules of the Church. This motion was unanimously agreed to."

Dr. Channing's Lecture on Self-Culture.—As a proof of the popularity of Dr. Channing's writings in Great Britain, a correspondent of the Monthly Reformer mentions that—

"The first reprint brought out by a London bookseller (who was fortunate enough to get the start of all competitors by a week or ten days) was published at 1*s.* 6*d.* At this price a considerable impression was sold. Almost before this edition was out, other editions were in the press, at Bristol and Glasgow, as well as in London, and were sold at 1*s.* Competition amongst the booksellers brought the price of some of them down, first to 8*d.*, afterwards to 6*d.*; and there has since appeared a well-printed edition at 4*d.* the sale of which, amongst the class for whose benefit Self-Culture was chiefly written, will, we have reason to believe, be as extensive as the warmest admirers of its gifted writer can desire."

Converts to Protestantism.—The Episcopal Recorder has an interesting account of the Protestant Exiles of Zillerthal, taken from the London Quarterly Review.

In the south-eastern part of the Austrian dominions, in the district of the

Tyrol, there is a beautiful valley described as an earthly paradise, which is said to contain some 15,000 inhabitants, among whom poverty is almost unknown, and a beggar rarely seen. It is just a century since Popish violence drove 30,000 of the inhabitants of this and the adjacent vallies into exile, at the point of the sword, after having robbed them of their money and even their wives and children. But the spring of Protestantism was left behind, and though sealed up for a time, at length came bubbling forth in renewed beauty and freshness. Copies of Luther's Bible and a few devotional tracts remained, and these caused the good seed to vegetate. The Tyrolese are accustomed to make excursions in the summer into the neighbouring States in search of employment. In these excursions the Protestant impressions of many were confirmed, who returned to their own valley with fresh supplies of Bibles and religious books. By the Austrian law of toleration, every one who has been baptized within the pale of the Romish communion, who becomes dissatisfied with its rites or doctrines, is prohibited from joining any Protestant church, unless he first give notice of his intention, and submit to receive six weeks' instruction in the doctrines of Popery. If he still hold fast his faith, he is then permitted by law to join either the Lutheran, Calvinistic, or Greek Church. In 1829, nine men, inhabitants of this lonely valley, applied for the six weeks' instruction. This preliminary to their establishing themselves in a Protestant communion was denied them, and after several years of perseverance they found themselves opposed by priest, bishop and nobles, and even unprotected by the Emperor himself. In the mean time, the number had increased, notwithstanding the trials they were called to endure, from nine to two hundred and forty persons. At length, in the year 1834, after having been deprived of the blessings of public worship and the Lord's supper, and being forbidden to bury their dead in consecrated ground or with funeral services at the grave, in answer to an appeal to establish a Protestant congregation, they received a refusal of this liberty, accompanied with a *permission* to *emigrate* to some other province of the Empire. They now decided to seek protection and favour in some other land. They applied for passports to leave the Austrian dominions, *which were denied* after a delay of seven months. Still bent on finding an asylum from oppression and injustice, they signified in proper form to the magistrates their intention to leave, and now the Court, which for two years had denied them passports, *commanded them to quit the Austrian dominions within four months.*

Nearly four hundred and fifty turned their backs on home and kindred, and at the end of one month they reached the place where the king of Prussia permitted them to winter, and here they observed a day of solemn thanksgiving to God.

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HOW ARE THE GREAT EVILS OF THE WORLD TO BE REMOVED?

THERE is so much to be done before Christianity can be made to effect all the good which it has promised and which it is capable of effecting, that some persons are almost inclined to despair of its efficiency, and doubt whether the world can ever become much better than it is. Others, who are still confident in the triumph of goodness, are yet led by the same causes to adopt very opposite notions of the methods by which it is to be brought about, and even of the part which Christianity is to have in effecting it. Some suppose religion to be only one among many agencies which are gradually combining to meliorate the condition of humanity; they suppose it to be of little service, excepting as it falls in with, and is aided by, the humanizing influences of letters, art, philosophy, and the other agents which are slowly leading society forward. They, therefore, suppose that very little can be done to hasten the progress, that it depends on causes out of the reach of a human touch, and that no activity can accelerate a consummation which is in the hands of nature and providence. Others, on the contrary, suppose Christianity to be the great effectual instrument, without which all others must fail, and which must be zealously put in action by human minds and hands in order to its effecting its purposes. It is not, they say, by being let alone, to work its own way, that the Gospel ever did or can effect its great moral changes. Paul, and Luther, and its other chief agents, did

what they did by agitating; and although its indirect and secondary effects are powerful, they never could be equal of themselves to the regeneration of the world, or even to raise the standard higher in the Christian community; indeed, if it were left to its secondary action, it would not fail to fade away and gradually disappear.

It would not be difficult to show that the latter is the true view; and that those who satisfy themselves with the former, are taking the certain course to nullify the power of Christianity and extinguish its future influence on the world. There are evils in society,—great, crying, inveterate evils,—which have thus far withstood all the indirect influences of Christianity, and seem to be as firmly fixed in the midst of Christendom as if the Gospel favored them. The secondary action of divine truth is too feeble to affect them. They stand like heaps of snow in the moonshine, which defy the reflected light of that planet, but melt away in the direct rays of the sun. If they are ever to be removed, it must be by the immediate and direct, not the reflected and indirect, power of Christian truth. They must be brought under its express action. As we see daily that a man may live in the midst of a Christian community and yet remain a selfish, worldly, unsanctified man, *because he does not apply to himself* the principles which prevail around him; so sinful customs may prevail in the midst of a moral community, simply *because no application is made* to them of the principles which generally prevail.

This may be distinctly seen in the case of the three most extensive and giant social evils,—Intemperance, Slavery and War. Instead of being removed by the indirect moral and religious influences which prevail, it happens, on the contrary, that society, acting by its authorised agents, regards and treats them as a part of its established economy, to be sustained by its laws and yielding certain benefits to the state. It appears not to dream of their extinction, any more than of the extinction of commerce. It deals with them as intrinsic and essential elements of the social order, and legislates about them as soberly as about education or manufactures. This remark is less true of intemperance than of the other two evils; but until lately even intemperance was scarcely known to the law except as an item of commerce and revenue—licensed, taxed, and authorised, excepting in those instances in which it led to some other gross evils. Slavery is treated by the law as so much property, a portion of the national wealth, protected in the statute books, and registered in all the statistical

tables as one of the items of the national prosperity. War is constantly kept in view in all provisions for the national well-being, and provided for, even in time of peace, by an expenditure greater than is appropriated to any other subject. And the rewards of the public honour are certainly not withheld from a man who has become wealthy by manufacturing or retailing what has beggared hundreds, or who is affluent by the toil of slaves, or who has made thousands desolate in the butcheries of battle.

What we say then is, that here are these three great scourges of the race, these overflowing and inexhaustible fountains of misery and crime,—not only unchecked by the general diffusion of Christianity,—but so situated in the midst of the community as even to command protection and challenge honour; and there can be no prospect of banishing them, except by making a strenuous application to them of the direct prohibition of the religious and moral law. They have thus far defied the vague and generalizing way in which duty is addressed to conscience; and may continue to do so forever. The man whose regular business promotes intemperance, the slaveholder, the warrior, may, on general principles and on all subjects but one, be a conscientious, tender-hearted, and just man; that he is not so on that one subject, is only because he has not made immediate application of those general principles to the case in hand. So too the community may, on general principles, be pervaded by a public opinion enlightened, generous, humane; and yet, from habit, or inattention, or interest, may allow the most serious evils to continue, because it does not apply to them the same principles which decide its judgment in other affairs. Until this shall be done, no considerable change or progress can be expected.

This is strikingly exemplified in the case of Intemperance. The Gospel was preached, civilization advanced, manners became refined, and temperance was on the acknowledged list of social and Christian virtues. Yet intemperance daily increased, and grew into a terrific plague. The *general* opinion on the subject and the *general* discountenance of religion failed to check the evil. The check was at last given and the plague began to be stayed, only when it occurred to Christian men to bring their Christian principles to bear actively and strongly on this very subject. When this was done, there arose a correct appreciation of the real state of affairs; the character and degree of its inconsistency with the Divine Law and a well-principled

community became evident. The reform must be carried perfectly through, by a continuance of the same method; by applying the power and authority of Christianity, in every way, directly as well as indirectly, to the consciences of the deluded and the vile, and to the removal of the causes of temptation and corruption. Let there be this thorough DIRECT ACTION of the religious principle, and the evil will soon disappear. That it dares yet show its miscreant front in the face of day, is an evidence how far we are from being *governed* by the religion we profess. If we were, it would be Christian America, and not Pagan China, that would now be exhibiting the sublime spectacle of the fathers of the people pouring into the bosom of the ocean the great instrument of social demoralization. But alas, Christendom separates its morality from its politics; and is far more earnest to watch over the increasing wealth of the people than to guard them against immorality and corruption.

Take the next instance,— Slavery. How is it that this has existed and been extended, notwithstanding that this is a Christian nation? For the reason just named,—that Christendom separates its politics from morality, and protects the wealth rather than the virtue or the true happiness of the people. But it is evident that if the Christianity which is professed were honestly *applied* to this subject, it could not stand before it for a day; since no two ideas can be presented to the mind more utterly irreconcilable than Christianity and slavery. Christianity is the doctrine of human equality before God, and the law of universal justice and benevolence; which denies all selfishness, and makes every man master of himself and of his rights. But the most simple and obvious definition of slavery is, *the depriving a man of all his rights;*—of his right to liberty, for he is a slave; of his right to property, for he is property himself; to his wife, for she is his master's; to his children, for they are his master's; to education, for the means are refused him; to his life, for he is at the mercy of a task-master to wear him out or to starve him; to every thing that man can look to, except the mercy of Almighty God. And does any one suppose that CHRISTIANITY allows this? Can any one believe that Christianity, with its lessons of freedom and brotherhood and love, could pervade society, and yet leave a single human creature in such dreadful desolation? Is it not clear that if Christ really REIGNED in Christendom, slavery would be impossible? Thank God for the assurance that he shall reign; for it is an assurance that

the bondage shall at last be broken, and the curse be taken off from our land.

And the other portentous evil,—War; the game of kings, the grand interest of public men, the chief charge of government; to which, in the administration of public affairs, every thing else that is dear and desirable is compelled to give way; to which education, and arts, and morality are held secondary, even in the legislation of Christian nations; whose magnificent achievements dazzle, whose perilous chances excite, whose intrigues call forth brilliant exhibitions of genius; which sometimes awakens in a dormant people the spirit of enterprise and progress, but always ravages, blights, demoralizes, betrays, and curses. What have the Christian nations to do with such a thing as this? It has not one feature of Christianity in it. It has given occasion, we are told, to beautiful instances of high Christian virtue. But so has highway robbery. So has the foul baseness of the licentious profligate. This claim, sometimes put in for war, can only be allowed, when we shall honor the infamy of Tarquin for the sake of the virtue of Lucretia. Set aside a few such flowers which grow in the crevices of the corrupting charnel- house—judge it on its own merits, try it by its intrinsic and distinctive qualities,—and there is not one on which Christianity can look with complacency. For what is it? A celebrated statesman has defined it, "that state in which nations are trying which shall do the other the most harm;" and this certainly is not the description of a *Christian* state. Another distinguished person has said, "that it is a virtual repeal of the ten commandments;"—a description equally just and comprehensive. For how shall the right to war be supported, where killing and adultery and theft are prohibited? *Inter arma silent leges*, is as true of the laws of God as of the laws of man. Religious and moral individuals in the camp, there may be; but the camp, as a system, licenses every moral offence. And do you suppose, that when Christianity has done its whole work, penetrated society through and through, such an institution can stand? When the Prince of Peace shall have been permitted to REIGN in Christendom, and take command of its affairs, do you believe his disciples will fight? In that day the principles of his religion and the laws of his realm will be *directly applied* to every subject; business, professions, politics, which now escape the superficial ordeal, will then be no longer separated from morality. In that day, therefore, Christians will no

longer be seen with the Bible in one hand, and the sword in the other. It has been so with them thus far, because they have refused to compare the doctrine of the Book with the doctrine of the weapon. That comparison cannot be evaded forever; it must be made. Whoever shall make it honestly, will find the sword drop out of his unclenched hand. There have been instances of this; instances are occurring frequently; military men, led to open the Book with their still bloody fingers, perceiving there the Divine disapprobation of wrath, strife, and revenge, and the Divine benedictions on love, gentleness, forbearance and peace, and overcome by the unselfish, tender-hearted, philanthropic life of Jesus, have been struck with horror at the enormous inconsistency of Christendom; and have abandoned the profession of arms which earned them bread, that they might have a claim to the bread of heaven, and be numbered among the children of God. Oh how thrillingly the voices of those emancipated men swelled up to heaven in the rejoicing chorus of the Christmas morn,—what a full meaning did they find in the glorious ascription, Glory to God! on earth, peace!

The inference from all this fairly is, that we are to look for the removal of the great evils which still infest society, to nothing else than the direct agency of Christianity, expressly applied for the purpose of removing them. Its indirect action, as experience has evinced, may be resisted, neutralised or evaded. But its direct application has always proved mighty to the pulling down of strong holds; it never yet was known to fail in the case of an individual faithful to himself, or in the case of a community actually subjected to its influence.

The duty, therefore, of all reformers, and all who desire the progress of man, is plain. They must not waste themselves in generalities, but attempt the removal of specific evils and the accomplishment of specific good. And as the preachers of the Gospel are reformers and philanthropists by their profession, the same duty applies to their labours in the pulpit; if they mean to help the purification of society and do any thing toward the complete triumph of virtue and happiness, they must give battle to all evil, personal and social, by name; they must apply their doctrine as well as utter it.

H. W. jr.

LIFE BEYOND THE MOUNTAIN WAVE.

THERE is no one that has experienced the loss of even the nearest and dearest friends on earth, that for a length of time yields to despair. It is against the order of nature, and those who cherish inordinate grief combat the very principles of their nature. Every one, after the shock has passed, involuntary begins to seek consolation. This comes in forms as various as are the minds calculated to receive it. Some find it in individual sympathy, some in general society. Some are able to fill the void by substituting similar affections, and others contrive to indurate the sensibility and consign their friends to a second death. It is ordained that time shall do its gradual and silent work, and the order of Providence is more powerful than our weakness or our affections. We pass from one stage of sorrow to another, till the bleeding heart is healed and the memory of the lovely and beloved steals over us in visions of joy and peace, reversing for a short time the beautiful language of Scripture,—they come to us though we cannot go to them. The sensitiveness we first felt passes away, we no longer shrink from the gentle touch of friendship, the mind resumes its reasoning powers, and returns to its natural state.

And is this the history of our grief? Does it end here? Is it for this, friends "languish and die?" O no, affliction has high and holy purposes. Who does not feel in the uncertainty of life new motives to kindness and forbearance? Who can let the sun go down on his anger, when it may never rise again on the face of his friend? Who that looks around upon the casualties of life, and sees the frequent close of existence by sickness, or the scarcely less frequent death by the raging elements, can put off till tomorrow the works of amnesty or kindness? Who will not strive so to conduct, that let the mandate come to his companions when it will, he may not be left a prey to bitter self-reproach?

Under the loss of friends there is but one rational source of consolation, and that is the conviction of a future existence. Most people profess to feel this conviction; it is a part of their religious creed, they hear it constantly from the pulpit, and they are satisfied with their belief till sorrow comes; and then comes a desolation inconsis-

tent with the living and active conviction. Perhaps they have never thought much on the subject, they have taken it on trust, and now is the time to make it their consolation. Now they will find one of the most convincing arguments for a future life in the shortness of this. How many wise purposes are frustrated for want of time to accomplish them. How many labour diligently while the day lasts, and then comes the night "in which no man can work." What noble projects of virtue and usefulness are interrupted, and no one left to resume them with equal efficacy. Our aspirations are vast, our sphere limited at the best. What a capacity of knowledge and improvement is given to man! and yet how much of life is taken up in providing for the mere means of existence; struggling against temptation, enduring sickness, poverty, and loss of friends.

It may be said these are the means given us for discipline, and to aid us in our progress to virtue. Undoubtedly this is true; and it is one of the strongest arguments for a future existence; for of what use are the means, if there is no end to be attained. Experience can do but little for us, and perhaps still less for others; when we would convert it to their use, it generally takes the form of admonition or reproof. We have then, by suffering and toil, gained a treasure which in some respects is more worthless than the miser's accumulated wealth, for he can, if he pleases, bequeath it, and it will have the same value to others that it had to himself.

Many in the vigour and usefulness of life are cut off by mental aberration, and condemned to linger for years as maniacs. Can this be the end and purpose of their creation? Or can we believe that God would give faculties and powers for ends which we can never attain; that he would create beings "but little lower than the angels," full of great and glorious attributes, to perish like the canker-worm which destroys vegetable life? Have we not lately seen the "high heart and true" cut off in the moment of usefulness,—one whose countenance beamed with benevolence and kindness, who diffused peace and good-will in every circle which he entered, who with the independence and firmness of a hero united the gentleness of a child, who with a mind deep, clear and bright was pressing onward in the Christian race? Do we not find in such a life, and such a death, evidences for a future existence? We feel that he has left us to minister to immortal beings, left us for a life beyond the mountain wave!

QUALIFICATIONS FOR THE COMMUNION.

It is our purpose in the following article, to furnish a plain and intelligible answer to the question—When ought a person to join the church? or what are the qualifications for church-membership?

We take it for granted that all are not suitable candidates for admission. For some doubt, others reject Christianity as an authoritative communication from heaven. Others, still, look upon the whole subject of religion with indifference, or scorn, or contempt. Others, who believe, are sadly deficient in the spirit of Christ. They indulge in secret sins; they cherish malice, or envy, or some other wicked passion in their hearts. Or they may be guilty of immoral conduct. They may be unjust, fraudulent, false to their word, the slaves of appetite and lust. Or they may be implacable and unmerciful, harbouring revengeful and malicious thoughts against a neighbour, studying how they may render evil for evil, or refusing to listen to any terms of reconciliation. Or they may live a thoughtless, prayerless, godless life, wholly indifferent to their spiritual interests; making no provision for the undying soul, being wholly absorbed in the cares or the pleasures of the world.

Ought they, in this state, to come to the holy communion? Would their presence at the table be approved by the great Head of the Church? Would it not be a solemn mockery and profanation of holy things, for persons without faith, without seriousness, and without the desire or purpose to live a better life, *to make a profession of religion*, as it is called, and to become communicants at the Lord's table? Would they not, with these habits, feelings and views, incur guilt, be self-convicted, and justly looked upon by all who know them, as hypocrites?

But admitting that all are not suitable candidates, when, under what circumstances, ought a person to offer himself for admission into the church? Must he wait till he shall have reached some certain, well-defined mark, till he shall have formed habits of religious obedience, till he shall have attained to "the measure of the stature of the fulness of Christ?"

There is, we maintain, no good reason for such delay. There is nothing in the word of God, in the practice of the Apostles, or in the reason of the thing, to justify or require it. The three thousand that were converted on the day of Pentecost were at once baptized and received into the church, or became communicants. Witness the conversion and immediate admission to Christian ordinances of Lydia, and the jailor in the city of Philippi. May we not infer from these and similar examples, that it is not some definite measure of goodness that is demanded as a qualification for the communion, but simply the act of self-consecration; the desire, purpose, determination, to obey the Gospel of Jesus Christ?

And what more should be demanded? Let any one give satisfactory evidence that he has chosen Jesus for his Master, and we see no reason why he should exclude himself, or be excluded by others from the table of the communion.

And indeed why should he stay away? Why should the sick man wait till he is healed before he apply to the physician? "They that are whole need not a physician, but they that are sick." And "Jesus came to call not the righteous, but sinners to repentance." Why not come to him at once to be healed, so soon as the conviction is forced on our mind that we are spiritually sick, and have learned that there is "balm in Gilead, and a physician there" able to save to the uttermost all who will follow his prescriptions. Or, to adopt a different figure, why not enter at once the school of Christ, the great Teacher, so soon as we are conscious of our ignorance, and know that Jesus is "the way, the truth, and the life?"

There is surely nothing forbidding in the terms of the invitation. It is not, "Come unto me, all ye whose burden has been removed and who have found rest," but, "All ye who labour and are heavy laden, and I will give you rest." It is not the peculiar office of the good Shepherd to guard the sheep that have never strayed or that have been gathered into the fold, but to search for the lost ones and to bring them home. "I am not sent but unto the lost sheep of the house of Israel." In the passage from the prophet Isaiah, which Jesus quotes as applicable to himself, it is written: "The spirit of the Lord is upon me; because he has anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." It was his peculiar office to instruct

the ignorant, to raise the fallen, to encourage the desponding, to deliver those who were in a state of suffering or peril. And the ordinance of the Lord's supper has the same object in view. It is to be reckoned among the means of grace. It is an aid and incitement to virtue, and it should be used for this purpose. It is designed to remind us of our Saviour, whom we are prone to forget; to prompt us to duty, which we are apt to neglect. We may not need such outward helps when we shall see our Saviour face to face in heaven. We might not need them now, if we "had already attained or were already perfect." But we need them now, because we are weak and ignorant and frail, and prone to neglect our spiritual interests—to live a thoughtless and unprofitable life.

The communion service is specially suited to awaken serious thought, to prompt to self-inquiry and self-discipline and circumspection; to bring near us, to set before us, to place in a strong and convincing light, the great realities of the distant, the invisible and the future. And who more require these helps than the young, the inexperienced, those have made but few attainments in the Christian life? If any may dispense with them, it is those whose virtue has been strengthened by habit, whose spiritual nature has been highly cultivated, who have fought the good fight, and come off from the contest more than conquerors. Yes; if any one may live in the neglect of Christian ordinances, it is "the perfect man in Christ Jesus," he whose whole life is a life of prayer, who walks with God in the freedom and confidence of a holy intimacy. And yet it is commonly true, that the ordinance of the Supper is more highly valued in proportion as the character becomes assimilated to the character of Christ, and the more abundantly the love of God is shed upon the believing heart.

Oh! is it for the man of ordinary virtue to plead in excuse for his neglect of outward means, that he needs them not—that he can live safely and acceptably without their aid? He may need them the more, the less he feels their necessity, the more he confides in his own strength. If he believes in the Lord Jesus Christ, let him observe the ordinance of his appointment; let him use this among other means of strengthening his faith and improving his character. And let not the danger of approaching the table of the Lord and eating and drinking unworthily be magnified beyond the bounds of reason and the clear warrant of Scripture. Let not the ordinance be viewed

with a superstitious dread, as though it were designed only for the eminently good. No; it was instituted for beginners—for "babes in Christ"—for young disciples—for the weak, the frail, the tempted. Let any one be conscious of the desire to be holy; let him find in himself—not any definite measure of holiness—but the intention, the deliberate aim, and serious purpose, to follow Christ in all holy obedience; let him feel a willingness to suffer reproach for Christ's sake, to submit to the restraints and discipline of a religious life; let him "be fully persuaded in his own mind," resolved to persevere, whatever obstacles he may meet in his Christian course; let him weigh well the cost, so that, when he shall have "put his hand to the plough, he may not look back," nor abandon his purpose in disgust or despair; let him be settled and grounded in his religious principles, so as not to be "carried about by every wind of doctrine;" in a word, let him have the testimony of his conscience to the fact, that he *has*, and *does*, solemnly dedicate himself to the Lord, and is fully determined to be sincere, upright, conscientious both in word and in deed; let him satisfy himself on these points—let him have good and satisfactory evidence that such is the actual state of his mind and heart;—and he may feel sure, that he will be an acceptable communicant at the Lord's table.

Do we make the terms of admission too easy? Some may regard them on the contrary as unreasonably strict. They are such, it seems to us, as the nature of the case demands, such as may be inferred from the example and instructions of the Apostles and the genius of Christianity. The act of religious consecration should evidently precede a religious profession. Thus it was with the disciples at Corinth. "They first gave their ownselves to the Lord, and (then) unto us by the will of God." That is to say, they first became disciples in fact, and then made it manifest by an outward and visible act. The duty of self-consecration not only comes first in order of time, but is incomparably more important. The latter may be omitted with infinitely less hazard than the former. The latter is the sign; the former is the thing signified. The latter is a positive institution, and is a duty because it is commanded. The former is a duty resulting from the nature and condition of man and the relation he sustains to his Heavenly Father. For it is obvious that as we are indebted to God for all that we are and for all that we have, so it is our bounden duty to consecrate ourselves—all that we are and all

that we have—to his service; "to present our bodies"—the whole man—"a living sacrifice, holy, acceptable to God, which is our reasonable service." This duty therefore comes first in the order of time, and is first in importance. When the first has been discharged, and not before, it will be proper to discharge the second. The great and essential thing that is required as a qualification for the communion, is the act of self-consecration.

We ask again, do we make the terms of admission too easy? Is it an easy thing,—what can be done without effort, without great resolution and much self-denial,—to break off from habits of dilatoriness, thoughtlessness, worldliness, it may be, of sensuality and sottishness and open immorality, and to consecrate the whole man—the senses, the intellect, the affections, to duty and to God? Is it an easy thing—that which the disciple virtually engages to do when he comes to the holy communion—"to deny all ungodliness and every worldly lust, and to live soberly, righteously and godly in the world?" This, we repeat it, the Christian disciple engages to do. "If any man will follow me," says the Master to whose service he binds himself, "let him take up his cross and follow me."

Now, what we mean to say is this, for we wish to make our meaning obvious,—not that all which has been stated above must be done before the table of the communion is approached, since this is the work of the life,—but that there must be the purpose, resolution, determination to do this, with Heaven's aid, as time and opportunity and ability are given. And this is preliminary and preparatory to an acceptable and profitable observance of the ordinance.

We care little for the form of admission, whether it be by a formal, or implied, assent to a written covenant, and a profession of belief in fewer, or more, articles of faith; and whether this be done in the minister's study, in the presence of the church, or before the whole congregation. What we deem of vastly greater consequence than the form, is the state of the person's heart,—the principles, the purposes, the resolutions, with which he performs the act. We desire, we invite, no one to come to the communion, who is not ready to take up his cross, to deny himself, and to follow Christ. We desire, we invite no one to come who does not believe in the Lord Jesus Christ, and regard him with affectionate respect, and who is not willing to commit himself to his guidance, "to sit," with Mary, "at Jesus' feet and to hear his words." He who would come to the communion,

should be able to say, Lord, I believe, I repent, my heart is fixed, henceforth I will follow thee.

But we are anxious that all should feel thus, and thus act: for we desire to see our churches enlarged by the accession of new members, —of such as have consecrated themselves to the Lord, and who have formed the deliberate purpose to obey the Gospel of Jesus Christ. To this end we would affectionately, and with great importunity, call upon such of our readers as have hitherto, for whatever cause, absented themselves from the communion, to seek the necessary qualifications, and to come without delay to the table of the Lord; that they may receive spiritual nourishment, and that the kingdom of God may be built up in their hearts; that "the ways of Zion may no longer mourn, because so few come to her solemn feasts." G. A.

OMNIPRESENCE OF GOD.

A SERMON, BY REV. EPHRAIM PEABODY.

Hebrews IV. 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

THERE were those among the ancients who deemed it an unworthy idea of God, to suppose that he would take any interest in the affairs of this world. They imaged him, after having put forth his creative energy, as retiring apart, into the depths of infinity, and there, entirely unobservant of his creation, reposing in a profound calm, in inaccessible splendour, forever. So far as the Deity was concerned, the whole creation floated past into oblivion.

Among Christians we often hear a sentiment expressed that has close kindred with this system, as we may almost call it, of atheistic philosophy. It would sometimes seem as if it were thought degrading to the Deity, to suppose that he would concern himself at all with the affairs of this little sphere. It is supposed that having created the universe, he impressed certain laws upon it, and then withdrew himself from his work into a kind of Oriental repose. We no longer

see God *in* the world, but only certain dead laws which he has impressed *on* the world. Earth is separated from Deity. At death we shall enter his presence, but so far as the past or present is concerned, we are separated from him by the whole interval of time that has elapsed since the creation. Or if there be any Providence distinct from his laws, it concerns itself only with great events—with those things that change the face and fortunes of the world.

I refer to these sentiments mainly for the purpose of saying that they find no warrant in Scripture. The Scriptures ever teach the opposite. They teach that God cares for *each* as well as for *all*. As, placed at an infinite distance, suns dwindle down to stars and seem of equal magnitudes, so to Infinite Greatness the greatest events of earth must appear infinitely humble. The Deity does not regard them because of the greatness of the work to him, but because his goodness prompts him to diffuse good. Our highest conceptions of his greatness arise from reflecting how he who sustains the universe, and carries the stars through their circles, without disorder or confusion cares also for the minutest part of that universe. This universal providence the Scriptures ever ascribe to God. There is not a thought of the heart but he knows it altogether; there is not a prayer, though it go up from beside the hearthstone of a hovel which the world has forgotten—though it be unuttered, and ascend only in silence, like incense, from the heart—which does not rise to him. There is not a wrong done, though hid in populous cities or desert wilds, which does not, loudly as the blood of Abel, cry up to heaven. Nay, there is not a bird that floats on the bosom of the air, there is not a flower that opens its unnoticed beauty by the side of a forest stream, which owes not its very being to his Providence.

And the Scriptures always connect this doctrine of a Providence with the idea of his Omnipresence. "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there." "Do not I fill heaven and earth? saith the Lord." The question is sometimes asked,—how is it possible for God to be every where present? Of course, of the manner of his presence we can know nothing; we mean by it only that in some way all things are penetrated by and comprehended in his divine energy. But the particular difficulty which gives rise to the above question is met and removed by a thousand analogous facts, recognised by all men, in the

world around us. There is a power,—of its essence we know nothing, but we know it exists,—to which we give the name electricity. It seems to pervade all nature; it fills the earth, it slumbers in the clouds; wherever we go we move in the midst of it, as if it were another atmosphere; in some mysterious way it seems connected with the principle of life itself. Had nothing occurred to call it into action, this mighty energy, which has power with a single stroke to overthrow the strongest towers and shatter the everlasting cliffs and shake the world, would still have surrounded us and we been unconscious of it.

Or, to take a case still more illustrative of this point, and which also meets an objection, that he whom we suppose every where present, is *invisible*,—the case of gravitation. Here is a power every where present. It pervades all space, and matter is no obstruction to it. It gives roundness to the little dew-drop that trembles on the forest leaf, and it holds planets and suns and stars in their orbits. It gives weight to all things, and yet itself has no weight. It gives solidity to matter, and yet while we move through it, we do not perceive its existence. As with bands of iron it binds together all the parts of this visible world, and yet is itself invisible. It reaches down from the sun and the moon and lifts up the tides of the sea, and yet the mariner, as his bark cleaves the swelling breadth of ocean, can see only these effects—the mighty energy at work around him is itself unperceived. Here is a power, an energy, not only present, but actively present, throughout the universe. There is not a particle of matter, though it be hid in the centre of the earth, which does not feel its influence, and the vast orb of the sun is held firm in its place by its silent and calm, but irresistible agency. It pervades all and comprehends all the works of God; and yet is itself but one of the instruments and agencies of God. Shall we imagine that God is shut up within narrower bounds, than the powers which he has created? When we consider such facts as these, the omnipresence of Deity must appear to us in any light rather than as incredible or difficult to be believed.

But I need not discuss this subject. A belief in a Deity involves his omnipresence. We cannot limit his infinity on any side, without first supposing him imperfect and then dependent. Nor can we easily imagine the existence of any thing aside from and independent of his energy.

There are two points from which I would now look at this doctrine of the Divine Omnipresence.

I. The importance of recognising that presence, and in order that this may be done, of observing those tokens of it, by which God would remind us of himself. Were some being from another sphere to alight on this, and were he told, that embosoming all things, observing all things, penetrating and sustaining all things, there was one Being present with every individual, and a Being to whom every individual was accountable, and that we *believed this*, how strange to him must appear our lives! He would see men, forgetting nothing else, forgetting not even the distant or the dead, yet living in perpetual forgetfulness of that Power who is ever present with them; weak, frail, falling, craving support, sinking in the waves and calling out for help, and yet forgetting him who is nearer than any human friend, from whom all help comes, and who is ready to sustain all who trust in him; sinning, and imagining that all their guilty acts are hid so long as they are observed only by the all-inspecting eye. This practical atheism, in the midst of a professed theoretical belief, must seem to him like some stupendous mockery. All things around speaking of God—the heavens above declaring him—the Scriptures teaching us of him—all human experience speaking to the soul of his Providence, and yet men forgetting him!—their eyes open and resting on all the marks of his presence—seeing every thing else, and yet not seeing him! To such a being it might seem as if the poet's description of atheism gave scarcely more than a true image of the condition of the Christian world;

> Bold with joy,
> Forth from his dark and lonely hiding-place,
> (Portentous sight!) the owlet Atheism,
> Sailing on obscene wings athwart the noon,
> Drops his blue-fringed lids, and holds them close,
> And hooting at the glorious sun in heaven,
> Cries out, where is it?

Strange spectacle! multitudes believing in a God, believing in his omnipresence, and yet living as if they were removed from his sight! fearing to stand in his presence *hereafter*, and forgetting that every moment they stand in his dread presence *now!* Were that presence to pass visibly before us as before his ancient messenger, as

if we had never before thought of God, our dismayed hearts would sink within us, and we should fear to gaze, lest like those of old we perish. And yet do we not, my friends, *believe* that *he is present*—that his shadow fills these courts—that his unslumbering eye rests on all the paths of men. Oh that our faith might bear better fruits in our lives! Were this faith a living thing within us, how should we fear to sin; conscious that such a friend was near us, how little should we dread the reverses and dangers that appal us; how invincible and calm would every virtuous purpose become, and how holy should we be in heart and life. Yet this truth, to which it would seem as if we must cleave as to our lives, we are heedless of. We are all under the same condemnation. How unworthy are we all, and not less he who speaks than they who hear, of the constant Providence of God.

Why are we so forgetful of the presence of God? Because we do not see him, it may be replied. But this cannot be the reason. We see the Infinite Spirit, not less than the spirit of the friend at our side. We see neither with the eye of sense. That which we love, honour, revere in man is as invisible to our eyes as the Deity. We see in both cases the manifestations of the spiritual energy, and this alone. And while our friend reveals his thoughts and feelings through a few acts and symbols, the Deity reveals himself through a world of wonders. His acts are *laws of nature*, and the universe his *symbol*.

The chief reason of our forgetfulness of God is the absorption of our minds in other things, or in other words, the lack of *attention*. It is here as in other cases. A botanist travels all day through the fields—he has seen every flower, but at night he shall be able to remember distinctly, hardly another object in the whole extent of country which he has traversed. A man of business, intent on some particular purpose, hurries through the streets of a busy city; a thousand faces pass him, a thousand spectacles are ever before him, and yet he hardly sees them more than if he were in the desert. So we hurry on through life intent on our earthly schemes and cares and pleasures, and forget him who is our life and strength and hope.

And perhaps not only inattention and indifference, but the imperfect nature of modern science helps to hide the tokens of the Divine presence from us. True and perfected science must of course conduct to God. It goes back in the chain of causes and effects, and finds the first link bound to the throne of Heaven. On every depart-

ment of knowledge it rears an altar of worship. Of course I am saying nothing against science. Every step taken in it carries us forward one step in civilization. Yet in religion—while it has done much to remove superstition, and to clear away obstructions to a reasonable worship, in one respect it has sometimes been injurious, or I would rather say, has *performed but half its office.* It carries us into the retirements of nature, penetrates into and discloses her hidden processes, and reveals the laws by which they proceed. Here too often it stops. The order of nature we ascribe to a law,—forgetting that a law is nothing but an arrangement of things prescribed by mind, and is dead, unless there be behind some energy to enforce it. We have thus often put the laws of nature, as it were a wall between us and God. Science, instead of converting nature into a medium through which we may see the Power that sustains and controls nature, and thus bringing our souls nearer to him, has too often stopped in nature and its laws. So far as religion is concerned, one is tempted to think that the people of the ancient world, in spite of their superstition, viewed nature by the light of a higher science than we. Over the whole world they beheld the footsteps of Deity. To their minds the rivers were gods, and by the cool brim of the fountain sat some presiding deity, and the summits of the hills and the shadows of the woods were hallowed with worship. Here was immense error and superstition to be sure, but in this way we see how strongly all that they beheld impressed them with the fact, that through nature, and over nature, was a Power higher than any thing we see in the material world. It were well for us, if with our freedom from their superstitions and with our higher knowledge, we had more of that reverent feeling which should make us "look through nature up to nature's God."

If it be important for a little child to keep up a sense of its connexion with and dependence on a parent, it is infinitely more important that we should have a constant sense of the nearness and providence of God. And by all the myriad manifestations of himself, he calls our attention to his presence and care. Give to them the same thought that we give to other things, and heaven and earth would resound to our ears with his name. We look on some masterpiece of painting. We dwell on it, we admire it. But we stop not here. We are not satisfied till we know who could produce this work of art, and we are interested in all that concerned him.

The man who can be thus interested beholds every evening the whole west hung along with the pomp of sunset clouds, kindling with changing hues that no human skill can imitate; and when this scene of glory is removed, darkness is slowly drawn over the sky as if it were some vast pavilion under which the weary world may rest in peace. As I look at this spectacle, shall not my thoughts rise to him who has made the west flame with ever-changing splendour, and who from below the eastern horizon leads up the shadows that shall curtain our repose?

The philosopher reveals to us the wonderful powers of electricity. He can almost imitate the lightnings of heaven. And we will gratefully sit at his feet and learn. And yet he has done but half his office, unless he goes further and raises our thoughts to that Being in whose grasp these mightiest powers of nature are but feeblest instruments. If from the study of nature I do not learn this, the savage in the wilderness, who as he hears the thunders crash above his head and the tempest rock to and fro the mighty branches of the forest, says to his dismayed children,—Listen, for God is speaking,—may, so far as my individual welfare is concerned, teach me a higher and more valuable lesson than any I have learned from my philosophy.

Science takes the rainbow apart and shows me how it is formed, and to strip it of all enchantment will in humble degree imitate that glorious arch itself. And gladly may we learn this. But science has but imperfectly performed her office, if she has not raised my thoughts to him who hung that bow in the clouds. When the little band—the survivors of a world came forth from the ark, and stood with sad thoughts on the ancient earth which the flood had hardly left, and saw the long darkness that had enveloped them break along the horizon and the light stream in, and that majestic bow hang in the clouds, God made it speak to their hearts of his Providence, and of a goodness which should never fail.

When o'er the green undeluged earth,
  Heaven's covenant, thou didst shine,
How came the world's grey fathers forth,
  To watch the sacred sign!
And when its yellow lustre smiled
  O'er mountains yet untrod,
Each mother held aloft her child,
  To bless the bow of God.

The spirit that prompted the mother, in the lesson she taught her child,—that spirit which causes one to see in the glorious works of nature the signs and emblems of the beneficent presence of God, is, after all, to me as an immortal being, the highest that I can learn. When we thus view the works of nature, our souls are brought into the presence of God, and every grove becomes a temple, and all earth is hallowed ground.

II. I have dwelt so long on these topics, that I have little time left to consider the feeling with which we ought to view this doctrine of the omnipresence of Deity.

"Thou God seest me." When this truth of the constant presence and inspection of Deity is brought fully before men's minds, many are apt to regard it as something to fill them with fear and trembling. On the other hand, (unless one intends to persevere and harden himself in a course of sin,) it seems to me, that if there be any truth which ought to fill us with cheerfulness and confidence and hope, it is this. No doubt the sense of God's presence should fill the mind with awe, but it should be an awe cheerful, reverent, grateful. Did we feel as we ought, how would all innocent pleasures be enhanced and brightened by the thought, that he who gives alike the means and power of enjoyment is a witness of our happiness. We have friends at a distance about whose welfare we are anxious. Surely it ought to be the cause of deepest gratitude, that the best Friend of all is as near them, and that his guardian Providence protects them as much, when away from us as when beneath our own eyes. The parent is waked in the night by the furious storm that beats on his dwelling, and his thoughts fly to his child, whose frail bark, far away, is then tossing on the seas; and as he involuntarily utters the prayer—O God, protect my child,—surely it is a most precious conviction, that he at whose word the tempest is hushed is as near his son when his vessel drives madly before the blast as when it lies moored in its haven. Does adversity fall on us, or sickness prostrate us? We should be crushed by them did we not know that these things come not by chance—that he who controls the courses of the skies still more controls the allotments of our lives. But with this knowledge, these heavy burdens fall from us, and in the midst of darkened earthly prospects a higher light shines in upon us. Or we lose one dear to us; we follow him to the grave. How wretched were we without this faith in the omnipresent energy of God! Here our power stops. We have only lamentations and tears.

But there is a power that penetrates the tomb. There is a power that rescues the soul from the wreck of death, and raises it to a higher and immortal life. And it is on our faith in the universal presence and providence of that Power, that is based our hope of again meeting in a higher world those that we have loved and honored in this.

But, it is said, the consciousness of our sins makes the thought of God's presence fearful to us. I answer that it ought not so to be to any one who has a sincere desire to escape from sin. There are few who sin because of the love of sinning, but because of moral weakness and the presence of pressing temptations. There are few whose desires are not better than their practice, and few who would not be rejoiced at that aid which should enable them to remain steadfast in the paths of virtue. And of all influences to make the prodigal child of earth pause and reflect, none can be more powerful, than the consciousness of God's presence; and what thought can be more grateful to the repentant prodigal, than that there still remains a Father's house to which he may return.

There is still another reason why we should cherish the thought of the Divine presence. All sin has its origin in the heart. He who would be a good man must keep guard over the thoughts, affections and desires of the heart. His greatest care must be over that which is removed from the sight of man. To this retirement of the heart, public censure and the fear of earthly penalties cannot reach. The idea of concealment seems to offer impunity to him who is regardless of the state of his heart. And while the outside, from the fear of man, may be kept fair; within, it may be full of bitterness, ashes and death. This presence and constant inspection of God furnish what we all need,—a motive, constantly acting, to keep our hearts as blameless as our lives. The presence of a man, of a child even, will hush the impious lip and stay the guilty hand. Infinite is the power of an impartial witness to restrain men from guilty deeds. Let the thought of the presence of God be habitual to our minds,—of that God to whom our minds are unveiled and whose eye follows around the motions of the most secret thought, and we should no more dare to indulge a wrong thought, than to do a wrong act. We should shrink as sensitively from an evil feeling, as from a guilty deed. We should shudder at finding we had indulged a desire which God condemns, as we should now shudder at finding we had done what must disgrace and degrade us before the world. There is scarcely

other sufficient and trustworthy security against evil in the heart thing which shall make one cherish these pure and right desires , but the keeping up of a constant sense of the presence and sight of God. He who has just risen from his knees to pray nst temptation will not dare to yield to it; and he whose mind, by t, keeps up the consciousness of him who is the Judge of the t, will not dare to let an evil spirit enter into its chambers. Dwell- consciously in the presence of him who is pure, he will keep his t pure. Living under the eye of that Being who is most holy, wn soul will in time be transfigured and hallowed by the sacred

hy then should we cherish a sense of the presence of God? Be- e we are weak, and he is the only real source of strength. Be- e we are tempted, and it is before the brightness of his presence e that the powers of evil flee away. Because we are mortal, and lone can shed on the bed of death the hope of an immortal life. use we are his children, and the highest bliss of earth is to live ciously as his children under his benignant eye. Therefore may ess God that he is never far away from any one of us,—that our nesses are known to him,—and that none of our wants are pass- ver by his observant eye.

A MOTHER'S GRAVE.

ome may think it a weakness, but I have had the remains of my wife ht from England, and laid beside those of my daughter."

Rock'd by the mighty winds of ocean, speed,
Thou rushing vessel! o'er th' Atlantic blue,
Bearing the looked for treasures of old worlds,
Till from a fresher soil gaze anxious eyes
To mark thy foam-washed prow with eager joy.
Bringest thou wand'rers home? and bringest thou
The lonely exile to an unknown shore?
The sad—the gay—the busy—dost thou waft,
Prisoned within thy wooden bounds' short space,
Soon with quick throbbing hearts to be set free,

Never, perchance, to meet on sea or land?
Dull bales of precious merchandize bring'st thou,
Wherewith our youthful luxury may deck
Her thousand—thousand rising shrines?
Brave ship!
In thy dim hold one burden strange thou bear'st!
Once too it throbbed with heart as quick and warm,
And its fair form was robed in tissues soft;
But the cold change came o'er it, years ago.
Not to vain pomp—not to the busy mart—
Not to man's earthly hopes—no! not to life,
Belongs that holier coffer, gently raised
By rev'rent hands, and borne away where tears
Greet th' unconscious relics from far lands.
Sad—sad—but fitting welcome, when the dead
Come from their foreign graves, long tenanted,
To seek a sweeter rest 'mid kindred dust!—
—Why, after widowed years, hath his lone heart
Prompted the sorrowing man to call at last
That sacred dust across the waters rude,
From its far distant solitary grave?
Why do his trembling hands and weeping eyes
Tell of old pangs renewed, as thus he lays
The precious burden in a later tomb,
And with his manhood's sorrow fresh in age
Bends in a double wo o'er all it holds?—
—There, stranger! lies *her* child! the bright one left
To charm away his bitter early grief.
There lies she—her sweet mission done—laid low
In summer-bloom of life, and virtue too,
Her grave kept ever green with tears; and where
Should the fond mother's bones repose, but *there?*
It was a holy and a soothing task.
Have not their angel-spirits met in joy?
Gaze not their seraph faces from yon skies
With mingling looks of love on him bereft?
Blend not their voices sweetly in their hymns?
Together, lo! they live, and love, and learn,
In their bright progress through increasing light,
Through ever-growing knowledge, faith, and bliss.
Together in the skies? then oh! most fit
That in *one* grave their faded charms should lie,
In one calm grave their honored ashes sleep,
Emblem as beautiful as earth can yield
Of union—such as heaven alone can weave.

Dec. 1839. L. J. P.

SKETCHES DRAWN FROM THE NEW TESTAMENT.

THE ANNUNCIATION.

THE sun had sunk to rest behind the hills of Jerusalem, the cedar groves and the light palm trees waved in the cool evening breeze, while the weary and heart-stricken inhabitants bathed their temples in the plashing fountains, vainly striving in this hour of rest to drive out the thought that they were no longer the favored people of Jehovah, but were grovelling in the dust, trampled into submission by the grinding power of Herod. Still the prophecy was treasured in their hearts, that their nation should be redeemed; and surely that hour must be at hand, for "the sceptre had indeed departed from Judah, and the lawgiver from between his feet." Did not the Roman soldiers garrison their towns, the Roman taxgatherers demand the tribute of their bondage? Did not every day witness the slavery, the degradation, the wretchedness of the chosen people of God? Would that great Being desert them now in their hour of need? Would he not rather stretch forth his right arm, and lift again the drooping head of Jerusalem, that she might overlook the world, and bid defiance to the conquering Gentile? "Weep not, oh Jerusalem," breathed many a trusting heart, "for the hour is nigh at hand, when the Lord shall send his chosen One to exalt thee above all nations." And quietly and patiently did such hearts hope on, until the appointed time. Others again, dreaming but of earthly dominion and power, nursed their warlike passions, and paced their streets, as if they expected at every corner the Messiah would appear to their longing eyes, clad in Heaven's armour, and point the way to freedom and victory.

How fervently did many a proud descendant of David, who could trace her genealogy to the shepherd-king, pray in her heart of hearts that she might be the mother of the great Deliverer; and how many a father watched his noble boy, with the secret conviction that he would one day be summoned by the Almighty to drive out the oppressor, and to plant the banner of Jerusalem upon the walls of Rome itself. "But the battle is not always to the strong, nor the race to the swift," and the ways of the Almighty are "past finding out." Not at Jerusalem only were such thoughts pondered at this

hour. In an upper chamber of an humble dwelling in the little city of Nazareth—a place of so mean repute that it had become a bye-word among the Israelites—sat a young girl in the first bloom of womanhood. The evening breeze played among the rich tresses that shaded her brow, as resting her head against the open lattice, her dark and earnest eyes gazed upon the coming stars. The expression of her whole form and face was spiritual. A half opened scroll was upon her knee, which the shades of evening had compelled her to relinquish; her distaff, lying unheeded by her side, told of her daily occupation, while the scanty, humble furniture around proclaimed her one of Israel's lowliest daughters. What could have been the thoughts of that heart? Were they, too, full of indignation at Judah's departed glory? Or did she, too, weep for the sins of her nation, and meekly bow in submission to the punishment that had fallen upon her people? Did she, too, remember the prophecy, and did she believe that the hour was at hand, when the sun of Israel should again arise in unclouded splendour?—But why does the color deepen upon her cheek, the tear tremble in her eye? Why does she bend her head and fold her hands, as if in humble supplication? What can have been the sin of that pure mind? Has she dwelt too long or too earnestly upon her coming happiness with the chosen of her heart? Has she pictured to herself, in more glowing colors than is becoming a Jewish maiden not yet summoned to the house of her husband, the love and care that should hallow their dwelling? Or has she, too, remembered that David was among her ancestors, and dared to hope that she might be the appointed one from among the mothers of Israel? Such indeed had been the aspiration of the moment. Yet it was but for a moment, for the lowly heart of the maiden sank abashed at her own temerity, and prostrated itself before her fathers' God. Not long was the suppliant without a message of peace, and once more her face is raised to the stars, with even more of spiritual serenity than before.

Unheeded the hours of the night passed on, still reclined the maiden against the open window, still did her thoughts recur to the promised Messiah, when lo! a soft yet dazzling light illumines her chamber, and a voice beyond description musical breaks upon the solemn stillness of the hour, filling her whole soul with contending emotions of wonder, fear and adoration. "Hail! thou that art highly favored," it said, "blessed art thou among women, for the Lord is with thee."

The voice had ceased ere the startled girl had gathered courage to gaze upon the being, who had thus as it were answered to her inmost thoughts. For a moment she feared it was some spirit sent to rebuke her for the lofty aspirations in which she had been indulging, and tremblingly she threw herself upon her knees, and called aloud upon the God of Israel. "Fear not, Mary," again breathed that voice, "for thou art chosen to be the mother of Israel's Saviour, the Son of the Highest, to whose kingdom there shall be no end." Before the sounds had ceased all terror had passed from the heart of the "child-like virgin," and meekly crossing her hands upon her breast, she dared to lift her head to gaze upon the celestial visitant who had uttered these strange yet joyful tidings; and could she still have doubted, that gaze alone would have confirmed her faith. Midway in the humble chamber stood that bright and glorious being, who waits ever at the right hand of the Omnipotent to do his bidding to the children of earth. Love, sympathy, compassion, joy and adoration, all were mingled in the heavenly smile that sent confidence into the heart of Mary, as she reverently lifted her eyes to him who had saluted her, as "blessed among women." Her imprisoned words at length found utterance, and while she tremblingly believed, she confessed the trouble of her heart. "Lord, how can these things be? Behold, I have not yet departed from my father's house." Still the benignant smile beamed from the angel's face, as he finished his mission of love. "Yet doubt not, Mary; with God nothing is impossible. His spirit shall come upon thee, and the power of the Highest shall overshadow thee, and that holy one that shall be born of thee shall be called the Son of God. Not to thee alone have I been sent, but to the husband of thine aged cousin Elizabeth, and she too shall become a mother in Israel." While yet the angel lingered, Mary, raising her clasped hands to heaven, fearlessly committed herself to her Father's guidance. "Behold the handmaid of the Lord," she uttered, "be it unto me according to thy word!"—and bowing her head upon the low cushion she had quitted, she strove to ponder in her mind the mysteries she had heard; but exhausted nature could endure no more, and the stars looked down upon the sleeping face of this trusting child of Heaven.

THE VISIT TO ELIZABETH.

With the morning's sun, the virgin of Nazareth awoke. Her soul was still too full of the vision of the night, to even wonder that she should be there at that hour and in that garb. Then the fear that it might have been a dream disturbed for a time her first rapturous thoughts. "But the angel spake of Elizabeth," said she musingly; "I will arise, and go to her; she can satisfy my doubts; of her sympathy at least I am sure." And springing from the floor, she hastily disposed of her few household cares, and made herself ready for immediate departure. A short time sufficed to complete her eager preparations, and before the sun had reached its noonday height, accompanied by a single servant, she had turned her face towards the hill country, where was the abode of Elizabeth.

What tongue can describe the rapture of Mary, when at the close of her long journey she entered the dwelling of her cousin, and her salutation was answered in the words of the angel who had spoken to her in her chamber at Nazareth! "Blessed art thou among women" broke from the lips of the matron, as reverently and affectionately she stretched forth her arms to her young kinswoman, who bent her head for the kiss of welcome; "whence is this, that the mother of my Lord should come to me? Blessed is she that believed,"—she continued, a shade of sadness mingling with the exultation that illumined her aged features, as her eye involuntarily glanced upon her husband, who, incapable of speech, dared not so much as approach the young creature whose faith had so far surpassed his own.

Now did Mary believe with her whole soul, and delivering herself up to the enthusiastic adoration which swelled her heart, thrilling words of praise and thanksgiving burst forth from her lips, and the gentle, timid girl became the lofty and inspired prophetess. "Now doth my soul magnify the Lord," she cried, "and my spirit rejoiceth in God my Saviour; for he hath regarded the low estate of his handmaiden. For behold, henceforth all generations shall call me blessed, for he that is mighty hath done unto me great things; and holy is his name, and his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he

hath sent empty away; and he hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham and to his seed forever!"

Nor was there but one hour of this holy converse: three precious months had rolled away ere Mary rose to leave her cousin, months devoted to the spiritual intercourse of these two humble beings, chosen by the love and wisdom of the Almighty to be the instruments of salvation to the world. Yet, even they themselves, in their highest aspirations and deepest gratitude, had not conceived the full measure of love prepared for a world that was struggling as it were between life and death.

The months passed quickly, and Mary again crossed the threshold of her home. But here a trial hard to bear awaited her, for there was one whose eager step of welcome was arrested, the joy of whose eye was turned to suspicion, as it rested upon her after her long absence; and breaking away from her entreaties that he would listen to her, he buried his face in his mantle, and rushing forth into the open air, plunged into the recesses of the neighbouring wood.

Did the maiden's faith forsake her at this hour, when all her bright prospects were darkened by the scorn and doubt of him to whom she had clung for love and guidance? Did the disappointment of her trusting hope that he would believe her *true*, if she did but *ask* him, did the fearful fate that awaited her if his love should be turned to hate, and she be delivered over to all the horrors of the law,—did such thoughts disturb her trust in God? Tears, human tears coursed down her cheeks; and angels themselves might have wept, not more from sympathy than from triumph in the constancy of this frail child of earth, as she murmured, "Forsake me not entirely, oh Lord: behold, I am thine handmaiden, be it unto me according to thy word."

Far different were the feelings of him who had been so sorely smitten, as buried in the darkest glades of the forest he had sought, he lay upon the ground in all the abandonment of grief. Bitter, anxious thoughts distracted his soul. Could it be that she whom he had almost reverenced could have so fallen from her pure estate? "At least, I will put her privately away," he mentally resolved, rising on his feet, and pacing the narrow space around him, "none but her parents' eyes shall behold the bill of divorcement that I must place in her bosom." For his soul recoiled at the thought of the contempt and scorn and death that would be heaped

upon the unfortunate victim, if he should deliver her up to the rigor of the law. Somewhat relieved by this sad but softened view of his duty, he threw himself again upon the turf, and exhausted by his contending emotions fell asleep.

Ever mindful of the sufferings of his creatures, the Almighty again sent forth his angel to speak peace to his heart-stricken servant. "Fear not to take unto thee Mary thy wife," whispered that bright being, as bending to the ear of the sleeping Joseph he revealed to him the will of the Supreme; "fear not, for the power of God has visited her, and thou shalt call her child Jesus, for he shall save his people from their sins." And no longer did he fear, for the morning sun found him at the side of Mary, entreating her to enter that home which he had prepared for her, and promising that, while their mutual faith in the promises of Heaven should strengthen with every hour, his love and confidence should guard her against every glance that might flash from the eye of the world's suspicion. T.

THE WITHERING OF THE FRUITLESS FIG-TREE.

MARK XI. 12—14; ALSO, MATTHEW XI. 18, 19.

THIS is a mysterious act of our Lord. It is of a different character from his other miracles, which have all beneficial ends. Why should he have destroyed a tree which had merely disappointed his hunger; especially when it appears that he had no right to look for fruit from it, "for the time of figs was not yet?"

To begin with the latter of these difficulties; "the time of figs" means, not the time of the first appearance of the fruit, but the time for gathering the ripe fruit. Such is the meaning of a similar form of expression in Matthew xxi. 34, "And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it." Here "the time of the fruit" can only mean the time of the ripe fruit. Besides, the tree is spoken of by the Evangelists, (not probably without reason, but with a view of showing why our Lord expected to find fruit on it,) as "having

leaves." This was an indication that it might have fruit near maturity; for the fig-tree puts forth its fruit before its leaves. It was the season of the year then, when figs were nearly or wholly ripe, and before they were usually gathered; the very time, when, if this tree ever bore fruit, fruit was to be looked for upon it.

This explanation, it may be said, would throw much light on the passage, if the words, "the time of figs was not yet," occurred as a reason why our Lord sought fruit on the tree; but they seem rather to be given as a reason why he did not find it. According to this interpretation, the clauses of the passage should be arranged thus; "He came, if haply he might find any thing thereon, for the time of figs was not yet; and when he came he found nothing but leaves."

I think they are to be understood so, notwithstanding their actual collocation. And if it seem strange that the writer should have adopted an arrangement which throws no little obscurity over his meaning, I can only say that it is no more than was to have been expected in writers so artless as the Evangelists every where show themselves to have been, and no more than we occasionally find in them. A perfectly similar instance occurs in this same Evangelist, where there can be no doubt of his meaning; Mark xvi. 3, 4, "And they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great." No one can doubt that the words "for it was very great," express the reason why the question, "who shall roll," &c. was asked, though a complete sentence intervenes. Our translators indeed have enclosed the intervening sentence in a parenthesis, which somewhat relieves the difficulty to the eye, but all such marks are modern invention. Mark xii. 12, presents a parallel example; "And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them." Here the last clause gives the reason of their seeking to lay hold of him, and not of their fearing the people, as a strict interpretation would make it to mean.

But grant that the tree never had, and never would have, borne fruit,—it was its nature, as it sometimes is of individuals of fruit-bearing species, to be barren. Still it was an agreeable object to the eye; it was at least harmless; why curse it?

I suspect that word *curse* to be at the bottom of a good deal of the embarrassment which this passage has occasioned. According to its popular acceptation, it places Jesus in an aspect in which we are reluctant to contemplate him. But a little reflexion will serve to divest it of revolting associations. "To curse" means—to call down evil, usually with an implication that it is done with malevolent passion. It is used, however, of inspired prophets commissioned to announce the future woes appointed to fall on wicked men, with whatever calmness, solemnity and pity they may execute their commission. So this act of Jesus must be regarded as a perfectly calm exercise of his miraculous power. To the question, why it was done at all, I am free to answer, I cannot tell, nor do I think it very important to know, or worth while to indulge in a vain conjecture of imaginary reasons. The supposition that it was intended to typify the destruction of the Jewish nation is gratuitous, founded on some imagined reference to the *parable* of the barren fig-tree. The only use which Jesus is said to have made of it, was to draw from it a lesson of the power of faith. Perhaps this was all; though it seems to me more probable that this was only an incidental use of it, and that the main purpose of the act is passed over in silence by the sacred historians. Though I cannot enter into all the reasons of it, I have learned enough of Jesus from his whole history, to be willing to believe that this was not a useless or ostentatious act of power, that only our ignorance of the accompanying circumstances causes difficulty respecting it, and that if we were in possession of all the facts of the case, we should see that some end was answered by it, well worth the destruction of a beautiful tree. C. P.

FURNESS'S PRAYERS.*

THERE are no books which one is less disposed to criticise, than books of devotion. And yet there is perhaps no composition, with with which it is so difficult to satisfy all minds, or to satisfy ourselves,

* Domestic Worship. By W. H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia. 12mo. pp. 275. 1840.

as the composition of prayers. So strongly have we felt this, that we have been ready to say, prayers were never meant to be written. A genuine prayer is the breathing of the soul in tones and sentiments that cannot be transferred to paper. We never read a prayer, with the same feeling that we hear or offer it. The most beautiful and perfect portions of the English Service depend chiefly, for their power, upon the spirit and manner of him who repeats them. And in proportion as we forget that he is reading, and are able to catch the sentiment as coming from the soul rather than the book, do we share and enjoy it as devotion. That much of this is the effect of habit, there can be no doubt. It casts no reproach upon written forms, nor the slightest suspicion upon the piety of those who use them. We should be sorry to be thought capable of such a suspicion. That which we are saying has no reference to the reality or the degree of piety. It may be all a matter of individual feeling—but none the less real. It will account at least for that which we are about to say, and for which no better reason probably can be given; viz, that in the book before us, as in every book of prayers that we ever opened, we have found less than we desired or hoped to find. And yet in the same breath must we say, we have found more than in any other collection.

This volume differs in its arrangement from others of similar character, and differs to advantage. The prayers are not assigned to particular days, an arrangement that may have some advantages, but to which there are some objections. They are simply numbered here, fifteen for the morning and as many for the evening. These are followed by three morning and three evening prayers for Sunday, and two "Forms of social service" for the aid of families or societies who have no stated means of religious worship. Twelve forms for "Occasions" are then given, and the book is closed with a few original and beautiful Hymns.

The whole spirit of the volume is delightful. It is fervid, subduing and elevating. It comes nearer to actual prayer, as we have just said, than anything we have seen. There are excellent collections among us, which have given satisfaction to thousands, and have done, we know, great good. They will continue to do good. To many minds, and classes, they may be more satisfactory than this. But for a certain order of minds, this will fill a place that has not been filled before. There is a propriety as well as purity, a refinement without

formality, and occasional pathos and sublimity, that give the volume an original character, and make it not merely "another prayer-book." We value it particularly for the distinction, that its prayers are, for the most part, strictly petitions, and not dissertations. Few things are more offensive than the forms of harangue, description, local information, and formal argument, which we sometimes find both in spoken and written prayers. Of these there is little comparatively in this volume, though we were sometimes led to think of it, and to desire greater simplicity. We might complain too, and many will complain, of too great length in most of the prayers. Directness and brevity are essential to the creation, if not to the utterance, of true devotion. That we sometimes allow ourselves, in public or social devotion, to forget for a moment that we are actually addressing a being, and that that being is GOD—or that remembering Him alone, we lose sight of the nature of *man*, and think of what he should be, not of what he is —may be the cause of much of the want of interest and efficacy attending these exercises. If indeed they are designed for contemplation alone, to affect, by their own power only, the minds and hearts of those who use them, the defects to which we refer may be less important.

We have a growing and at times oppressive conviction, that nothing is so much needed, at this time and at all times, as to sustain and extend a living faith in the personal relation of man to God, and the direct providence of God over man. We believe nothing will do so much to sustain this faith, as the inculcation and exercise of *prayer*— public, domestic and private. Of the cessation of prayer, we have no fear. As soon should we fear the cessation or extinction of truth. God has provided for both in the eternal principles of his own and our nature. But we do fear,—rather we know, for they own it,—that some of the best minds derive not half the comfort they might from the exercise of prayer, because of the vagueness of their faith in its object, and their merely philosophical views of its efficacy. We think not thus of the writer before us. No heart can pour forth such devotions, that is not filled with a living faith in their efficacy. We thank him for their glowing spirit, and for the help they will afford to many a thirsting mind. Such helps are greatly needed; needed not less, but more, as society advances in its different paths. The ignorant and the cultivated need them. The confirmed, the skeptical, and the mystical need them. They are wanted in the family, they may

comfort and encourage the individual. From whatever motive they are used, they can hardly be used without benefit.

Why are they used so little? It is supposed there is an increasing disuse of forms and stated services, especially in families. Domestic worship is said to be less common than formerly, even among those who take the position and are allowed the character of Christians. We have no means of knowing the fact, but we see reasons for believing it. It is clearly the tendency of the times to distrust all forms, and too much the practice of Christians to disparage them. To many this is a sign of good, rather than of evil. It indicates to them a growth in spirituality, less reliance upon the outward, greater interest in the inward life. God grant that it be so. We should rejoice to believe it. But as yet we cannot. We do not see this growth of spirituality in other and positive expressions. This is negative. And the fact that it is negative, and yet taken, trusted, and welcomed as proof of progress, surprises us most of all. "I do not think much of forms," is thought to show that the young man or woman who says it, does think much of that which is better than forms. "I see no need of ordinances, they seem to me puerile and sensual," is admitted as proof that the man has got beyond ordinances. "The letter killeth, but the spirit giveth life," is urged as argument against the very injunctions of the Gospel that contains it, nay, sometimes against the probability or necessity of revelation itself. We desire better evidence of spirituality, and should be pleased with better specimens of reasoning. We are not satisfied that Christianity is outgrown. We cannot suppose, that the God who gave revelation, and the Saviour who enjoined prayers and ordinances both by precept and example, overrated human weakness and failed of foreseeing human progress. We say not this lightly. God forbid. We say it in no contempt or reproval. It is a simple but strong feeling, which comes over us not to dishearten but to amaze, when we hear many of the young and old speak as they do of prayer, of worship, of providence, and revealed religion. It cannot be, that faith in these must grow fainter, with increase of knowledge and privilege. The expansion of intellect, if such it be in reality,—the world's experience and advancement,—should make us feel more, and not less, our dependence on the Power that is over us, and our obligations for the means of communion which are graciously given. If the soul grows, it will take more delight in approaching God in the ways of his appointment, and in all

ways. As it muses and burns, it will discern more beauty, and find more power, in the symbols of devotion which are granted and suited to humanity. It will seek, and not avoid or suppress, the utterance of its yearning emotions. Spirituality cannot tend to insensibility or selfishness. The love of truth, fellowship with man, sympathy with Christ who gave himself for the world, likeness to God the universal Father—can these be evinced or increased, by silence, solitude, individuality, neglect of means, distrust of worship, and the deification of reason, if not of self?

Whatever views men may take of the object of prayer, or of religious service and ordinance generally, it would seem that none could doubt the propriety or usefulness of domestic devotion. We appeal to no scripture authority, in its support. We frame no argument for it. We cannot call it, as we have known it called, an observance essential to salvation. But how any can needlessly and coldly neglect it, we are at a loss to see. If anything is natural, it is this. They who are most true to their nature, will fly to it as a privilege. Shall we who are united by the closest ties, who sleep under the same roof, who sit at the same table, who rejoice in health as one body, and suffer all if one member suffer—shall we refuse to kneel together at the domestic shrine? When the common heart rejoices, shall it find no common utterance? When it bleeds, shall it find no sympathy of prayer? Shall this alone never unite us? We believe that for the individual and the family, for those who are as one, whose most precious privileges, whose deepest feelings and truest prayers cluster around the altar of Home, it is verily "a good thing, to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night." We feel no willingness to enlarge upon this as a mere duty. If any neglect it because its obligation cannot be made out, or observe it because they fear to omit a formal duty, they understand neither the nature nor pleasure of domestic worship.

But the greatest hindrance to all worship, is the refined fatalism of the day. We know not what else to term it. It is not the old doctrine of fatalism, but it tends to similar results. It is not peculiar to our times, but it is showing itself in some new forms. Old or new, peculiar or common, we can reconcile it neither with Christianity nor with sound philosophy. There are views of the efficacy of prayer,

there are doubts and assertions about the laws of nature and the order of providence, which seem to say, that in some things at least "the disciple is above his master, and the servant above his Lord." For if Christ has not given different views and promises in regard to providence and prayer, we know little of the meaning of words. If even his knowledge of man and of God is admitted, setting aside the question of authority, there are difficulties and objections continually started now, which should feel humbled and abashed in the presence of the great Teacher. Does prayer avail nothing, because God cannot *change*? It is *because* he cannot change, that prayer "availeth much." His promise is as immutable as his nature or his laws. His promise is a revelation of his nature, and a part of his laws. His unchangeableness is the pledge, not the obstruction, to the answer and the efficacy of prayer. It is the unchangeableness of right and of mercy, not of stern destiny and fatality. He has promised blessing to the supplicant, precisely as he has promised pardon to the penitent. Does the one prove a change in God, more than the other? Is forgiveness to the repentant sinner no change? Then is the granting of favor to him who asks, when before it was withheld, no change. We see no objection to the proper efficacy of prayer, that does not press equally upon the efficacy of repentance, or the use of any means—the use indeed of exertions to obtain bread, or to save life.

Of this question Mr. Furness has taken some notice, in the long and able introduction which he has prefixed to this volume of prayers; and that is one reason of our introducing it. For if we take and would express an honest view of the entire book, we must express a dissent from some of the positions which he assumes. His definition of prayer does not meet our idea. "To pray is to want; the consciousness of a want is, substantially, a prayer." Except in the most general sense, and with larger and nicer qualifications than follow this definition, it seems to us very defective. In this sense, it is indeed true, that all men pray; and that "prayer thus defined, even the cavils of Atheism cannot reach." But neither, we think, does this reach the spirit and meaning of prayer. We cannot feel, that, "when the Scripture saith, 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you,' it only expresses what was already written in the everlasting truth of things." At least we have to ask, whether the everlasting truth of things, in regard to the

prevalence of prayer, is not learned, in great part, by the very revelation of which these promises are a portion. Has any other worshipper such full, joyous assurance as the Christian, "in his communion and intercession with God? And does not this assurance amount to any thing more, than nature and reason, want and the consciousness of want, disclose to man? Mr. Furness argues strongly and well in favor of praying for our daily bread, and for the recovery of a sick friend. But, if we understand him, he supposes these prayers to have no other effect, than that of meditation upon the character and government, the power and mercy of God. Such meditation, such prayer, will enlarge our views, increase faith in our own exertions, render those exertions more active, both for the needed food and the suffering friend, and thus "of course make the possession of the desired good more certain." This is one, and probably the most common view of prayer. It is certainly a most important view. But that it is the highest Christian view, that it comprises all the efficacy of prayer, we are not able to believe. That efficacy, we must think, is not simply the reaction of good thought and holy desire on itself and the mind. Communion with God cannot be all the same, and only the same, as communion with truth and holiness. We may be able to set no limits, we desire to set none, to the good influences of any such communion, through the natural principles which God has planted in the soul. But neither would we limit the power or the will of God to grant us other and distinct influences. That he *can* do this, no theist denies. That he has done it, no Christian denies, for all interposition supposes it. That he has promised always to do it to all who ask and seek aright, is as clear and certain as words in their common acceptation can make it. And the chief ground for denying or doubting it, is that we cannot see *how* it is done. To those with whom that reason is conclusive, and with many it seems imperative, there are no considerations to be offered. For ourselves, as we do not understand the operation of any spiritual influences, not even our own thoughts or will, or the thoughts and will of others upon us, it creates no obstacle to our faith, that we cannot see how God's spirit may operate in answer to prayer. The fact being given, the promise being sure, we are content. It appears to us one of God's attributes and laws, that he will give some blessings only in answer to prayer; and our view of those blessings differs not essentially, not more than the nature of the subject requires, from our view of the gifts of

earthly parents, by which our Lord illustrates and confirms the promise;—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father that is in heaven give good things to them that ask him." E. B. H.

BIOGRAPHICAL NOTICES OF THE LATE DR. CHARLES FOLLEN.*

Of the lamented victims of that heart-rending calamity, which within a few days past has overwhelmed, not families only, but the whole community with consternation and grief, there were many inexpressibly dear within the private and domestic circle; on whose conjugal and parental or filial care multitudes reposed, the very light of their dwellings, the fond trust and hope of confiding and devoted hearts. And of these we may distinguish an individual, who united to the most engaging private virtues some peculiar claims to the public regard. Nor will it, it may be hoped, be deemed any unsuitable indulgence of professional partiality or of personal friendship, should I offer here some brief notices of one, whose voice was welcome in our assemblies, whose history, eventful beyond the customary walks of any professional life, may of itself command our interest, and whose whole character may fitly be exhibited, not so much to gratify curiosity, or even to confer just honors upon his memory, as to show the beauty of virtue, and awaken our generous emulation.

Dr. Charles Follen was a native of Germany, and was born in 1795, at Romrod, in the Grand Duchy of Hesse-Darmstadt, one of the confederated States of the German Empire. He was the second son of Christoph Follen, a counsellor at law, and afterwards a judge, who also held a place in the civil government, and from his personal character, not less than his official distinctions, was in high estimation. His son was baptized in the Lutheran Church at Romrod, and without

* As an apology for the form in which these brief notices appear, it may be proper to state, that they were part of a discourse delivered by the writer in the New-North Church in Boston, soon after the tidings of the destruction of the steamboat Lexington by fire, on the night of January 13.

reference to any sectarian tenets was early instructed in the principles of Protestant Christianity. Part of his academical education was received in Giessen, to which place his father had removed; but he afterwards became a student of the more celebrated University of Heidelberg. While engaged in the study of the law, young Follen, with his two brothers, the one older, the other younger than himself, joined as a volunteer the troops of his native state, and as a soldier of the Allies of Europe entering France in 1814, was quartered with his regiment at Lyons, and partook in some of those memorable struggles which finally issued in the overthrow of the government of Napoleon.

At the close of his military engagement he returned to the study of his profession. While pursuing this, he became deeply interested in the movements already commenced in Germany in favor of free institutions. His love of liberty, civil and religious, uniting itself with a love of his race, and with a patriotic ardor which he shared largely with the youth of his country, was a deep and cherished sentiment of his heart. And it was in the opening of his professional career, when he had but just passed the manly age, that by his bold defence of the rights of the communities of his native state against the exactions of the Grand Duke, he first incurred the displeasure of despotic rulers. In 1817 he took his degree of Doctor of Laws, and repaired to Jena as a teacher in that University. But after the assassination of Kotzebue by Sand, in 1819, Dr. Follen was suspected of having been privy to the intentions of that misguided enthusiast, and was arrested for the purpose of being confronted with him.* His innocence, however,

* The assassination of Kotzebue occurred at Manheim, the place of his residence, March 23, 1819. The perpetrator, Charles Louis Sand, was a young student of Theology, and distinguished from his earliest years for mildness of disposition and exemplary deportment. But his imagination was inflamed to insanity by a passion for liberty, which pervaded at that time the best and purest of the young men of Germany. He detested Kotzebue as the enemy of freedom, as a traitor to his own country, and as the spy of the Russian government, engaged to lend his aid to despotism. Hence, on the occurrence of the memorable tumult at Göttingen, which ended in the dispersion of twelve hundred students, when Kotzebue applauded the severity, and wrote pamphlets to encourage the imitation of it in other universities, the indignation of all the students against him became exceedingly great. Young Sand persuaded himself that he had a mission from heaven to destroy him; and after a long mental conflict, he resolved to accomplish the deed. Upon the most rigid inquiries, it was not found that he had communicated his purpose to any one whatever. He had kept it locked within the recesses of his own bosom; so that the charge *against our friend was* wholly groundless.

was completely established. It shone forth as the noon-day, as in the bright light of his own serene and tranquil countenance. But the jealousy of Prussia, instigated by the other Allied Powers, rendered unsafe any expression of liberal opinions; and our friend was compelled to leave his native country, and to take refuge in Switzerland. He was first engaged as an instructer in the gymnasium of Chur (or Coire,) the capital of the Grisons; but soon after accepted an invitation to Basil as Professor of Civil Law; and there in that ancient University, immortalized as the chosen residence and the death-place of Erasmus, he became the associate of De Wette,* and other eminent men, in the editing of a literary journal, and in academic pursuits congenial to his early tastes. Here, too, in this land of freedom, and under the protection, as he hoped, of an independent state, he freely uttered the sentiments which he had long cherished in his heart. But the tyranny of the Prussian government, vexing every place that was or might be within its power, pursued him even to this classic retreat. They looked with suspicion upon Switzerland as a refuge from their own land of the persecuted friends of liberty. They were especially alarmed by the new organization of a university that might become to their own youth a nursery of freedom. They recalled some who had already become students there, and in the name of the Holy Alliance they demanded that Dr. Follen should be surrendered to a Tribunal of inquisition, which by their joint authority had been established in the neighbourhood of Berlin.†

* This eminent theologian was also a sufferer from the same jealous spirit of despotism, which banished Dr. Follen from Germany. After the murder of Kotzebue, De Wette, who was a personal friend of the parents of Sand, deemed it his duty to write a letter of consolation to the agonized mother of that insane youth. For this offence, though he by no means justified the crime, he was driven from Berlin, a place endeared to him as the abode of cherished friends and the scene of his favorite studies, and after some ineffectual efforts to be established as a preacher in his native Weimar, he accepted the Professorship of Divinity in Basil, in 1822.—*See an interesting Article on De Wette, in the Christian Examiner for May*, 1838.

† See a document, published in 1825 in the National Gazette, and recently republished in one of our journals. From this it appears, that separate orders from Austria, Prussia and Russia were given for the apprehension of Dr. Follen.

Our friend, together with a fellow-instructer, now honorably engaged as a Professor in our own University at Cambridge,* was accused, among others, of being a mover in a conspiracy to subvert the monarchical states of Germany. He repelled the charge. His attachment to liberty, however ardent, had never betrayed him into criminal projects; and with an indignant eloquence, which we, who have heard him in more tranquil scenes, can well believe he would in such a cause exert, he resisted the claim not only as a violation of personal rights, but of the independence of a free city of Switzerland, in which he had taken up his abode. But the authorities of Basil, though resolved to protect him, were compelled to yield to the arbitrary demand, and this persecuted but generous youth, unwilling to involve others in danger with himself, and finding no hope of an impartial investigation, which he feared not to encounter, but on which he strenuously insisted, secretly withdrew, and under the protection of a passport, which had been obtained for him by another, escaped, first into Italy, thence into France, and being joined in Paris by his friend and fellow-countryman, Dr. Beck, who had left Basil a few days before him, they embarked together at Havre for New York; and thus these pilgrims and confessors came, in December, 1824, to these United States, as to their safe asylum from the jealousy of despotism.

At Philadelphia, our friend devoted himself with characteristic earnestness and with a signal success, to the study of the English language, that he might qualify himself to give lectures on the Civil Law. This course he actually delivered within the year of his arrival. But through the influence of General La Fayette, that devoted friend of freedom and illustrious sufferer in its cause, then on his tour through our country, Dr. Follen was induced to come to New-England, and, aided by other effectual recommendation, he obtained, in December 1825, the appointment of German Instructer in our own University.

On his history since that period it is unnecessary to dwell. His various employments; his conscientious devotion of his time and his gifts, with singular success, in the arduous work of instruction;† his

* Dr. Charles Beck, to whom the writer is indebted for many important facts in this notice.

† It has been observed by a friend, who was associated with him in the *University, and had constant* opportunity of observing, "that as an instructer,

adoption of the Christian ministry, the fidelity with which he did fulfil, and the graces with which he did adorn it; his manner of life, how he walked so as to please God, in what simplicity and sincerity, in what purity and charity he had his conversation among us; how dear were the relations he formed, and how tender and respectful the love he inspired;—all this is acknowledged, and cannot need my words to declare.

He came hither sixteen years ago a pilgrim and a stranger—ignorant of our language, and himself unknown—with no brighter prospect at his first arrival, than that of sharing with a fellow-emigrant in the cultivation for their subsistence of a farm among his countrymen in Pennsylvania; and now, within this short interval, his character has commanded, wherever it was known, unmingled confidence and love; thousands have heard in their own language the persuasive eloquence of his lips, and all might have been won to virtue by the yet sweeter eloquence of his life. He left his country and his kindred and his father's house, and came hither with scarce a friend to help him but that blessed Friend, the Father and the Helper of us all; and now there are hundreds in this land, both brethren and strangers, who remember with grateful hearts and quivering lips his offices of kindness, and this whole community are mingling their griefs with yet deeper griefs than may be uttered here for his mournful fate.

To them that have known him, it were unnecessary to speak of the rich and varied endowments, by which he was distinguished; of his sound understanding; of the extent and accuracy of his knowledge, the fruit of his excellent education, exceeding the usual standard of attainment in this country; of his industry and patience in the pursuit of truth; of the honesty and fearlessness, with which he embraced it; and the candor and impartiality of his judgment. He happily engrafted on the good stock of national virtue—on the qualities that mark his countrymen, his own individual graces.

And of these—his personal virtues—who that knew him could have failed to observe his simplicity and absolute freedom from guile; his firmness of purpose, and even martyr-like courage in adhering to

there was something so attractive in his earnest and thoughtful mind, and in his quiet and affectionate manner, that he at once won the confidence and respect of his pupils."

principle; united still with the utmost gentleness of spirit, with a meekness and generosity that could pardon, but never give, offence, that could endure, but never inflict, a wrong; the modesty, too, and invariable courtesy of his manners, that united warm sympathies for the humblest with a graceful respect for the excellent and honourable; his active benevolence, expressed in kindness to all, but especially to his destitute fellow-countrymen and emigrants,* "for he knew the heart of a stranger, having himself been a stranger" in our land, and freely did he bestow of his time, his counsel, and, beyond his ability, his purse, to relieve their necessities, and improve (what was near to his heart) their intellectual or moral condition. And, above all, we must not fail to speak of his absolute trust in God, his strong and unshaken faith, that gave form and expression to his piety, that sustained him amidst all the trials of his lot—which were not few,—armed him with a holy courage, lifted him above all fear, and enabled him to say in the darkest hour, "The rock of my defence and my refuge is God."

Many among us have heard his voice in these temples of prayer, and will at once understand me when I speak of the lowly reverence and filial trust, with which he approached the Throne. For myself I may not forget—and even while collecting these imperfect notices I have been reminded by another—of the humble but confiding and joyful tones with which, after an eloquent delineation of some of the calamities of life, he enforced as the only unfailing solace that which was the pervading sentiment of his life. "Trust thou in God," he said, "for I shall yet praise him, who is the help of my countenance and my God."

And much did he need this trust in that dark and mysterious conflict, which he was called to sustain. Death was permitted to approach him in an hour unlooked for, and in a form from which nature shrinks. "Even so, Father, for so it seemed good in thy sight." But whatever were the sorrows of that awful night, so much to be remembered, of this we may be assured, that while life and reason remained, his faith and his courage did not fail. Methinks I hear his voice even as the waves and billows were passing over him,—

* In New York, where Dr. Follen for many months officiated as Pastor of the First Congregational Church, after the resignation of Rev. William Ware, much of his time and labor was given to his countrymen in that city, who resorted to him continually for advice and charity.

"Though he slay me, yet will I trust in him. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

It is for our solace—as doubtless it was for his strength—that he came to that trying hour in the discharge of duty, in that firmness of purpose and fidelity to engagements, which were parts of his beautiful character, and with which no personal considerations were ever permitted to interfere.* And now, the conflict being passed, and his warfare accomplished, we may securely trust, that to him is fulfilled the promise to the "pure in heart;" that he is already with them, who, having come out of great tribulation, are before the throne of God, serving him in his temple.

"For he, our sorrow, is not dead,
Sunk though he be beneath the wat'ry floor.
So Lycidas sunk low, but mounted high,
Through the dear might of Him, that walked the waves;
In the blest kingdom meek of joy and love.
There entertain him all the saints above
In solemn troops and sweet societies,
That sing, and singing in their glory move,
And wipe the tears forever from his eyes."†

F. P.

* The dedication of the church at East Lexington, of which Dr. Follen was called to be Pastor, which was built under his watchful eye, and in some part by subscriptions obtained through his personal influence, had been appointed for Wednesday, January 15, and it was to fulfil this engagement, and to preach the sermon which he had prepared for the occasion, that he left his family in New York, and took passage, though reluctantly, in the steamboat Lexington, on the afternoon of Monday, January 13, two days preceding that of the dedication.

† In the beautiful monody, of which the lines quoted above are a part, Milton laments a learned friend unfortunately drowned in his passage from Chester to Ireland, in 1637. When in calm weather, the ship, "*a fatal and perfidious bark*," as he expresses it, suddenly sunk to the bottom, with a large company of passengers, of whom not one escaped.

NOTICES OF BOOKS.

A Sermon preached at the Church in Brattle Square, *Jan.* 19, 1840, *on the Destruction of the Lexington by fire, Jan.* 13*th. By S. K. Lothrop, Pastor.* Boston: pp. 24. 8vo.

A Discourse *delivered Jan.* 19, 1840, *in the First Congregational Unitarian Church, occasioned by the loss of the Lexington. By W. H. Furness, Pastor.* Philadelphia: pp. 16. 12mo.

Public Calamities; *a Discourse delivered on occasion of the loss of the Lexington. By Orville Dewey.* Printed in the (New York) "New World."

A Sermon occasioned by the Loss of the Harold and the Lexington. *Delivered at the Odeon, January* 26, 1840. *By W. M. Rogers, Pastor of the Franklin Street Church.* Boston: Perkins & Marvin. 1840. pp. 18. 8vo.

In most, if not in all, of our churches, the melancholy and appalling disaster of January 13th has been the theme of solemn instruction. Of the sermons occasioned by that calamity, which have been published, we have perused the four whose titles are given above. It is interesting to observe how they all gather their serious lessons around a few of the most sublime doctrines of religion, though following different trains of thought, and exhibiting the peculiar characteristics of the minds of their authors. The opportunity of moving the hearts and confirming the faith of their audiences, which was set before them by such a startling event, was judiciously employed.

Mr. Lothrop's discourse is eloquent in its simplicity and truth, and its affectionate spirit. He does not profess to solve the mysteries of Providence, or to explain the dark enigma of evil, but confines himself to that natural train of thought which a religious view of the many recent calamities, and the last in particular, suggests. The calmness of sentiment which pervades his discourse is both soothing and instructive.

Mr. Furness begins by censuring that absence of true sensibility in the mass of men, which deplores such a calamity so strongly and for-

gets it so soon, and he exposes that fallacious idea which deceives us all, that we bear a charmed life and are individually safe. The uncertainty, the struggle, and the purpose of life, its dependence on the constant arm of Providence, its evident incompleteness without a hereafter, are all illustrated in the circumstances which attended that fearful night upon the wintry waters. Mr. Furness boldly and plainly, but not too violently, censures that haste and carelessness—that mad devotion to gain, which, mingling with the healthful progress of civilization and too often obtaining its praise, are goading on thousands of our countrymen to ruin in life, and to premature deaths. "The great stream which sweeps us along, is not the river of life that flows from the throne of God, but a raging torrent swollen by the thousand little rills of personal ambition."

Dr. Dewey gave himself up to the expression of the deep and solemn thoughts, which presented themselves to his mind as he reflected and conversed upon the one all-absorbing topic of that week so fearfully commenced. He teaches that such a calamity should not drive us from the belief that "God reigns," for it is least of all in such a fearful blow that we can support ourselves without this belief. We are to include this dire calamity under the general discipline and allowance of Providence, and to improve it as one of those evils which teach us solemn truths. The preacher likewise censured that daring and reckless spirit which characterises our times, and softened the severity of the blows which of late our community has suffered by presenting the unnumbered catalogue of blessings which we enjoy.

"There is sorrow on the sea; there are evil tidings on the land. Why is it?" This sentence expresses the burden of Mr. Rogers's discourse. He details the experiences and the calamities incident to the sea, its every day sorrows and griefs, the moments of agonizing suspense, the living deaths which it witnesses, and then from this general enumeration he comes to those recent catastrophes which will make the present winter ever memorable for its sorrows in the annals of New England. In the ordinary calamities which happen on the sea, the sufferings are often nameless, or known only in a narrow circle. A passing sympathy, like the rippling of the sea over a sinking ship, moves our minds at the recital of their fate, and then the lesson of God's providence is forgotten. But now "the sorrow on the sea" has borne evil tidings to the land. The calamities which have happened on the great routes of our travel, removing a long catalogue

of those who filled honored positions in society, have touched a thousand hearts. And yet while the tenure of life is so uncertain, there is a voice of mercy coming from those graves in the icy waters; for it bids us to be ready, as death may come at any time and in any way. "It is most solemn truth, that God has pledged himself to no man how or when he will bring him to his grave." Enforcing this lesson, exhorting the unconverted, and noticing three members of the congregation and one of the church who within the year have suddenly perished on the waters, Mr. R. concludes his sermon. The preacher addressed an audience among whom there was probably not an individual whose thoughts were not intensely drawn to some one or another aspect of the late appalling calamity. The discourse is calculated to bind such thoughts upon the solemn truths of God's providence and man's dependence. It is earnest, calm, and close to truth.

The Discourses which we have noticed all make a tender and respectful mention of Dr. Follen, one among the ill-fated company, whose loss is widely deplored. It has been a gratification under this sad bereavement to observe the cordial and instant acknowledgment of his worth which burst from all lips. In different pulpits of this city, from which the religious opinions which he held would have been a ground of exclusion during his life, we understand that he was mentioned in terms of sincere admiration.

DELUSION; *or the Witch of New England.* Boston: Hilliard, Gray & Co. 1840. pp. 160. 12 mo.

WE have read this unpretending little book with much interest. And yet it seems to us rather the promise of excellence than the maturity. The conception and execution of the story as a whole are imperfect; but the rays of a delicate genius are thickly strewn through the pages. We do not think the *subject* most suitable to the peculiar powers displayed,—that being stern and terrible, these sweet and graceful. Neither are the parts very well woven together and made to conspire to one end. And though the traits of single characters are beautifully touched, the various *individuals* are not made always to bear that living relation to each other, which is the mark of dramatic merit. There are some tokens of inexperience in laying the plot of a

story. But with these abatements, we must own this a work of rare beauty. And the beauty lies in single expressions, original turns of thought, new and striking images, and sometimes in the force and fitness of a word. We hesitate not to say there are unequivocal appearances of a genius capable of better things. The common style of the host of authors is so merely imitative,—a repetition not only of scenes, situations and characters, but of phrases and figures, that it is refreshing to receive any thing from native intellect and taste. There is an evident *real* sensibility, which this fiction but veils, which gives some of the nicest strokes, and without which no ingenuity can trace the secret channels of the human breast. This, combined with genuine power and exquisite delicacy of imagination, makes our author, if we may take an illustration from the art of painting, a fine colorist, if she will study a little more severely the *drawing*, and mutual relations in character ;—which we hope she will do in a new attempt.

Bible Stories, *for the use of Children, Part II. containing Stories from the New Testament. By the Rev. Samuel Wood, B. A.* 2d Edition. London: 1839. 18 mo.

Mr. Wood is well known among us as deeply interested in the happiness and instruction of the young. He has seen so much of the world as to be convinced, that the earlier the seed of goodness is sown the deeper will be its root, that the world which has gradually deteriorated by the neglect of the young, can be restored to virtue and piety only by the systematic discipline of the mind in its opening powers and exercise. That the simplifying of the elements of wisdom and truth is an honorable labor, no one at this day will care to deny, but the honor is increased when an educated man devotes himself to the labor in spite of the common opinion, that fame belongs to those who are engaged upon the summit rather than at the foundation of the great pyramid of knowledge. Mr. Wood has set forth the beautiful and touching narratives of the Saviour's life, his parables and his miracles, in a style which all children may comprehend. He has illustrated the text with Scripture references and notes, and has so disposed the narratives that the teacher may enforce the lessons by question and answer. In some few instances he has slightly changed the language of the Received Text. Of all literary undertakings there

is none which involves more conflicts of taste, opinion, habit and doctrine than this. Mr. Wood has in this matter exercised great judgment and caution. Many of his verbal changes are agreeable and discriminating. In a few instances we should dispute with him. His little book will fill an honorable place in the increasing host of good influences.

THE LECTURESS; *a Tale. By the Author of "My Cousin Mary."* Boston: 1839. pp. 124. 18mo.

"MY COUSIN MARY" is a better story than "The Lecturess," in our judgment. We cannot respond to the unqualified commendation that has been bestowed by many on the latter book. It has many good features, and it may teach many good lessons. To a strong discriminating mind, if such a mind needed it at all, we can conceive that it may be very useful. But it is an overcharged delineation altogether. It is unnatural and improbable. Not that the opinions expressed are more ridiculous or extravagant than many into which women run now-a-days, (and men also,) on both sides of the "woman question." But the *conduct* ascribed to this Lecturess is more ridiculous and extravagant than any we have known or heard of. We are not bold enough to say that there never was a woman so absurdly foolish, for it would be hazardous to set limits to the follies of womankind—or mankind. But the case is at the best an extreme case; and therefore is not a fair representative of a class either of advocates or actors. Yet this is the aspect in which the writer seemingly would have it viewed, and in which at any rate many will view it. In that respect it is unjust. On the other hand, it is fair in giving the full strength to the opposite arguments, and as a matter of reasoning both sides are well represented. But as a matter of conduct, both parties show themselves fools; the wife in her treatment of her husband and her first duties, the husband in his treatment of the wife and her insanity.

The tale, however, as such, is well told and possesses a strong interest. Some of the impressions that it leaves are of the deepest and best kind; especially that in favor of perfect confidence and uniform openness between those who hold to each other the nearest of all earthly relations. The catastrophe is too sad, but if any need the lesson, let them ponder it.

INTELLIGENCE.

INSTALLATION AT LYNN, MASS.—Rev. William Gray Swett, late of Lexington, was installed as Pastor of the Second Congregational Society in Lynn, on Wednesday, January 1, 1840. The services were as follows:—Introductory Prayer and Selections from Scripture, by Rev. Mr. Thayer of Beverly; Sermon, by Rev. Mr. Lothrop of Boston; Prayer of Installation, by Rev. Dr. Flint of Salem; Charge, by Rev. Mr. Upham of Salem; Right Hand of Fellowship, by Rev. Mr. Thompson of Salem; Address to the People, by Rev. Mr. Stetson of Medford; Concluding Prayer, by Rev. Mr. Green of East-Cambridge.

Mr. Lothrop's sermon was founded on the idea, that Christianity is a practical, and not a metaphysical system,—that its great object is the formation of character and the government of the heart, and not the solution of mysteries or the satisfying man's restless curiosity upon all the points of religious philosophy. His text was from John xiii. 35: "By this shall all men know that ye are my disciples, if ye have love one to another;" and the object of the sermon was to illustrate the importance of this principle of Love, as the essential element and feature of the Christian character. This he endeavoured to establish, 1st, from the express language of the New Testament, which teaches that charity is greater than either faith or hope, and represents the decisions of the great day of account to depend not on what we have believed, but on what we have done—on those works of love, which men may do or neglect to do for each other. 2ndly. From the character of God, who by his works and in the strong and emphatic language of Scripture is declared to be not simply good, benevolent, but "love" itself, and whom we are called to imitate "as dear children." If God be love, the great duty of man is, by the cultivation and exhibition of this spirit of love to show that he loves the moral image of his Maker. 3dly. From the character of Christ, which character, briefly but beautifully described in the declaration, he "went about doing good," is a guide and example, an interpreter of Christian truth and duty, teaching us that we must have the principle of love, that "spirit of Christ without which we cannot be his disciples." 4thly. From the condition and wants of men, which proclaim that what is needed among them is not so much the righteousness of the Pharisee as the righteousness of the Samaritan—a spirit which sends a man out into the world, meek, gentle, peaceable, with an arm for weakness to lean upon, a heart for sympathy to appeal to, and a tongue on which kindness dwells and soft words that turn away wrath. And lastly, from the tendency of this principle to subdue all those selfish passions which are at war with social peace and individual virtue—envy, pride, malice, uncharitableness, dissoluteness, and to awaken and develope the sentiments of piety.

The Charge was an earnest exhortation to maintain individual independence in the study and promulgation of Christian truth, and to observe that prudence, circumspection and propriety in private walk and conversation, which can alone give efficiency and success to the pastoral office. The Right Hand of Fellowship was an appropriate expression of Christian sympathy, of the pleasures, and the encouragements to ministerial fidelity. The Address to the People aimed to urge the duty of individual effort, and to awaken and impress the conviction that the pastor could only sow the seed, which they must cause to spring up and bear fruit abundantly by their own spiritual exertions.

We are happy to learn that this society, notwithstanding their repeated disappointments in the removal of their ministers, is in a strong and flourishing condition.

Dedication at East Lexington, Mass.—The new meetinghouse, erected by the parish in East Lexington, was dedicated to the worship of God, on Wednesday, January 15, 1840. It is an uncommonly neat and graceful structure, of an unusual style, uniting great convenience of internal arrangement with external proportions that make the building pleasant to the eye and an ornament to the landscape. The form is octagonal; and attached to it is a tower, surmounted by a light and lofty spire constructed of open lattice work, which gives it an effect both novel and pleasing. The design and plan of the building are owing, we believe, to the taste of Dr. Follen, the temporary minister of the society, to whose warm interest in all that concerned their prosperity they owe in no small measure the accomplishment of the work and the happy prospects attendant upon it. Long will his memory live in the hearts of that people, and the Follen Church stand among them as his monument. Little did they think, little did his brethren who gathered there on the morning of the fifteenth, to exchange congratulations with him and to hear the outpouring of his heart on this completion of a favorite object of his care, think, that he himself was already sleeping in death. The non-arrival of the steamboat Lexington, in which he was expected from New York, had excited no alarm, and it was thought, even after the company had begun to assemble for the dedication, that he might still arrive. So great was the disappointment at his non-appearance, that even at the last moment it was a matter of deliberate discussion whether the service should not be postponed. But a postponement was found to be out of the question, and the work went on. Excepting the one great deficiency, it was all well.

The neighboring clergymen officiated in the several duties:—Rev. Mr. Stetson of Medford made the Introductory Prayer; Rev. Mr. Ripley of Waltham, the Prayer of Dedication; Rev. Mr. Pierpont of Boston preached; Rev. R. W. Emerson made an Address to the Society;—this unusual part was introduced by request of the society, in consequence of Mr. Emerson's long relation to them as their preacher; Rev. Mr. Damon of West Cambridge made the Con-

cluding Prayer. Appropriate hymns and anthems were sung by a large choir. The sermon was from 1 Corinthians, i. 23: "We preach Christ crucified;" expounding and enforcing this declaration of Paul, in its relation to the evidences of Christianity, the character of the religion, and its operation on man. The hospitalities of the occasion were furnished with a Christian liberality; but in them also the one absence was deplored; it was present to every mind; it was spoken of by every tongue. It will be long and deeply felt by that people to whom he had attached himself strongly, and who reasonably looked to his affectionate ministrations with a more than usual confidence. Let them not, however, faint, but persevere. Though the shepherd has been smitten, let not the sheep be scattered.

Installation at Peterborough, N. H.—Rev. Curtis Cutler, late of Gardner, Mass. was installed at Peterborough, as Colleague Pastor with Rev. Dr. Abbot, on Wednesday, January 29, 1840. The arrangement of services on the occasion was as follows:—Introductory Prayer, by Rev. Mr. Wood of Tyngsborough; Reading of Scriptures, by Rev. Mr. Livermore of Keene; Sermon, by Rev. Mr. Robbins of Boston; Installing Prayer, by Rev. Mr. Pierpont of Boston; Charge, by Rev. Mr. Leonard of Dublin; Right Hand of Fellowship, by Rev. Mr. Miles of Lowell; Address to the People, by Rev. Mr. Osgood of Nashua; Concluding Prayer, by Rev. Mr. Bates of Ashby.

The sermon was founded upon the words of the woman of Samaria, John iv. 29: "Come, see a man which told me all things that ever I did; is not this the Christ?" Its object was to indicate some of the principal characteristics of our Saviour's efforts to disseminate religious truth and communicate holy influence. 1. In order to obtain an entrance for his truth into any mind, he approached it without formality—with nothing professional or sectional in his manner—with simplicity, and genuine kindness, combined with directness. 2. He endeavored to enter into the feelings of the object of his address, to put himself upon his level, to mingle his doctrine with the current of his life, to bring his teachings into contact with his actual condition, and to show the connexions of God and duty with every fact of his being and every common action. 3. He manifested calm and full confidence in the power of his doctrine, and in its adaptation to the human soul in every condition. 4. He neglected no opportunity, and considered no place or time inappropriate for unaffected conversation upon sacred things. 5. He considered no instrumentality that he could employ, even of the humblest personage, as mean or unworthy, in view of the propagation of heavenly truth.

The day was stormy, and the snow three or four feet deep, yet the church was full, and unqualified signs of interest in the affairs of the society and the cause of religion were manifested by the members of the congregation. The venerable senior Pastor, although he declined taking any part in the services, added much nevertheless to the solemnity and pleasure of the occasion. It was a circumstance of some interest, that the very aged clergyman who was minis-

ter before the settlement of Dr. Abbot, Rev. Mr. Dunbar, was also present at the Installation, in good health and spirits.

In the evening, a meeting was held in the church for a public and free discussion of the following subject, viz: what means shall we employ to awaken a deeper and more general interest in religion. Addresses were made by Rev. Messrs. Miles of Lowell, Osgood of Nashua, and Pierpont of Boston, and by Messrs. Prentiss of Keene and R. W. Bayley of Boston.

We understand that there is connected with the parish an incorporated library, containing upwards of 500 volumes.

Boston Quarterly Review.—At the close of the second volume it was announced that this work would be discontinued. An arrangement has since been made, by which Mr. Brownson has been induced to resume his editorial office, the late publisher, as we learn, having become the proprietor of the Review. On the whole we are glad such an arrangement has gone into effect, for although we believe the work has done some harm, we think it has done more good. From much that its editor has said, and from still more that he has, whether consciously or unconsciously, suggested, we dissent. But its tone of freedom and life and energy we welcome, even if it sometimes express itself in forms that do not quite suit our notions or our tastes. In the Introductory Statement with which the new volume commences, Mr. Brownson gives a sketch of the views which it will be his aim to promote by this journal. It will be devoted, as heretofore, he says, "to Religion, Philosophy, Politics, and general Literature." "The great idea, which constitutes the life and unity of the Review, is that of freedom. The Review is instituted for the purpose of carrying freedom into all subjects, and into all the relations of life." "But by freedom is not meant lawlessness." "Into religion it will carry the spirit of free inquiry;" "for whoso would render religion a service, must begin by respecting the rights of the mind." "But as to the actual doctrines inculcated, saving the forms in which they may be clothed, it is not apprehended that they will differ essentially from what has been and is the universal faith of the Christian church." The meaning of this declaration we must wait for future numbers of the Review to disclose. The ground which Mr. Brownson is disposed to take in philosophy is indicated in the following paragraph:—

"The philosophy, by whose results we have long been governed, is now passing away. The dominion of Locke is broken up, and he now has only a few adherents, and they are men of yesterday, who can exert no influence on to-morrow. The tendency is just now to an opposite extreme, to what among us is called Transcendentalism, a system of philosophy,—if that may be called a system which disclaims all system,—which builds upon an order of facts, proceeding from an origin which *transcends* the senses and the operations of the understanding. The source of this order of facts is called by some Instinct, by others Spontaneity, and by others still, Inspiration. They are intuitive and immediate. All among us, who are denominated sometimes the New School, contend for the reality of this order of facts, and so far all who have broken with the past are agreed. But there are some individuals, holding a high rank

in the movement party, who regard this order of facts as the only order it is necessary to recognise, and with these they think themselves able to construct a philosophy, which shall explain the existence of God, man, and nature. They therefore pay little attention to the senses, hold reasoning or logic in slight esteem, and treat the demand for proofs of their statements with contempt. With these individuals I do not entirely agree. * * I recognise spontaneity as a source, and a fruitful source of ideas, and I also admit that the ideas, which come to us from this source, do not require to be proved. But I recognise also other orders of facts, not less real, nor less essential in their place than these."

In politics the Quarterly Review "will sustain democratic principles and measures. As a necessary consequence of this, it will cooperate with that party which adopts these principles, and supports these measures—the democratic party." Still this party is not "perfect." Mr. B. "sees much to be done which it has not yet attempted." Among these as yet unattempted things is the hastening "of a time when the relations of master and slave, and of proprietor and workman, or *employer and employed*, shall be unknown!" "The literary aim of this Journal," adds its editor, "will be to breathe into our literature a free and elevated spirit, and to give it a democratic cast, a truly American direction." "The Review," finally, "is intended for all who sympathise with the movement party, for all who wish to see progress effected in politics, philosophy, literature, or religion."

The characteristics of the Review, we doubt not, will be freshness and force. Of the probable soundness of its views our readers may form some conjecture from the extracts we have now given.

Christian Review.—We are sorry to learn that this publication has been discontinued for the want of support. It has from the first held a high place in our periodical religious literature, and we had hoped that the Baptists, to whose special interests it was devoted, were too well aware of its value, to permit it to reach so speedy a termination. If they will pardon the suggestion, we would tell them that they ought to make an effort on its behalf that shall induce its editor to resume the publication.

Newton Theological School.—This institution, situated a few miles from Boston, is designed for the education of young men for the Baptist ministry. From the Catalogue recently printed it appears, that there are now 44 students; in the Senior Class 11, in the Middle 10, in the Junior 20, and in the English Course 3. The Faculty consists of Rev. Barnas Sears, President, and Professor of Christian Theology; Rev. Irah Chase, Professor of Ecclesiastical History; Rev. Henry I. Ripley, Professor of Sacred Rhetoric and Pastoral Duties; Rev. Horatio B. Hackett, Professor of Biblical Literature and Interpretation.

Education for the Ministry.—We are glad to see the increasing interest which the Methodist denomination are taking in the education of their ministers. A Society has been formed, under the title of the "New England Wesleyan Education Society," the object of which is declared in the Constitution to be, "to assist indigent young men in obtaining an education, preparatory for the gospel ministry, either at home or abroad; and also young people of both sexes for teachers in missionary stations." The Constitution provides that one half of the Board of Directors shall be laymen. A Committee of this Board have published an Address, soliciting funds, in which they use the following language:—"Say what we may about the simplicity of the Gospel, men must have some mental cultivation, some knowledge of science, to illustrate and enforce it upon the understanding and heart, so as to make it interesting and efficient." This is sound doctrine.

Revivals.—An article in the Boston Recorder states that one hundred and twentyeight "revivals of religion" have been noticed in that paper the past year (1839). In sixtynine of these revivals the number of "hopeful conversions" is reported to have been 5,547. Calculating the number not reported as equal, and allowing 10, or 1200 more not probably included in these estimates, "we have 10,000 additions to the churches belonging to these denominations," that is, as we understand the writer, to the Congregationalists and Presbyterians. The whole number, however, of communicants added to the churches of these two denominations the last year, he thinks may be presumed to be 20,000, because many cases of revival may not have been reported, and additions have been made to churches where there has been "no general awakening." The number of Congregational and Presbyterian churches in the United States, according to the American Almanac, is 4,107. There has therefore been an average addition of five members to every church. The number of communicants in these churches, given in the Almanac of 1839, was 434,000. There has therefore been an increase of about five per cent. From this calculation the writer deduces encouragement, as the annual increase of population in the United States is only three per cent., or two per cent. less than the "increase of the church."

Waterville College.—A report has been current that the officers of Waterville College, (Maine) had all resigned, in consequence of want of funds. We are happy to learn that this is not correct, that none have resigned but the President, and that, although the pecuniary affairs of the institution are in a critical situation, there is a prospect of a better state of things. The inhabitants of Waterville have pledged themselves to contribute $10,000 for the College, if $40,000 more can be raised.

CONTRIBUTIONS FOR MOBILE.—We desire to put upon our record, as a fact worthy of remembrance, that $3,956 have been sent from this city to the relief of the sufferers by fire and illness in Mobile. The greater part of this amount was collected in churches, in sums varying from $321 to $14.

MENDICITY IN LONDON.—The London Quarterly Review for October gives an account of the Society for the Suppression of Mendicity in London. This society seems to be conducted on nearly the same principles as the institution in Boston, which is designed to lessen pauperism and break up the system of street beggary.

"Its purpose is to check the practice of public mendicity by putting the laws in force against impostors, and by affording prompt and efficient assistance to those, whom sudden calamity and unaffected distress may cast in want and misery upon the public attention."

The number of impostors in London is very great, and the same expedients are resorted to as in the times of the Spectator, in order to work upon the sympathies of the benevolent. Lameness, blindness, and all the diseases of humanity are counterfeited. The Society, by its strict investigations, does much towards breaking up this system of fraud, because the notorious beggars will not accept tickets, while the really destitute will gladly receive them and go to the officers of the Society and obtain the relief needed. This relief is given in no stinted measure. In the course of one day, nearly 1400 families were assisted.

This Society well contrasts with the institution called, "the Refuge for the Houseless Poor," whose object is to receive persons at night, give them shelter and rest, and in the morning, having furnished them with breakfast, to dismiss them; thus virtually encouraging them in their course of crime.

PROTESTANT CHAPEL IN JERUSALEM.—We see by the papers that a plan is now in progress for erecting an Episcopal chapel in Jerusalem. A church has been already formed, consisting of persons who have been sent from England, and of converts. Rev. Mr. Nicholayson writes that since the 23d of September, he has had regular service every Lord's day in the full form of the English Church, in the morning in English, in the afternoon in Arabic, and in the evening in German.

RELIGIOUS INSTRUCTION IN ST. CROIX, W. I.—A correspondent of the New York Commercial Advertiser makes the following statements respecting this island; his letter is dated February, 1839.

"The means of religious instruction on the island are entirely inadequate to the wants of the population. There are six Moravian missionaries, who occupy

three stations, and claim about *eight thousand* slaves as adherents to their church,—one Romish priest, who officiates in two churches situated at the two villages on the island, and enumerates about *nine thousand* colored people as members of his denomination,—one English Episcopal clergyman, who has about *two thousand* under his charge,—and one Danish Lutheran minister, who officiates to about the same number. These nine clergymen cannot adequately minister to twenty or twentytwo thousand souls, especially as the great mass of them are slaves, and consequently need the most laborious, private and frequent instruction. This deficiency will soon be supplied by the new churches now building or built.—I was much disappointed at the state in which I found the Moravian missionary establishments. The missionaries themselves are Germans, and preach to the negroes in a mongrel dialect called creole Dutch. The older slaves understand this language, but very many, if not most of the negroes, now speak the English, or a gibberish which passes under that name. Of course a large part of the slaves connected with the Moravians must be poorly supplied with religious instruction."

Sketches of Oriental Religions.—Dr. Bowring, whose name is well known in this country through his translations from the poetry of Eastern Europe and his own beautiful hymns, returned to England rather more than a year ago, from a mission to the East, with which he had been charged by the British government. The Christian Reformer during the last year has contained several communications from him upon the condition of the religious bodies which fell under his notice. These "sketches" are full of interest, and are entitled to full confidence as the remarks of a philosophical and careful observer. We shall give in this and the following numbers the most important portion of these articles:—

Mahomedans.—"The brutal barbarism of Mahomedan rule has during the present century been greatly modified and meliorated by the gradual inroads of European civilization. * * * In many parts of the East, toleration has completely triumphed. Mahomet Ali has elevated Christians to the highest functions of government. Even in Turkey, instruction in many of the mechanical arts and sciences has been sought for among European Giaours. In Egypt and Syria, a man may travel in Christian costume with perfect security; and the distinctions of dress, which for so many generations represented the degradation of one half of society and the domination of the other, have for the most part been removed. Intercourse with Europeans has thus rubbed away some of the harsh fanaticism of the Mussulman mind, and even produced a willingness to discuss the comparative evidences of the Christian and Mahomedan religions: at least I have had the privilege of holding long debate with Oriental friends on this and similar topics.

Mahomedan fanaticism in Egypt has lost much of its ferocity. The mosques are now open to any stranger who, accompanied by a Mussulman, wishes to penetrate into their sacred recesses. Painters have been allowed to copy their more elaborate ornaments, and even European ladies, in their national costumes, have lately approached the Holy Book in the most venerated part of the temple. I have entered many mosques in the principal cities of the East, and have experienced no sort of molestation. Leaving my slippers at the door, according to the Oriental usage, and taking care to indulge in no outward signs of levity or disrespect, it has often happened to me to have been accompanied by a Mussulman ulema, or priest, and to have had the most remarkable parts of the edifice pointed out to my attention.

I have never found a well-authenticated case in the East of the conversion of a Mahomedan to Christianity. Instances of professed conversion to Islamism from Christianity are by no means rare. In most cases, they grow out of an indifference to religion, mingled with a desire to advance in the world; in some cases, from a curiosity to penetrate into the mysteries and to enjoy the voluptuous pleasures of the harem; in a few, from the desire to master more easily the treasures of Arabic knowledge; and fewer still, from a wish to undertake the pilgrimage to the Holy Cities, and to participate in the privileges of a Hadji. Of this last class I have known two examples: with one of the parties I was intimately acquainted. Some travellers and literary men have professed Mahomedanism for the purpose of easier access to places of Mussulman veneration, and of forming more intimate acquaintance with the learned of the Mussulman faith. To this class belong the major part of our countrymen who are pointed out in the East as having abandoned Christianity. Generally, the Mahomedans do not put much faith in the conversions of our *literati:* they consider their professions complimentary to the Prophet and to "The Book," eulogiums on which they willingly hear, from whomsoever they proceed. A devout Mussulman of this converted class—a Mussulman attentive to minute religious rites—is seldom found. Their object is to avoid giving offence; to say and do just so much, and no more, as is necessary to their reception within the pale of Islamism, which may be accomplished by a few of the more common and needful observances, and by adding to the creed of a loose Christianity the addendum which recognizes Mahomet as the last and greatest of the Prophets, and the Koran as "The noble Book." Far different and far more numerous are the classes whom love of pleasure and worldly ambition tempt to the abandonment of the faith of their forefathers. Some of these have, indeed, been raised to very elevated positions, and a few, perhaps, are able to flatter themselves that they have increased their usefulness, while they have strengthened their influence. They are not to be envied, neither for the opinion they have won, nor for the opinion they have lost. The head of the Egyptian army (Soliman Pacha) *was* a Frenchman. The Governor of Sharkieh *was* a Christian Copt. Italian, French, and a few German, Mussulmans hold some places of power in Turkey and Egypt. Happily, the number of Englishmen who have 'thrown off their allegiance' is small indeed."

Coptic Christians.—"Among the people who most excited my interest are the Coptic Christians of Egypt. They belong neither to the Greek nor the Romish Church, but have an ecclesiastical government of their own, with a hierarchy consisting of a Patriarch and twelve Bishops, who are almost invariably chosen from the monks of the Convent of St. Anthony, which lies on the desert between the Nile and the Red Sea. They employ the ancient language of Egypt, little altered since the time of the Ptolemies, in their church service, and have a portion of the Church of the Holy Sepulchre preserved to them as an independent body. A small portion of the Copts have joined the Roman Catholics, and the Pope has appointed a native Bishop, who has studied at Rome, and who is a very tolerable Italian scholar. But the national Copts, whose number is about 200,000, look upon those of the Romish Church with great abhorrence. The Copts are throughout Egypt the literary people—the scribes of the country: one (or more) is attached to almost every Mahomedan functionary; and a Coptic Christian is at this moment the Accountant-general of Egypt.

The forms of epistolary communications preserved among the Christian churches in the East are so strongly marked with the unctuous impress of antiquity, that a translation of one of them will be perhaps acceptable. It is the circular with which I was furnished by the Coptic Patriarch to the Churches in Upper Egypt.

'The blessing, the perfect blessing, which extends to all, is issued by us to our brethren and friends who are in Upper Egypt. God's blessings be with them, even blessings unseen, such as belong to his prophets and his saints, and to those who obey his will and constantly follow his commands. We renew to you our heavenly benedictions and send our holy greetings. The cause of our issuing this epistle is to inform you that our son, Dootor B., is going towards you, and he comes from the English government. He will see our churches and places. Whenever he arrives and presents himself, open your churches to him. Hail him with heavenly courtesies and reverence, both at his coming and at his departure, so that he may return thankful to God and to your kindnesses. Look then, we charge you, look to his comfort and shew him all respect. And God's blessing be with you—and may God be with you! God help and raise you! His blessing descend upon you and dwell with you! His protection be over you! We pray God to grant his peace for ever and ever! Written in Cairo, the ninth of Kehin, in the year 1554 (A. D. 1837) of the Copts.'

The Coptic Christians are a more influential, important and numerous body in Egypt, than is generally supposed. They are the best educated among the Egyptian people, and furnish all the clerks and writers to the Government. Among them are individuals who occupy high posts in the State, and on whom even Beydoms have been conferred by Mahomet Ali. They associate little with the Mussulmans, though in many particulars their manner of life resembles that of the Mahomedans. In the remoter villages of Egypt, they circumcise and have a plurality of wives. Conversions to Mahomedanism among them are rare. There is one remarkable instance of change of religion, in the case of Abderachman Bey, the present Governor of Sharkeih (the ancient Land of Goshen.) He was a Copt, and is spoken of with much hatred by his former co-religionists. Though one of the ablest of the Governors of Egypt, he is one of the most cruel and despotic. I have never heard of more than one example of a Mahomedan becoming a Christian, and that was of a Turkish woman, who, being enamoured of a Greek, in the island of Crete, married him and was converted to his faith: her family endeavoured, in consequence, to deprive her of her heritage. Under any other Oriental government than that of Mahomet Ali, the punishment of death would have been inevitably awarded to such an act of 'faithlessness.' But when the case was brought before Mustapha Pacha, the enlightened ruler of Crete, he sent for the elder sister, who was endeavouring to monopolize the property of the father on the plea of the infidelity of the younger sister, and represented to her that, though the Mekemeh, or Property Tribunal, might award to her the inheritance, it would be more creditable to her not to press the suit. The influence of a high authority in cases like this is paramount; and the consequence was, the younger sister was allowed to retain her portion of their father's property unmolested. The observation of Mustapha Pacha to the woman was, 'You know we have many converts from Christianity; we can afford to allow of one from Islamism.' * * * * * * * * * * * *

The influence of their Patriarch, who resides at Cairo, is paramount among them. He is never approached without all the forms of "worship" or obeisance which are employed towards the highest dignitaries in the Levant. His authority is nearly absolute in Church affairs. I found, whenever his interference was obtained in family or other disputes, that the most prompt obedience was paid to his suggestions."

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THE TRUTH THE COMFORTER.

A SERMON, BY REV. CYRUS A. BARTOL.

PREACHED AFTER THE DESTRUCTION OF THE LEXINGTON.

John XIV. 16, 17. "And I will pray the Father; and He shall give you another comforter,—that he may abide with you forever,—even the spirit of truth."

Jesus speaks to a case of grief, impending on his disciples from his approaching death. And to what consolation does he point? In a world of grief this is always an interesting inquiry; and it has an especial interest now, that an unprecedented succession of disasters has made grief the pervading sentiment of the community, and some hundreds of lives have been publicly taken, not by human rage, but by the raging elements, fire, air, earth and water,—suffocated, frozen, dashed on the rocks, or sunk in the sea. A second, third, and fourth time Jesus assures his friends, that their comforter was the truth, and the spirit of truth. Believing that this is ever the best comforter, I wish we may apply it to our present sorrow.

I have as yet called your attention but generally to this subject;* because the awful voice of Providence at first drowns all human tones, as we speak not loud when it thunders; because fond hope will find some little refuge in general and uncertain report, till sure and detailed intelligence expels it; because I feared to excite, any more, sensi-

* This discourse was delivered Feb. 2. The Lexington was burnt Jan. 15.

bilities already agonized, and to fever fresh wounds by handling; and because under the first shock of misfortune none of us are so fitted to learn the lesson intended, as on the arrival of calm reflection.

And now my chief fear is, not so much that our feelings have been too deeply wounded, as that the impression will be transient, and in a few weeks we shall live on the same as before. As the vexed billows in which vessel and crew perished have found their common level, and the waters ripple on as ever over the spot where that burning boat sank down; so human hearts lose their agitations, and the solemn admonitions of God are of little avail. I wish to show, that the real comforter is not forgetfulness, but truth.

And first, the truth comforts us by leading us to look beneath the external appearances of disaster. These we are prone to dwell on too exclusively. These make the intelligence, and occupy newspapers, pamphlets, conversation,—from the natural, universal curiosity to have an exact account. But this is not all. The man who saw with his own eyes that rocky shore of the Cape strewn with fragments of wrecks mixed with corpses of the dead, or with his glass spied ships still tossed on the maddened wave, saw not all. They who marked the column of smoke from that ill-fated steamer become a pillar of fire, saw but the surface of that solemn transaction. Nor do we learn the whole by all the particulars,—of the boats sinking, of a few finding refuge on those mercenary bales through which the ruin came, of two or three individuals reaching the land, and scattered trunks, fragments, clothes, floating after. It is well to know all these touching details, which have moistened a million eyes. But they are not all; I cannot sympathize with the sensibility that stops with them. And all these high-wrought descriptions, which rest in the mere outward scenes, of struggles and shrieks, of frost and suffocation, are partial and superficial.

I would not be insensible to the sharp distress of that awful scene, but there was something more there than the spectacle that rises sombre to the imagination. To express the truth by material emblems, as it cannot be expressed literally, there was something, like the asbestos, that burnt not in that flame,—something, like the ether, that sank not in that wave!—even the spirit of man which, as phosphoric light from the mouldered bones of the grave-yard, rises from every scene of carnage, desolation, and death, to Him that inspired it. Could the whole scene be made miraculously visible, of

spirits from below rejoining brother-spirits above in the presence of God, tempests would dwindle, hurricanes be unheard, the distance of two miles from the shore seem insignificant, and the mangling rocks hardly to touch the living creature and child of God.

Do you not believe the immortality of the soul? If so, this is not fanciful to you; and it is solemn trifling to murmur at the way in which God calls his children home. For the unbeliever, who thinks of the successive generations of men as rising and wilting like grass, I know no comfort. His imagination is left free to be absorbed in the external appearance, and this is unconsoling I confess. But that Christians should converse only of the horrors palpable to the senses seems to me violating their pledge to the truth and rejecting the comforter. Indeed, if we think of mere distress, how small a fraction of the whole is that we contemplate. What was that same night, when our friends sank, doing in the rest of the world? Collect all the death-groans of the nations through the same hours, and how many times would you measure out the agony in that blazing boat! And take the course of the ages, and how much of the universal grave continuous with the globe would their ashes fill! The outward, superficial view of life *must* be melancholy. To the real unbeliever the earth can be but as a sepulchre and death's-head. But to the believer it is a broken sepulchre, where the linen clothes are lying, but they that wore them, not here, but risen. He walks over graves, but the very dust is alive. And while the skeptic views the whole face of nature as made from the ruins of humanity, to the Christian every spot is sacred as having been some time a place of resurrection. The truth, the truth is the comforter.

But there is not merely a good in the surviving soul, that overbalances the evil to the body. This would show simply that God dispenses more blessing than injury. Here again the truth comes as the comforter. For that very constitution of the elements, which exposes us to occasional harm, is essential to our welfare. If water could not drown, it could not float, and we could insure life against it only by stiffening every wave and laying an embargo on all nations. If we will have no gales, the atmosphere must be a dead sea, and temperature unchanging. If fire must not inflame, it cannot cheer, and night must be the extinguisher of all eyes. That funeral pyre blazed on the same principles by which we are warmed.

The truth is a comforter still further, by showing that it is not wanton, but merciful, to affix penalties to the violation of natural laws. Could they be broken with impunity, all the sharpness of human circumspection in danger, and contrivance against defect and evil, would cease. Man would grow stupid, and recede to barbarism. But as he learns to ride these wild forces of the elements, how much faculty and invention is developed! The hope of good from coinciding with these mighty forces, and the fear of harm from opposing them, have been among the great educators of the human mind.

But still further, the truth is a comforter, by assuring us that suffering itself is sent in mercy. God plainly does not mean to bring up his children to be effeminate and worthless. He evidently does not proceed on the Epicurean philosophy. He would have us not weak or voluptuous, but strong, manly, and divine. Whose children here are most generously dealt by? Theirs who have been fed on delicacies, and housed from exposure, and exempted from tasks? Nay; do they not grow pale and helpless and miserable? While they that have been cast out into the buffeting of toil and trial, as learning to swim, have grown up able and joyful, the friends and helpers of mankind. The harrow must pass over the soil to make it fruitful, yet we repine under the harrowing of pain and grief, by which God would make us, his husbandry, to *grow*. Would the mother, whose child perished in the foaming deep, have had him sail luxurious through ever smooth and glassy seas? To have sailed so till three-score and ten, would not have done him the good of a single laborious voyage through changing weather over the wide and wondrous ocean. And we know not how many in their dread encounter with the waves, as they appealed to the God in the hollow of whose hand the ocean heaves, may have had a strength revealed in their souls that overpaid the death-pang.

And what the actual extremity may do for the sufferers, grief for the loss does for the surviving kindred. Your eyes strain towards the broken wreck and the burning hull, and your thoughts ponder the agony there. But I verily believe the agony of the sea has not equalled the agony of the shore; the brief pangs of nature measured not the distress of the long-quivering heart-strings, under which alone tears streamed, and eyes were bloodshot, and healthy frames swooned to the door of death.—And is it because God loves to torture men? Oh no;—but because he would make them great and

worthy of himself. Would we be mere flatterers and courtiers in the palace of the Most High? or, like the best citizens on earth, be sent on errands of noble enterprise and daring, to return to His bosom honorable and beloved? I heard a wise man say, that if the trials of human nature were less, it would have less hold on his respect. And it is to be feared, the wisdom of Heathen philosophers would shame many a professed Christian. "But that august Father," says Seneca, "bent on the unfolding of virtue, brings up us his children rudely. He is a severe head of a family."

And see how sudden and violent death enshrines the departed! To the eye of faith they grow bright in the flames, they emerge from the waters. We speak of our friends as *taken from* us by death. But are they not rather *given to* us, in the seal death sets on their virtues, in their images it stamps deeper than ever within us? And now that the first shock to our sensibilities of late events is over, the peculiarity of the affliction, which has stricken this society as sorely as any, may excuse me in some brief particular allusions.

The first loss was in the storm, of a young man,* who had unconsciously been spending the last months of his life among his kindred, yet was not to be permitted to realize the beautiful Oriental salutation, and *die* among them. He was allowed to enjoy some of his latest sabbaths in the same holy place where he worshipped during the earliest. Though sudden as the rising and falling of a billow was his departure, his kindred have the satisfaction of remembering, that calm and happy, and most favorable to a holy preparing for his summons, were the months that went before.

The next victim was the mature woman,† the fond mother, whom it was not my happiness to know, but of whom they, that did, speak in honor. She trod not the dark valley alone, as ninetynine of a hundred of the human race are obliged to, but with her children at her side. Let the bereaved reflect, that now *she* cannot be bereaved! And may not the young be brought up in heaven as well as on earth? On three faces more the sabbath-light might now be shining in this holy place, but for the glare of that fearful conflagration. But they are lighted with the eternal sabbath instead! And they have met more friends there, than they journeyed to greet here. Yet the

* Joseph Dennie, son of James Dennie, Esq.

† Mrs. Jarvis, daughter of Thomas Cordis, Esq.

unbroken cords of affection will still draw up those left behind, so they be faithful. In years gone, that daughter and sister, since a mother, was a teacher in our Sunday-school, performing her duties, as a fellow-teacher informs me, in sincere love. If that recollection came to her mind, it was not a useless thought in the last struggle. To none of you, my friends, will whatever of a disinterested spirit you have shown be vain in your last trial.

There were others lost in that fatal bark, connected in interesting ways with some who sit in these seats,—one who had himself once worshipped here. And one* there was in that company, not who sat here with the congregation, but who has stood where I stand, and in simple words, from sincere lips, and a brave and loving heart as could beat, uttered his deep convictions of gospel-truth. I have been struck with the now very strong and universal tributes of respect for his character. I gladly join mine with them—to a simplicity, meekness, consistency and courage, I have never seen more sweetly mingled. To him, God willing, what mattered it, whether he stood at his new altar on earth, or joined the old eternal choir in heaven? The blaze of destruction will be but a halo, to shine long, like the flame of a martyr, round his humble, noble head!

Oh, "man is dear to man." The flames may kindle, on the shore, city after city—Mobile, Wilmington, New York, and millions of wealth melt in them; and the burning of one boat-load of lives shall eclipse them all! Would, those transient flames might never die out from human recollection, but burn forever an everlasting beacon-light and warning against human carelessness and cupidity. Some, in our late calamities, may have murmured against Providence. Rather let us bless Providence. Had that boat sunk from any failure of Providence to its engagements, from any snapping or loosening of the laws of God,—had the water grown light as air, and that vessel sunk,—had the powers of steam become impotent, and her motion ceased,—or the atmosphere closed around her hard and unyielding; we might indeed be alarmed, and be in horrible suspense what ship would be the next victim of this falsehood of nature. Oh no. To a hair's breadth Providence was true. If there was any violation of truth and law, it was on the part of man. And I rejoice that the public sensibility, excited, runs in this direction. I trust it

* Rev. Dr. Follen.

may not be appeased, without new pledges for the public security, so that this voyage of disaster may make all future voyaging safe.

Providence not true! It even opens to men means of escape from the consequences of error. Suppose that very boat to have been in flames as it was, yet all on board to have been true men. In all human probability but few lives, if any, would have been lost. I am willing to make the supposition, only to show the importance of character. Some sneer at spiritual character, as a good thing for one to delight himself with in private, in his solitary room, but having nothing to do with the practical concerns of life. Suppose then, I say, they had been all true spiritual men. It would not have been a scene of confusion and horror; for the spiritual are not daunted by the prospect of death. There would have been no indiscriminate crowding to those boats, till they were lowered in haste and sunk by folly; for the spiritual are not selfish. Each would have been as willing another should go as himself. The calmness of virtue would have been faithful at the engine and the helm, wisely to check the vessel's fiery speed. It would have been conspicuous in the order and forbearance of every individual. It would have guided one by one to a place of safety, and the precious cargoes moving away have left the red hull to sink alone. There were men there, we know, of lofty traits; but had they all to Christian self-possession added the perfect fulfilment of the precept, to love one's neighbor as one's self, who can say that one death-shriek need have pierced that gloomy air? Such a scene illustrates nothing more solemnly than the importance of character.

Will you murmur at Providence, and think God deals hardly, when he never, after any error or fault, suffers the being of the soul, the truly vital part, to be compromised? We are wont to say, the vessel went down and so many *souls* perished. We should better say so many *bodies* perished. The ocean is not deep enough to drown, nor the globe large enough to be the grave of a single soul! Is not the truth, such truth as this, indeed the comforter?

Let us, my friends, also bless God, for the privileges of grief in this age of the world, when truth has been more fully revealed in the Gospel. The ancient mourner, having a less clear vision of immortality, had to rely more on earthly consolations. It is a touching story of the Roman general, Æmilius, that, when, during a triumph given him for having conquered the king of Macedon, two dear children lay struck with death, he addressed his audience with a calm

countenance, and assured them he was more willing that change should come over his own household than over the fortunes of the Republic. At which, the historian informs us, those that heard were more overwhelmed, than if he had, however piteously, bewailed his own bereavement. Could patriotism so nerve the poor Heathen not to falter from his duty for the sharp throbbing of his heart-strings; and shall we be made helpless by grief, with the promises of Christianity? With a mightier comforter than the Pagan, shall we show less grandeur of soul? No. Let us be ashamed to lie prostrate. Let us but perform our duties more purely and strongly. Let the departure of the good but set new stars in the firmament, for us to steer by. Let the truth of Heaven descend on us with something of that same energy, which was symbolized on the day of Pentecost by the mighty rushing wind and the cloven tongues as of fire. And, as they who had lost the best friend that ever lived, were only moved to higher effort, devotion, hope and aspiration; so let sorrow purify and invigorate our ministry, that we may be worthy to rejoin the good and blessed, once enlightening us on earth, now enlightening us from heaven.

THE KINGDOM OF HEAVEN.

The phrase "kingdom of Heaven," or, which is the same thing, "kingdom of God," is used in various senses in the New Testament. I propose to give a brief and plain explanation of some of those senses, with a view of throwing light on the passages in which the phrase occurs.

Its original signification is, the coming of the Messiah. The Jews used it to denote the happy period, when the great purpose for which they had been chosen from among all the nations of the earth should be finally and fully accomplished; when the Gentiles were to be brought to acknowledge Jehovah and to yield supremacy to his peculiar people; when Jerusalem was to become the holy metropolis of the world, and the Jews a nation of priests and princes. This hope they were led to cherish by the interpretation which they put upon the language of their prophets. They greatly misapprehended

the meaning of those prophecies. The fulfilment was to be widely different from their expectations. Still, however, the only accomplishment their hopes were destined to meet was in the coming of Jesus, and accordingly his forerunner did not scruple to employ the language which was in common use respecting the Messiah, though it was liable to be misconstrued by those to whom it was addressed. It was in this sense, therefore, that John used the words, when he cried in the wilderness, saying, "Repent, for the kingdom of heaven is at hand;" and in the same sense did Jesus use them, when, at the commencement of his ministry, he went about all Galilee teaching in their synagogues and preaching "the Gospel of the kingdom," or the glad tidings of the kingdom;—announcing the joyful intelligence that the Messiah had come.

This expression also denotes the establishment of Christianity in the world as an independent religion. The period at which that establishment may be considered as commencing is the destruction of Jerusalem. Before this event the old dispensation had never been formally abolished. Christianity had grown up in the bosom of the Jewish Church and might be considered a part of it. By the destruction of the holy city the former dispensation was closed, the chosen people were rejected, their peculiar privileges withdrawn; and the Gospel succeeded to the Law as the acknowledged religion of the true God. This important crisis in the history of the religion is denoted by the expression "coming of the kingdom," and by the similar one "coming of the Son of Man." This is what Jesus meant when he said, "I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God." In a parallel passage in another Gospel, he uses equivalent language; "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." This is what he meant also, when in his directions to his disciples on sending them out to preach the Gospel, he said, "Ye shall not have gone over the cities of Israel, till the Son of Man be come;" and when he said of the beloved disciple, "If I will that he tarry till I come, what is that to thee?"

Again, this phrase is used to indicate the reign of the gospel spirit in the hearts of individuals. Thus was it used by our Lord when he said, "Behold the kingdom of God is within you." This is the sort of influence which the Gospel was especially intended to exercise.

The religious character it would form consists in a right state of the soul. Outward professions and services are of no avail except as they are true expressions of that inward state. The piety of the Gospel is the actual emotion of the touched and softened heart, without which no prostration of the body is homage, no language of the lips is prayer. Christian virtue is that obedience which proceeds from a holy intention of serving God, and a devout desire of conformity to his will. True Christian love is a deep inward principle, without which the sacrifice of property and life for the good of others is not charity. The purity which our religion requires is freedom from the conception and the wish of evil, as well as from external pollution.

The sense last mentioned is the most important in which this phrase can be understood. All the good effects which Christianity produces upon the state of society, all that it does to promote the general happiness of mankind, must necessarily begin with individuals. It has no power over the condition of communities, separate from that which it exercises over single hearts. The power of the Gospel is undoubtedly to be manifested in the world more signally than it has ever yet been. It is an expansive and ever increasing power. In our own day we see it successfully attacking moral evils, which in former ages were not thought of as inconsistent with its spirit, or were considered beyond its reach. And we see no reason why it should not go on, exalting and improving the condition of man, till the excellence of Christianity and the happiness it confers shall be so powerfully illustrated by the example of Christian nations as to command the assent of the Heathen to its divine origin, and the whole earth shall become a happy Christian world. Then will the kingdom of God come in another and a glorious sense. I say that if this consummation is ever effected, it must be by the operation of the spirit of the Gospel upon individual hearts. Every man, who, having this hope in him, purifies *himself*, does most effectually what he can to promote that blessed kingdom.

I doubt whether there is a single passage in the New Testament, in which the phrase under consideration can be said with certainty to mean exclusively what we commonly understand by the word Heaven, that is, the condition of the good in the future world; though in very many passages it undoubtedly includes that idea, for the kingdom of God, in any spiritual sense of the term, is begun in this life, to be

continued and completed in the next, and many things which are said respecting it are equally true of it as it exists in this and in the spiritual world. In the spiritual world that holy character, which it is the object of the Gospel to form here, will be perfected. There the pious spirit, which in the flesh has earnestly striven to rise up toward God, will be admitted to his nearer presence; the love, which the cares and interests of this world have too often impeded, shall flow freely and fully; the purity, which earthly imperfection mars and earthly pollution stains, will shine forth with unsullied and ever brightening lustre in the congenial climate of holiness. C. P.

CLAIMS OF THE BIBLE ON OUR PERUSAL.

THERE was a period in the history of New England, when the Bible was a book of frequent and universal perusal. The old, the young, and the middle aged were all familiar with its contents. It was what its name imports—*the* Book, which was regarded with veneration, if it was not read with intelligence. That period was followed by another, when the Bible was less consulted, and of course less reverenced. A change, to which, first the increase of population, and then the interest of political events, gave effect, came over the habits of the people. The present generation have taken the places of their fathers, and the Bible—how is it treated among us? Have we gone back to the reverence of the Puritans, or do we imitate the neglect of the last century? There can be little doubt concerning the answer that must be given to this question.

That in former times the respect felt for the Bible excluded a want of discrimination in regard to its various contents is undeniable. But if it has been succeeded by an equally indiscriminate neglect, the change cannot be an occasion of joy to a Christian observer,—nor to any one who properly estimates the influences which form character or mould the aspect of society. The Bible, let some think or say what they will of it, is the great fountain of truth, the spring of improvement, and the source of hope for our world. Let a knowledge of its contents be struck out of men's minds,—let not only the book itself be forgotten, but the light which it has shed be extinguished, the

institutions which it has called into existence be overthrown, the influence which it is now exerting far and wide, in high places and in low places, be withdrawn ; and ignorance and wickedness would soon regain the dominion from which they have been driven. The Bible is at once the instrument of progress and the means of salvation for mankind. Without it we should relapse into barbarism, and they who do not now possess it could have no promise nor prospect of rising to the condition which we have reached. It is not the language of religious faith more than of political wisdom, which pronounces the Bible the main security of modern civilization. While such is its value and such its efficacy, to slight this volume certainly discovers no high degree of intelligence in any one. But that the believer in the divine authority of its revelations, the Christian, the religious man, should suffer it to be unopened or unstudied from week to week, is one of the facts which only the frequency of self-contradiction in human character can explain.

If we examine the claims which the Bible has on our regard, we find them almost as various as the intellectual tastes or spiritual wants of men. In the very lowest division we remark the *narrative* character which distinguishes a large part of its pages, and which affords inexhaustible *entertainment* to the curious reader. This word may not carry with it the associations that readers are accustomed to connect with the Scriptures, but its perfect propriety justifies its use. The Scriptures are full of the best sort of entertainment which can be drawn from books, because they abound in that vivid, picture-like, rather I should say, that life-like, kind of narrative, which presents the scene in all its genuineness, and of course in all its peculiarity. And this scene is not such as we can behold every day around us. We must cross the ocean and plunge into the deserts of Arabia, or wander among the hills and waters of the Holy Land, before we can with the bodily sense perceive that which Moses and the Evangelists set before the mind's eye. There is an indescribable charm (of which, however, few are unconscious) in these sketches of Oriental life. They are true to the scenery, to the manners, and to the characters which they exhibit. I doubt if there are any other books in the world so strongly marked by fidelity to the circumstances of nature and life which they reveal. Hence it is, that in reading the historical portions of either the Old or the New Testament, we are impressed with the conviction of reality, and remote from our

habits as were the ways of patriarchs and apostles, we entertain not the least doubt that we are reading about actual personages and occurrences. It may be affirmed without any hesitation, that the Bible has given us a deeper insight into the forms of Eastern life than we have derived, or could have derived, from all other writings. The tales that have been imported into European literature from the East are too gorgeous and extravagant to give us a distinct view of the condition of society, and the narrations of travellers are necessarily imperfect and artificial. While the simple stories of the Bible, written on the spot by those who it is plain had no other purpose than to tell the truth, place us at once in the midst of events, two, three, four thousand years ago, and give us the power of renewing in our own experience, through sympathy with the actors, the influences which they felt, to a greater degree than is enjoyed, probably, in the perusal of any other book of ancient or modern times. The tent of Abraham, the palace of Pharaoh, the encampment in the desert, the houses of Jerusalem, the vessels on the Galilean lake, are not strange places to us. We are familiar with them and with those who lived in them, and as we follow the steps of one and another through the journey of life, we are removed from this western continent, and—we scarce know how, yet plainly by the force of a few simple but truth-telling lines—are transported to other lands and other ages, and dwell where David sang and Isaiah prophesied, where Jesus suffered and Paul taught. Now, if the Bible had no other recommendation than this, it would deserve and reward a large share of attention. It possesses, in an eminent, if not in an unequalled degree, an excellence which men of taste and curiosity, no less than children, are prone to admire.

One is almost ashamed to insist on this, the lowest title which the sacred volume has, to be regarded with interest. Yet we cannot but notice another, which still may be considered a claim addressed to literary taste, or to the intellectual rather than the spiritual appreciation of its worth. It is distinguished by various kinds of composition, each in its kind unsurpassed by any thing that has been produced by human genius. There are bursts of eloquence and strains of poetry in the Bible that have never been surpassed. There are passages that in sublimity and in tenderness have never been equalled. It would be easy to cite the opinions of scholars, who have acknowledged that they found in the Bible the most admirable examples of the forms of

strength and beauty into which language can be moulded. Few persons, however, are aware of the variety of composition which may be seen in this book. From the calmest prose to the most impassioned flights of poetry there is scarcely an intermediate style of writing, that may not be found here. The triumphal song, the hymn of gratitude, the funeral dirge, the elegaic ode, the plaints of a nation's penitential mourning, and the chorus of a people's glad worship, are all here. The loftiest, as well as the purest, inspirations of the muse have been recorded on the pages of Scripture. The prophet bards of Judea, while they soared far above the earthbound vision of Heathen genius, like the bird which the higher it rises pours forth deeper notes of harmony, seemed to acquire in their heavenward progress now more thrilling, now more subduing powers of expression. The lyre of David was swept by the hand of as mighty a master as that of Homer. In the New Testament, too, what exquisite similitudes are those in which Jesus clothed the truths, that he thought it wiser to present in this manner than to place in naked severity before the people. What close and earnest reasoning pervades the Epistles of Paul. What specimens of epistolary warmth and ease do we have in the letters of John. The Bible ought to be read, if for no better reason, for the same which induces so many in early life to undertake the study, and leads so many in advanced life to resume the perusal, of the remains of classical literature—because here lie the means of cultivating and gratifying a taste for the beautiful in sentiment and in expression.

To pass however from these considerations to others of a higher import; the Bible is the great source of spiritual instruction for man. It contains the truth which it is most needful for him to know. Other books teach us how to live for a little while, this teaches us how to live for eternity. This book alone explains the problem of life, unravels its mystery, declares its end. Here the character of God is revealed, his will exhibited, his mercy pledged and proved, his spirit promised. Here, while sin is at once exposed and rebuked, the way of pardon is opened. Here, while man's accountableness is enforced, his immortality is established. Here are seen the nature and compensation of obedience, the character and retribution of unrighteousness. Here a thousand questions of casuistry are solved, a thousand superstitious fears dispelled, and a thousand false hopes stripped of their illusion. Here man finds the way to happiness, to heaven, and to

God, the three objects of his most anxious search. The Bible gives him the light, the motive, the hope which he needs, and which he can get nowhere else. It is not uncommon to hear other sources of instruction mentioned in terms that seem to place them upon an equality with the Scriptures. Such language is injurious in its effect, if it be not false in its design. From the Bible the wise and good men of this age have drawn their best thoughts, and for want of the Bible the wise and good men of antiquity mingled doubt with all their speculations, and error with all their teaching.

We often hear the praises of Christianity uttered by lips that seldom speak of the Bible. But where would Christianity be without the Bible? Where is it now, if it be not there? Christianity is not that amount of opinion or sentiment which is afloat in the Christian world, nor that which distinguishes a particular church, nor even that which is witnessed in the character of one who makes Christ his standard; because all imitation is imperfect, and all doctrine either erroneous, defective, or ambiguous. Christianity exists in the New Testament, and no where else. It is what Christ said and did and was, and this we can learn only from the Christian Scriptures. To admire or reverence Christianity, and yet treat the Bible with neglect, is gross inconsistency. If we would understand Christianity, if we would put ourselves in a situation to appreciate it, if we would learn how to use it, and make it to our souls what God meant it should be to every believer—the way, the truth, and the life, we must study the New Testament—must read it diligently and constantly. The more we read, as the more we shall imbibe of its spirit and the more we shall comprehend of its meaning, the more sincere and faithful Christians we shall become.

It is not an infrequent practice with those who disregard the Bible, and even attempt to subvert its authority, to speak of the character of Christ in language of the warmest admiration. Rousseau's comparison of Socrates and Jesus is well known,—more worthy however to be remembered for the confession which it involves, than to be quoted for the propriety of its language. But how did Rousseau, or how do we, know any thing of the character of Jesus except from the New Testament? Such a character would never have been drawn by the pen of fiction. We owe our conception, as well as our knowledge, of it to the Evangelists. The character of Christ is not what this or that writer of our times represents it to be; it is what appears on the

pages of the New Testament. Thither we must go, if we would behold "the glory of God in the face of Jesus Christ." To know the mind of Jesus we must study the record of his life.

Whatever, therefore, be our feelings towards the religion professed among Christians, or towards its author—whether we regard the one or the other with faith, with admiration, or with bare curiosity, our interest in either or in both is a sufficient reason for our examining the volume in which alone we can find authentic accounts of Jesus and of his doctrine. The nature of its contents should prevent any one from putting it aside as unworthy of his attention, or as if it would not repay him for the most careful and habitual study. It will reward him for every moment spent in its perusal. It has justified the pains bestowed upon it by multitudes, to whom it has been a spring of refreshment and a channel of salvation. The Bible is needed by us. This is finally the great argument on which to rest an entreaty that it should be read. *It is needed by us*;—not merely are its truths needed, but they are needed in the form in which they are here presented. The *book* is needed—a volume, which may be kept and read and quoted. In great mercy has the Providence of God taken care that we should have just this means of guidance and comfort. The book is precious to them who have felt its power, whether to enlighten or to console, to admonish or to encourage; for here is something positive, clear, intelligible; neither an abstraction of philosophy, nor a dream of fancy, nor the faint utterance of the human soul, nor the echo of the public voice; but the distinct, decisive, authoritative voice and will of God. To the humble seeker after truth, to the earnest inquirer concerning duty, to man in the midst of the world's temptations, and to woman under this life's afflictions, it is invaluable. It makes the ignorant wise, the weak strong. It gives companionship to the solitary, animation to the disheartened, courage to the timid, patience to the suffering, and submission mingled with joy to the dying. All this it has done in countless instances, and is doing every day. How unjust then, and how unwise is the neglect which it receives at many hands; unjust, because it deserves grateful examination; unwise, because we may ourselves (and we know not how soon) be brought into situations where we shall stand in greatest need of its direction or support, and then, if we have not previously made ourselves familiar with its lessons, we shall be destitute of that ability to apply them which can be gained only by long acquaintance. *For Scripture, like* every good gift of God, is seen to be more valua-

ble as we obtain a fuller insight into its properties and relations. As there are many situations in life when nothing besides this can satisfy our wants, so there are none in which this cannot yield us advantage of some sort or other. It will teach us how to enjoy our prosperity, if we should not need it to solace our adversity. It will inspire a serene and hopeful temper, if our faith be already invincible. It will counsel us in the education of our children, if we do not require its help in forming our own characters. It will, in a word, be just such a friend as we should rejoice always to have near us. E. S. G.

AN INCIDENT AT SEA.

After we had been at sea nearly a month, a fine, stout sailor, about twentytwo years old, fell from the side of the ship, whilst engaged in repairing the rigging. He was the pride and "darling of the crew." And the passengers had singled him out as the best man who took his turn at the wheel, or climbed the shrouds. He had a free and noble bearing, an iron frame, a step like an antelope's, and a face deeply ruddy and weather-beaten but ever ready for a smile. When the wind was blowing heavily and the waves were running "mountain high," and the order was given to reef or take in sail, he was always the first to mount the rocking mast, and the outermost on the trembling upper-yards, bending over their extremities to bind the flapping canvass, that would have dashed a less steady and powerful hand like a feather into the boiling sea.

It was a fine day. The ship was making easy way before a light breeze, and the passengers were all on deck. The man, whose name was William Hanney, was standing outside of the tafferel near the stern of the vessel, tying a thin cross bar of iron across the lower part of the mizzen shrouds. Suddenly a splash was heard, and a faint scream, and the piteous cry, "a man overboard," resounded through the ship. We ran to the side, and looked over, and saw the poor sailor with the bar still in his grasp, tossing back his long black hair that hung dripping over his face, as he emerged from his first plunge. He was strong and active, and put forth such tremendous energy as he swam in the wake of the ship, that at every stroke of his arms he rose to his middle above the waves. The captain instantly

ordered the helm to be put "hard down," and one of the boats to be lowered. It was, perhaps, four minutes before the boat touched the water, and six of the stoutest hands at the oars, with the chief-mate at the helm, were pulling lustily away from the ship. But the swimmer, who until now had been seen and cheered by the passengers, suddenly disappeared, and the boat passed and repassed in the direction in which he was last visible without any trace being discovered of the object of our search. Whether he had been wounded in the head by the bar, or been attacked with the cramp, or fallen a prey to some wandering shark, that might have been attracted after the ship by the blood of a sheep which had been just before killed, or what had been his fate, no one could tell. Many believed that he might be still buffeting the waves at a greater distance from us than it was supposed he could have reached. But, whatever was the case with him, after remaining half an hour in search of him, the sails of the Europe were again squared to the wind, and our lost mariner was left to his fate.

It was about 4 o'clock P. M. when the accident happened, and it may well be supposed that the remainder of the day was occupied by the tenants of our ship with melancholy reflections. Many tales of similar casualties were related by the mates and seamen; but all agreed that a better sailor had never found a watery grave.

On opening his chest we found that he was carrying home many little tokens of remembrance to his mother and sister, and a small quantity of superior tea carefully wrapped up directed to his *grandmother*. Besides, there was a piece of paper certifying that he had eight gold sovereigns ($40) enclosed in a belt, which he wore under his clothes,—the earnings of his last voyage, laid up for his poor mother. Under his bed was found a very neat floor-mat woven of strips of cloth, spun yarn, manilla, &c., which a comrade of his told me he had seen Hanney sitting up at night, when the rest of his watch were sleeping, (being not on duty,) that he might finish quickly, in case we should have a short voyage. This he had made *for his mother*. And, what was singular, he had completed it when his watch was called on deck at 12 o'clock, on the very day on which he was drowned.

Doubtless, by some cottage fire in the interior of England, (where he was born,) his anxious mother and aged grandmother were eagerly expecting his return, and I am sure that they often thought that there was not in all the world such another sailor as their own kind and *thoughtful Willie.*

C. B.

MEMORY.

Now Memory comes with an articulate tongue,
And, in the perfect stillness of the heart,
Tells me of former pleasures; brings me back
Each image of the past, each quiet scene
Where I have wandered in the days of youth,
When I was free to roam among the hills,
And listen to the rushing of the stream,
And the wild warble of the forest birds,
And every woodland murmur, which had power
To sanctify the elements of thought,
And give the soul a spiritual life.

Now the articulate tongue of Memory,
E'en while she tells me of the greenwood shades,
Repeats the music of a voice I loved.
Long years have passed since I have heard that voice,
Yet even now I see a cherub form,
And a mild eye, and a soft rosy cheek
Most exquisite in beauty, and I feel
The welcome pressure of an offered hand,
And once more listen to that liquid voice
Which sang to me of old. Oh, how we loved
To wander out at twilight, while the clouds
Took a faint radiance from the parting sun,
And the small birds were gathering to their nests,
And the wild flowers closed up their delicate leaves,
Nodding 'farewell.' Yes, in the by-gone years,
How oft amid the soft light of the woods,
And the green things of nature, did we feel
Our joyful spirits quick'ning into life!

Now thou art taken to a fairer home,
And o'er thy grave slopes up a gentle mound
Waving with grass, and I have seen the flowers
Bow down their velvet blossoms to the earth,
As if they sorrowed there for one they loved.
It is a sacred spot, and ever brings
Lessons of heavenly wisdom to the soul. R. C. W.

THE POOR SHOEMENDER.

This is the title of "a sermon preached at Bridport, England, by Philip Harwood," with the character of which we have become acquainted only through extracts given in the "Christian Teacher." It was occasioned by the death of an individual, of whom we have seen some previous notice, although the memoir of which the preacher made use has never fallen in our way. The name of John Pounds, the poor shoemender, deserves a place among the benefactors of the world. He not only did good during his life,—to an extent which has been seldom equalled by those who had at their command far greater resources, but he has left an example which ought to quicken the sluggish and encourage the timid in the work of benevolence. He has shown that no one need plead a want either of ability or of opportunity. If we have but faith, as Mr. Harwood says, "the faith that removes mountains" of discouragement and perplexity, we may all do more good than most persons dream of expecting even from the labors of those who devote themselves to the service of their fellow men. The introductory remarks of the sermon are so excellent and pertinent, that we copy them, as well as the notice of the philanthropic cobbler, and commend the whole to perusal.

"The power is immense of a man's faith, in God, in truth, in goodness, in himself, in his fellowmen—in his own power of doing good, and their capacity and willingness to receive good from him; the power is immense of such a faith, when perfect and entire, to remove mountains—mountains of difficulty and opposition,—to overcome hindrances,—to annihilate or neutralize perils,—to make him conqueror, and more than conqueror, over all things. In the simple strength of such a faith, results almost incredibly great may be, and have been, and are, accomplished with outward means as incredibly small; and without this faith, nothing great or good was ever achieved, whatever the outward means. History is full of the triumphs of an overcoming faith. It was Luther's faith that shook the papal throne. It was Clarkson's faith that put down, first the slave-trade, and then slavery. It is faith that makes reformers, philanthropists, prophets, martyrs. It is faith that appropriates new or long-lost truth, and speaks it in the hearing of the world,—and speaks on, though the world will not hear, or hear only to scoff and persecute. It is faith that proclaims humanity's wrongs, and vindicates humanity's rights. It is faith that pursues knowledge under difficulties, and

disseminates it amid dangers and discouragements, and does good through evil report and through good report,—steadfast and immoveable in both. It is faith that preaches a gospel to the poor, and sees the soul of the possible angel beneath the rags of the actual beggar, and reconsecrates humanity's desecrated temples for the presence and worship of the Infinite. Faith is the germ of all progress, all improvement. If *love* be the principle of conservation, *faith* is the principle of progression. If love, peace, meekness, be needed to maintain the good that is in the world, faith is needed to increase that good, and to put down, or turn into good, the evil that exists by the side of it. There is a *wisdom of experience*, and there is a *wisdom of hope*; and the former, though excellent in its place and its way, soon sinks into the torpor of skepticism and worldliness, unless cheered and reinforced by the latter. If the one be useful to prevent men from attempting and expecting too much, the other is all-essential to prompt them to attempt anything great. If without the one, many follies would be committed by the good; without the other, goodness itself would languish into feebleness and mediocrity. There is a 'saving faith,' though not of the sort exactly that theologians tell us of. There is a saving faith, and there is no salvation without faith. There is a saving faith in every good man's heart, and it is this faith that gives him strength for goodness. The faith that truth is stronger than error,—that good is stronger than evil,—that right is mightier than might,—this is the saving faith; this is the faith that must save the world, and without which there can be no salvation for the world. The world wants this faith for its salvation. The world wants men that have faith in man, that will go forth into its waste places, and heal its diseases, and bear away its mountains of sin and sorrow. Blessed be God! there is, and ever has been, faith upon the earth, and will be, in larger and larger measures, till the world through faith shall be saved.

I have been led, my hearers, into this train of reflection, by the perusal of a brief memoir which has appeared in some recent popular periodicals, of a singularly meritorious and admirable individual, whose history, humble and unpretending as it is, is one of the noblest examples I have ever read, of the faith that removeth mountains. I allude, as some of you may have already anticipated, to the lately deceased *John Pounds, of Portsmouth*, a shoe-mender, and gratuitous instructor of poor children. It has seldom been my happiness to read a biography of one of my fellow-creatures, which speaks so powerfully to my own heart; and I shall feel that I am rendering you the best office within my power, this afternoon, if I depart in some degree from the usual course of our public services, and,—instead of preaching on a point of doctrine, or an abstraction of morality,—read to you, with a very few comments, the simple, homely, matter-of-fact, but all-eloquent sermon, of a good man's life.

John Pounds was born at Portsmouth in 1766. An accident which occurred during his apprenticeship in the dockyard rendered it necessary for him to learn another trade. He placed himself under an old shoemaker, became enabled to obtain an honest subsistence as a shoemender, and for thirty-five years was the occupant of a weather-boarded tenement in his native town.

About twenty years ago John Pounds took upon himself the charge of a feeble little boy, his nephew, whose feet were deformed. He effectually cured this distortion, by an ingenious imitation of the ordinary mechanical means recommended by the faculty. His heart warmed towards this poor child, one of a large and poor family, and he became its instructor, a task which gave him great delight. But he was not content to confine his exertions to his little nephew; and his heart being fairly engaged in the duties of education, and seeing the necessity of instructing the poor, he began to seek out pupils amongst the most neglected and destitute. His second pupil was the son of a poor woman, who was herself absent from home the whole of the day, endeavouring to obtain her living as a hawker, her child in the meantime being left amidst frost and snow in the open street. Unfortunately there were too many children whose parents were too poor to provide, or too reckless to care for the instruction of their offspring, and scholars became so numerous that his humble workshop, which was about six feet wide and eighteen feet in depth, could not contain so many as he would have willingly taught. Some principle of selection was necessary, and in such cases he always preferred and prided himself on taking those whom he called 'the little blackguards.' His biographer says,—'he has been seen to follow such to the town quay, and hold out in his hand to them the bribe of a roasted potato to induce them to come to school.' In the last few years of his life he had generally forty scholars under his instruction at one time, including about a dozen little girls, who were always placed on one side by themselves. Here he pursued his double labours, seated on his stool with his last or lapstone on his knee, and mending shoes, while his pupils were variously engaged, some reading by his side, writing from his dictation, or showing him their performances in accounts. Others were seated on forms, on boxes, and on a little staircase. We give the following interesting account of his modes of tuition in the words of his biographer:—'Without having ever heard of Pestalozzi, necessity led him into the interrogatory system: he taught the children to read from handbills, and such remains of old school-books as he could procure. Slates and pencils were the only implements for writing, yet a creditable degree of skill was acquired; and in ciphering, the Rule of Three and Practice were performed with accuracy. With the very young, especially, his manner was particularly pleasant and facetious; he would ask them the names of different parts of their body, make them spell the words, and tell their uses. Taking a child's hand, he would say,—"What is

this? Spell it." Then slapping it, he would say,—"What do I do? Spell that." So with the ear, and the act of pulling it; and in like manner with other things. He found it necessary to adopt a more strict discipline with them as they grew bigger, and might have become turbulent, but he invariably preserved the attachment of all.' He took an enlarged view of the objects which education should comprise, and endeavoured to impart valuable practical knowledge to his scholars, teaching them how to cook their own plain food, and to mend shoes. He was their doctor and nurse when they had any ailments; and when they were in health, he was not only the master of their sports, but the good old man made playthings for the younger children. He encouraged his pupils to attend Sunday-schools, exerting himself to procure clothing for them, in order that they might make a creditable appearance. On Sunday morning they put on their dress at his house, and in the evening it was again restored to him. Some hundreds of persons in all have been indebted to him for all the education which they had ever received at school; and, as a necessary consequence, many are now filling stations of credit and respectability, whose elevation poverty and ignorance combined would have prevented, even if these misfortunes had not consigned them to the goals, the hulks, or the penal settlements. It is said,—'he never sought compensation for these labours; nor did he obtain any, besides the pleasure attending the pursuit, the satisfaction of doing good, and the gratification felt, when occasionally some manly soldier or sailor, grown up out of all remembrance, would call to shake hands, and return thanks for what he had done for him in infancy. Indeed some of the most destitute of his scholars have often been saved from starvation only by obtaining a portion of his own homely meal.'

Mr. Pounds died suddenly on the first of January, 1839. His biographer touchingly says,—'The children were overwhelmed with consternation and sorrow; some of them came to the door next day, and cried because they could not be admitted; and for several succeeding days, the younger ones came, two or three together, looked about the room, and not finding their friend, went away disconsolate.' Nor was he unlamented by his fellow-townsmen. The services which he rendered to the ignorant and neglected children of the poor entitle him to a place among those humble benefactors of mankind, whose deeds of goodness have been, like his, performed in a spirit of rare benevolence. Few indeed will refuse their admiration of that active zeal which acquired for him, a poor man himself, the title of 'the gratuitous instructor of poor children.'

I am afraid of adding much to this, my fellow-Christians, for in truth I scarcely know what I *can* add, to make it more impressive,—beyond that brief comment, with which Jesus Christ might have dismissed the subject, had he taken it for the basis of one of his own parables,—'*Go ye, and do likewise.*'"

SKETCHES DRAWN FROM THE NEW TESTAMENT.

THE BIRTH OF THE SAVIOUR.

THE months rolled on, and Mary's faith strengthened with the hour. Oh! who shall paint the visions of her heart, as she pondered in the night-watches upon the destiny of her promised son? Who shall comprehend the communings of her soul with the realities of Heaven? Who shall understand the sympathy, the love of the Almighty for this single-hearted child, whom he had deemed worthy to be the instrument of salvation to the world? Truly, "it hath not entered into the heart of man, the things which God hath prepared for them that love him."

The decree went forth,—and who should dare resist the decree of Cæsar? "Every man to his own city to be taxed for the treasury of Rome!" is proclaimed through town and village, and obedient to the call, all Israel pours along the high roads and the by-paths, submitting as best they may to the galling yoke of foreign power. But there were two hearts among the throng that gladly obeyed the call, for to them had been revealed, that in the native city of David must be born the being whose decrees should overpower those of Cæsar; and cheerfully and gratefully did they prepare for the wearisome journey. Many a proud and glittering company swept by them as they toiled along the road, little dreaming that those two beings upon whom they scarcely deigned to cast a passing glance were linked with the future destinies of the world. No room was granted to them in the crowded caravansary, when late at night they reached the city of their ancestors, and, wearied and oppressed, they were driven to seek their shelter with the beast that had borne them on their way. Yet peacefully they laid themselves down to rest, sustained by a calm trustfulness that the Lord had them in his keeping, even amid the seeming inconsistencies of their present lot.

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In the mid hour of night, when all the world had sunk to rest, a few faithful shepherds were watching over their sleeping flocks. The moon and stars shone softly out, while nature like a slumbering child

reposed beneath her shaded light. The shepherds talked of home, of their country's wrongs, of their promised Messiah; when lo! their sight was dazzled by a brightness which eclipsed the moon and stars, nay even the sun at mid-day. Bewildered and amazed, their unfinished sentence died upon their lips; terrified, they drew nigh to one another with silent but hasty steps, when a voice broke upon the solemn stillness, filling the air with sweet music, and their startled hearts with wonder and adoration.

"Fear not," it said, "for behold, I announce to you great joy, which shall be to all people, for this day is born to you in the city of David a Saviour, who is Christ the Lord. And this shall be a sign to you;—you shall find the babe in swaddling clothes, lying in a manger." Scarcely had the voice ceased, when, as if impatient for utterance of their joy, there burst forth a chorus of angel voices, from above, around, from far and near, proclaiming "Glory to God in the highest, peace and good will to men on earth!" The kneeling shepherds waited but to catch the last faint echoes of the pealing anthem, as with earnest gaze they watched the homeward flight of those celestial harbingers of peace and love. Then, starting to their feet, with one accord they pointed towards Bethlehem; and hastening thither, they sought amidst the crowded halls the confirmation of the vision of the night.

Nor sought they long, for there, as had been told them, lay the infant Saviour upon his mother's breast, while she, her hour of suffering forgotten in the holy excitement which had sustained throughout her unwavering faith, was gazing with all the tenderness of a mother's love upon his sleeping face. Hushed in adoration, the shepherds knelt before the holy child, while they disclosed the revelations of the night, and asked, if these things were so. With humble joy Mary satisfied their lingering doubts; and leaving the lowly birth place of the Messiah, they proclaimed as they went the "glad tidings" of the coming age.

THE SACRIFICE AT THE TEMPLE.

In the outer courts of the temple of Jerusalem, apart from the throng of worshippers, knelt a young woman at her humble sacrifice. Two turtle doves nestled in her bosom, which with a slight caress she

drew thence and presented to the priest, then turning to her husband who stood beside her, she received from him the child for whom the sacrifice had been made, and ascending the steps entered with him the temple. Again they sought a priest to redeem their child, in memory of the deliverance of their nation from Egyptian bondage, but as they approached the altar, a venerable man, bending under the load of years, entered the temple, and after gazing a moment upon the group, stretched forth his arms as if to welcome them, and receiving the child into his bosom, broke forth into prayer and thanksgiving;—"Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to enlighten the Gentiles, and the glory of thy people Israel!"

In mute but glad surprise the mother listened to this second acknowledgment of the holy child, and reverently bowed herself to the old man's blessing, who still holding the babe to his breast, now beating with all the warmth of grateful devotion, placed his hand upon the head of Mary, and with the fire of prophecy upon his lips, gave vent to the inspiration with which his soul was filled. "Behold," he cried, "this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. Yea," he uttered mournfully, as the future broke upon his quickened vision, "a sword shall pierce through thine own soul, my daughter; but thereby shall the thoughts of many hearts be revealed."

While the hearts of the parents were yet throbbing beneath the influence of the old man's words, new praise and thanksgiving burst from the lips of another aged inmate of the temple, who coming in at that moment, yielded to the impulse which moved her soul, that she was in the presence of the Messiah; and proclaimed aloud to the wondering and listening throng, as she pointed to the infant Jesus, that "this was he, to whom they must look for redemption in Israel!"

How did the heart of Mary sustain itself amidst such exciting homage, as receiving back her child, she folded it to her bosom, and hid her face upon its infant head? Sadness and joy, affection and reverence, gratitude and submission, each by turn contended for dominion, till her own words of faith to the angel who had borne to her the will of Jehovah, "I am thine handmaid, be it unto me according to thy word!" were again breathed from her heart, and the

throbbings of her spirit were hushed to rest. Again the heavenly calm of holy trust and love diffused itself upon her features, and none that followed her retreating form, with the gaze of wonder or jealousy, of sympathy or suspicion, could have read there aught but "Glory to God in the highest."

VISIT OF THE MAGI.

All Jerusalem was awake, excitement dwelt on every face, expectation in every heart; the Messiah was at hand, for his star had been seen in the East, and its sages had come to worship him! The rumor had penetrated even the guarded abode of Judea's king, and had roused again the current of his jealous blood, which since the death of his murdered Mariamne had either stagnated in its course, or been lashed into fury by actual or suspected intrigues to deprive him of the crown, to gain and preserve which he had shed so much innocent blood. Apart in solitary state he sat, when word was brought him of the arrival of the strangers. In loyal terms was the message couched, for of Herod's own house they had deemed the heir was born, of whose birth the Lord of the universe himself had taken cognizance by placing a visible sign in the heavens. Cautiously did the monarch conceal his awakened fears, and calling for the Magi, they unfolded to him the cause of their journey. No human eye detected the contending passions of his soul, as, suppressing every outward emotion, he issued his commands for the assembling of the Sanhedrim, that of them might be learned when and where the Christ should be born. Nor would the most watchful have suspected in him any sentiment but reverence for the decrees of the Almighty, as he listened to their replies given with the simplicity of faith in their national prophecies;—"In Bethlehem of Judea shall he be born: for thus it is written by the prophet, And thou, Bethlehem in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel."

Once more the Eastern sages were alone in the presence of the king, listening to his anxious inquiry of "when the star first appeared?" "While yet in our own country far away to the East, great Herod," replied the most venerable of the group, "as thy servants read the book of fate spread out before the eyes of the

initiated in the starry firmament, there appeared a star proclaiming an heir to the throne of Judah; and a voice came unto our spirits, saying, 'Arise ye, turn your faces to the west, and behold this star shall go before you until it shall bring you to him that shall be born king of the Jews.' And we arose, and followed the star, until it brought us to Jerusalem; for whither, O great king, could we have been led but to thee? And now—"

"I know the rest," broke forth Herod. "Go now to Bethlehem. Ye have heard what the prophets have declared; go, and search diligently for the young child, and when ye have found him, bring me word again, that I may go and worship him also."

Obedient to the command, the Magi departed, the ignorant abettors of the tyrant's murderous purpose. Although they no longer trusted to the star for guidance, impelled by an unseen impulse they obeyed the declaration of the Sanhedrim, and journied towards the town of Bethlehem. Yet no sooner had they left Jerusalem, than lo! the meteor again beamed from the firmament and glided before them, even until it rested above the humble dwelling of the Saviour. Without a doubt, they entered, and there, cradled in his mother's arms, lay the object of their search. What but divine intimation could have satisfied the hearts of the way-worn travellers, that this was the "king of the Jews,"—this lowly child, clad in humble garb, seemingly born of parents obliged by hard toil to supply their daily wants; sheltered in a dwelling that, unless designated by the star, they would have passed unheeded in their search?

Again did Mary meekly receive the divine confirmation of her faith, as, prostrating themselves before the sacred child, these sages of the East poured out in rich profusion the treasures they had brought, and hailed her son the Messiah, the "king of the Jews!"

THE MURDER OF THE INNOCENTS.

Night had descended upon the weary world, and sleep reanimated the spirits exhausted by the excitements of the day. Deep though disturbed was the slumber of Herod, as, tossing on his uneasy couch, he muttered vengeance against the new-found rival to his throne. No voice whispered to *him* the will of the Supreme, admitting him to the Divine counsels, or making him to participate in plans for the redemption

of mankind. All was dark and full of earthly passion within that soul; the voices of the unseen world found no echo within its depths the pure, the infinite had been erased by the ceaseless tread of human passions and of human crimes. And yet there were limits even to this ruthless despot's power of evil. The guardian spirit that had forsaken the monarch's pillow, hovered over the couch of the infant Jesus, and warned his earthly protector that danger was at hand. "Arise! Take the young child and his mother and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him." Such was the mandate that stole upon the ear of Joseph in the silence of the night; and ere the morning's dawn had awakened the sleeping world, these favored objects of Heaven's care were on their way to the appointed land of refuge.

Vainly did Herod wait for the return of his messengers, for not to the humble abode in Bethlehem only had the angel been sent that night with a message from on high. The sages too heard the command of Heaven, and obeyed; for, baffling the now revealed designs of the tyrant, they returned to their country another way. But, who shall describe the wrath of the incensed monarch, or conceive the plans of vengeance that filled his soul, when he discovered that his commands were set at nought! Or who shall paint the desolation of Israel, when those dread words burst from the lips of this fiend in human form—"Kill and spare not! Let the mothers of Judah be desolate, so that he 'that is born king of the Jews' escape not with life!" What tongue can tell the anguish of the mother in that horrid night, when startled from her slumbers by the shout of the armed soldier, she beheld the glittering steel pointed at the breast of her little ones; when no prayer, no entreaty could avert the savage deed, but forced to relinquish her frantic grasp upon the struggling babes, she beheld them butchered before her eyes! Then was a "voice heard in Rama, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they were not."

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Not long was this monster of cruelty allowed to cumber the earth. The angel of Death appeared to him in his darkest form, and he who had trampled upon every relation of earth longed at his death for one human tear to mourn his loss. Then to Egypt sped the watchful Gabriel. "Arise," he cried, as he again stood at the couch of the

sleeping Joseph, "take the young child and his mother, and go into the land of Israel; for they are dead who sought the young child's life." And thither they journeyed, though they dared not yet to dwell in Bethlehem, now governed by the heir of Herod's kingdom and cruelty, but obeying the divine impulse, they sought the milder sway of Galilee, and returned to the village of Nazareth, a sacred place to Mary, for it was there that she had first listened to the voice of the Lord. T.

"THERE SHALL BE NO NIGHT THERE."

Her glorious crown of stars shall fall,
  Her robes of mist shall disappear,
And from her high and airy hall
  The banished queen shall rush in fear.
The reign of Night forever o'er,
  One pure transparent blaze shall fill
All space, with keen pervading pow'r,
  Undimm'd, unwavering, calm, and still.

In that unearthly light shall stand
  Thy soul, oh man! in that *pure* light;
Wo! if its fearful sins demand
  The kindred, sheltering gloom of night!
Melted and lost in glory's ray,
  Earth's shadow then shall hide no sin,
And in that ceaseless, awful day,
  Reveal'd be each recess within!

No night! oh, how shall Innocence
  Rejoice in that unfading day!
No clouds,—no damp cold dews,—no sense
  Of gloom that longs for morning's ray!
Pass, earthly shades! pass thou, *worst* night,
  Black cloud of vice upon man's heart!
Break, morn of Heav'n! thine *endless* light
  Shall bid temptation's power depart. L. J. P.

THE SPIRIT OF CHRIST.

"If a man have not the spirit of Christ, he is none of his." This truth, although to believers most solemn and interesting, is not, we think, sufficiently considered as a principle to be applied to the performance of our daily duties. We see many who have named the name of Christ, and who profess to be his disciples in deed and in truth, those who are ardently devoted to the interests of religion, zealous and sincere in faith; and yet can it be truly said of all these, that they possess the spirit of Christ?

What was this spirit, as we apprehend it?

It was, first, a spirit of devotion. Piety towards God was an ever living, acting principle in his breast. Every thought, every intention, every act was sanctified by a reference to the glory of God; to do the will of God was, in his own words, his "meat." His piety was not only constant and enduring, but deep and ardent. After the fatigue of a day devoted to benevolent effort and to teaching the perverse and unbelieving, he could retire from his little band of disciples and spend the night, not in sleep, not in the repose his wearied nature required, but in prayer to God, in communion of spirit with his Father. His piety was also characterised by the most earnest and filial faith: "I know that thou hearest me always," was the expression of his undoubting trust.

I know that *we* cannot,—weak, imperfect, sinful as we are,—expect to attain to such an intimate communion with the Father of our spirits, as the sinless and sanctified Saviour enjoyed; but, is the unceasing presence of God sufficiently realized by us? Do we habitually recognise his superintending power and guidance? Is our faith earnest and sincere, and in our prayers do we indeed believe that we shall receive his holy spirit if we ask for it? do we not ask coldly, negligently, doubtingly? In the hurry of business, and the cares of life, do we not often forget our responsibleness to God, forget our allegiance to Christ, and forget to cherish an earnest devotedness to duty? Do we not consider our piety as more especially a sabbath duty, as a robe to be occasionally worn, when worldly cares do not interfere? If so, whatever may be our speculative belief, whatever may be our professions, we have not yet the spirit of Christ.

The spirit of Christ was also a spirit of love,—love and benevolence towards erring, sinful man. This love embraced not only his spiritual destiny, but even his physical comfort and social happiness. Witness the unwearied labors of Jesus in healing the sick—his pity for human bereavement at the grave of Lazarus, and at the bier of the widow's son—his consideration for human happiness, by the miracle of turning water into wine at the marriage festival;—in short, all his efforts had for their object the welfare and happiness of man. Do we, even in the narrow sphere assigned us, do all that we can to promote the happiness of all within the circle of our influence? Do we consider that it is a sacred duty to add to the innocent enjoyment of those around us, by the cordial interest, and the kind word, as well as by more enduring and prominent tokens of kindness? Does the man who needlessly destroys, or even lessens, the harmony and happiness of his family by querulousness, by moroseness, or by unnecessary severity, display the spirit of Christ? Does the mother, the wife, or the daughter, who by any indulgence of temper or caprice clouds the happiness of her home with gloom or useless restraint, possess the spirit of Christ? Most surely not. Whatever be their professions, they yet lack an essential qualification of a Christian—the spirit of Jesus. If we possess his spirit, we shall be watchful to find occasions of consulting the interests and enjoyments of all around us, knowing that by constant kindness, and an uninterrupted equanimity of temper, we are doing much to recommend the religion of the Gospel to the indifferent and unbelieving, and that though silently, we are surely assisting in the advancement of the Redeemer's kingdom by every pure influence we exert over others, and that every healthy moral sentiment which we, by the blessing of God, awaken in the heart of another, is just so much accomplished towards the conversion of that being from sin to righteousness. Christians! a vast weight of responsibleness here rests upon you; the great day of retribution will alone reveal how much of the guilt and unhappiness of those near and dear to you may be traced to your want of fidelity to the great principle of Christian love and forbearance. Strive then to cherish and to exhibit the spirit that was in Christ, as much in the little occurrences and trials of every day, as in the greater events of life. Let not selfishness nor covetousness, anger nor revenge ever find a resting-place in your hearts. Cherish no passion which Christianity forbids, but strive and pray for strength to overcome all unholy desires, that you may not forfeit your claim to the title of Christian.

The spirit of Christ was a spirit of submission. "Not my will, but thine be done," was the sublime language of our Saviour; and his whole life bore testimony to his unreserved resignation to the will of God. In all the varied trials of life do we always endeavor to cherish a spirit of resignation, or do we repine at the allotments of Providence? Have we been denied the wealth or the distinctions we were anxious to obtain, and do we feel within our hearts a readiness that the will of God be done, or do we cherish a sincere thankfulness for the unmerited blessings he is ever showering upon us? Have we, with the Apostle Paul, learned to be content in whatever station we are placed? If not, our characters have much to gain before we can count ourselves true disciples of Christ. If murmuring and discontent find a welcome in our hearts, these hearts have not yet been purified by the religion of the Gospel, for the spirit of Jesus was a spirit of unqualified submission. "Learn of me, for I am meek and lowly of heart, and find rest to your souls."

The spirit of Christ was a spirit of self-sacrifice. Can we say that we too possess a spirit of self-devotion to duty? Are we willing to leave all to follow Jesus? Are we even willing to sacrifice our personal ease and convenience for the happiness of others? Are we not more devoted to fashion, to the love of money and distinction, than to the self-denying virtues enjoined by religion? Let us ponder these questions most seriously, and with reference to our accountableness to God, for we may be sure, that if we bow to selfishness as a guide in our pursuits, the religion of the Gospel has not yet had full power over us. The undue love of self must be subdued; duty and the will of God should be our only directors in the occurrences of life, if we would possess the spirit of Christ.

He died—the innocent for the guilty—the just for the unjust—that he might bring us to God. Let gratitude, then, let every pure, every just principle of our hearts, induce us to study the character of Christ, and to pray for guidance and strength to apply the same principles to the purification of our own hearts and the perfection of our own characters; for "if a man have not the spirit of Christ, he is none of his."

M. S. W.

WERE OUR FATHERS PERSECUTORS MORE THAN WE ?

One is often annoyed by the manner in which the stale accusation of intolerance is repeated against our forefathers, by persons who can put in no reasonable claim to liberality on their own part. It is not always easy to know how to answer them. I have been pleased with the shrewdness of Mr. Bacon of New Haven, in his reply to those who deafen us with the perpetual reference to the persecution of the Quakers.

For what, he asks, were the Quakers of those days? Not the quiet, orderly, philanthropic people that we see them to be now; they were noisy, disorganizing fanatics; disturbers of the social peace, interrupters of public worship, gross violators of social decorum. The question should be,—whether, if they had been then what they are now, our fathers would have treated them as they did? and whether, if they were now what they were then, they would be allowed the liberty and respect which now attend them? It is not certain that they would; for, as Mr. Bacon shows, the persons now most nearly resembling that class of men are the great modern agitators of abolitionism, and those who abjure all government, and deny the right of the magistrate and all national and personal self-defence. These, however, never have been guilty of the disorders of the old Quakers, and are comparatively a decorous and peaceable people. And yet how much more are they tolerated? It is fair to ask, making allowance for difference in the manners of the times,—are those men treated with any greater forbearance and respect than were the Quakers two hundred years ago? is their liberty of conscience any more sacred? It is fair to ask, in the midst of our boasted liberality, and in those very places where the greatest scorn is expressed for the early intolerance of New England,—whether a greater number of persons have not suffered from calumny, assault and outrage, and even been persecuted unto death within the last ten years, than in all the years of the Puritan Colonies? "The little finger of a Lynch committee," says Mr. Bacon, "is thicker than the loins of a Puritan magistracy."

I like this way of bringing the subject home. It would be well for our modern boasters to act up to their own light, before they so rudely condemn the past. Let him that is without sin, cast the first *stone.*

THE BUILDING OF CHURCHES.

Much attention is now given in England to the architecture of churches. The plan proposed by the Bishop of London for building a large number of additional churches in London and its suburbs, and the necessity of considerably multiplying these edifices all over the kingdom, in crowded parishes and in districts hitherto neglected, have called out various plans and pamphlets from professed architects. The clergy generally have been much interested in the measure, from various reasons, among which we should place foremost an increasing zeal for the religious education of the poor and the ignorant, a jealousy of the growing numbers of the Dissenters, and an admiration of the effect of a tasteful or imposing style of ecclesiastical architecture. Many of the ancient edifices have begun to crumble beneath the weight of centuries, or have become uncomfortable from cold and dampness. The repair of a venerable Gothic church, if it be, as is desirable, the restoration of its original style and completeness, is often attended with as great cost, as the construction of a new edifice. By a most iniquitous perversion of the chartered liberties of the subjects of England, the funds for the repair of churches are taxed upon the whole people, under the name of Church Rates, instead of being taken from the tithes, which were designed to cover all the claims of religion and public charity. The Dissenters complain grievously of the burden, as well they may, and they have withstood several lawsuits in carrying out their opposition, in which they have not unfrequently had the cooperation of members of the Established Church. But even if all the existing structures were rendered safe and comfortable, the number of churches now standing in England would not accommodate one fifth part of the population. We except the chapels of Dissenters from this calculation, though perhaps we might safely include them. The funds necessary for largely increasing the number are slowly collected. But there is an inherent aversion in the mind of a true Episcopalian to erecting an unsightly or mean structure for public worship. Their faith needs, or admits, or is aided by an imposing and tasteful edifice, and the Gothic style is invariably preferred. This is by far the most costly architecture, whether it be in stone or wood; but a wooden church is an

anomaly in England. Economy must be consulted, especially in the disposition of the necessary ornaments, the windows, and pillars, and in the arrangements for accommodating the largest possible body of worshippers.

We have written thus much on a subject which has some interest in our own country. The Puritans, who have established the precedents for the construction of churches in New England, wished so completely to rid themselves of the influence of externals in religious worship, that they seem to have built their churches as unsightly as possible. The location of the edifice so that the communion table should stand towards the East, and directly opposite to the main entrance, was by no means the only time-honored custom which they disregarded. A better taste, and larger means than they possessed, have produced some churches in this region sufficiently elegant, if not imposing. But there are some principles of art, of convenience and of effect, which we should do well to consult. Building committees and others who are interested in the subject will find it well discussed in a long article in the "British Critic and Theological Review," for October, 1839. In this article many recent publications are referred to, and several engravings and designs are represented. A brief sketch of the article may not be unacceptable to those who are unable to peruse the original.

The number of parish churches in England has diminished, rather than increased during the last three centuries, by the united influence of various circumstances,—the destruction of sacred edifices at the Reformation, the decline of taste for ecclesiastical architecture, the bigotry of the Puritans, and the increase of toleration. Many of the humble religious edifices in England, of a masonry so rude that a village architect would now be ashamed of them, have remained secure, while the foundations of a thousand castles and mansions have been laid, and again scattered in dust. The writer before us insists most strenuously upon the observance of all those technicalities in building and ornament, which we, more from habit than from justice, have been wont to stigmatize as superstitious. He is not, however, obliged to come over to this side of the water to find opponents, nor even to leave the society of his own Established clergy. He refers to some Church dignitaries, who with an exquisite eye for improvements in carriage building, the adorning of mansions and the planting of pleasure grounds, yet look only that the house of God be

made comfortable and pretty. He insists that there is a connection between vital religion and the dignified proportions of a church. The thousand petty "customs of society," which regulate introductions, conversations, visits, meals, &c., are important considerations, affecting character. The neglect of them indicates perverseness and an unsocial temper. The observance of them is a wholesome discipline, and a pledge of conformity in more serious matters. It is strange, that those who are so rigorous in enforcing the social canons should think lightly of matters like the following;—that the church should exclude all vulgar associations in plan, materials and ornaments; that the altar and the great entrance, opposite to each other, should lie east and west, with a main aisle uniting them; that near the entrance should be a font, large enough for immersion; that the altar should be decently railed off from the press of the congregation, and by its ornaments and sanctity should be the chief centre of attraction; that the pulpit should not be before, or over, or by the side of the altar; that the church should be so contrived that all the worshippers may kneel and bow to the East in some parts of the service, &c. These usages, it is maintained, refer to certain divine realities, and have all of them been set at naught in this economising and utilitarian age.

Now we can realise and respect the sentiment which dictates these assertions, but we are tempted to ask why all these punctilios, which once had so firm a footing, have been allowed to die out. We believe it was because their connection with vital piety is so slight, that the great mass of Christian worshippers never would think of them or be benefitted by them. They are trivial, they suggest themselves to imaginative and dreamy minds, and do not help such minds, but indeed receive their meaning from them. The writer of the article holds in great horror all colorings, stainings, and imitations of stone, galleries, brick churches, basement school houses or warehouses, and plain glass, and in general, all economising in ecclesiastical edifices. He then criticises several books of plans and estimates, and offers many useful hints, though strongly characterised by monastical taste and models. We should have mentioned that the article of which we have given this brief sketch, is to be considered as expressing the views of that party in the Church of England who are laboring to restore some ancient principles and usages.

G. E. E.

NOTICES OF BOOKS.

THE CHRISTIAN TEACHER; *a Theological and Literary Journal. Volume First, New Series.* London: John Green, 121 Newgate Street. pp. 618. 8vo. Published quarterly, in numbers of about 100 pages each.

FOR many years the "Monthly Repository" was the principal Journal devoted to the support of Unitarian opinions in England. The earlier volumes contain a great amount of valuable contribution, from men who brought the force of strong minds and a large acquaintance with Scripture to the elucidation of their faith. Some years since Rev. W. J. Fox took charge of the Repository, but after a time gave it so much of a political character that many of the readers became dissatisfied, Mr. Fox gave up his editorial care, and the work passed into other hands. It is still continued, but as a literary and political journal, without any connection with the Unitarians, who have withdrawn their support.

Upon the change which took place in the character of the Repository, the "Christian Reformer," which had previously been a 12mo. publication, was enlarged and made an 8vo. and became the chief organ of Unitarian communication. It is published in London on the first of every month, and in the arrangement and character of its matter resembles very much our own journal. The editorial duty devolves on Rev. Mr. Aspland, of Hackney.

The "Christian Pioneer" is a valuable little publication, in 12mo. form, issued monthly, in Glasgow, Scotland, by Rev. George Harris, minister of the Unitarian congregation in that place. Its design corresponds very nearly with that which was expressed, among ourselves, in the publication of the Unitarian Advocate.

The "Bible Christian," published monthly in Belfast, Ireland, is also a 12mo., similar in character to the Pioneer, and edited by a member of the Remonstrant Synod of Ulster. We have often found in it articles taken from the Christian Register.

In London, the Unitarians also support a small juvenile publication—"The Christian Child's Faithful Friend"—which appears every month in 18mo.

Besides these monthly periodicals, the "Christian Teacher," a quarterly publication, sustains the interests of theology and literature among the Unitarians of Great Britain. It was established three or four years since, by Rev. Mr. Baird of Manchester, as a monthly work, but not meeting with sufficient encouragement, was transferred to the management of Rev. J. H. Thom of Liverpool, by whom it was converted into a quarterly journal, with the declaration, that "in adopting the name 'Christian Teacher' there is simply an intention avowed, that its character shall be constructive, not destructive, affirmative, not negative, nutritive, not combative. It would seek distinctly to represent truth, and trust to it peaceably to dislodge whatever is of another spirit, and to bring by degrees all things into harmony with itself." The new series of the 'Teacher' has justified the confidence of its friends in the ability of its accomplished editor. Of its several 'compartments,' "the leading one is theological and religious, including both the speculative and the practical;" "the second is devoted to the higher aspects of literature, and is made up of reviews or notices of interesting works both English and foreign; the third aims at placing passing events, the existing interests of society, in the light of the *morals* of politics;" to these is added "a brief department of intelligence." We have seen six numbers of the new series, of which a friend, whose signature (G. E. E.) will, we hope, often appear in the Miscellany, has prepared for us the following abstract.

Up to the present time we have received six numbers of the Teacher. There is a pleasing variety in their contents, and many of the articles apply to practical uses the results of long study and thought. The first article of the first number, by the Rev. J. J. Taylor of Manchester, is a noble introduction to a new periodical work, as it traces the origin and history and defines the influence and responsibilities of Periodical Literature, presenting a vivid sketch of the subject, from the moment when the sound of the voice and the thought of the mind were expressed on a piece of bark, to the present hour when the magazine of science is found in every cottage. The next article, by the editor, deals with the question, "How is Life to be maintained in the Unitarian Churches?" He admits *some ground for* the charge of coldness

within our denomination, and its slow external increase, though as to the latter censure he remarks, that the spirit which is the vital essence of Unitarianism is working widely and effectually among other sects. Finding much comfort in the general consciousness that we have need of something, he accounts for the want of warmth and vitality, by the combative position of Unitarianism, by the want of a common centre of interest, and by an hereditary weakness in the congregations. The price of life and health is a forgetfulness of religious antipathies, and a cultivation of religious sympathies. The same number likewise contains interesting articles upon German Historians—The Ministry to the Poor—Ancient Prophets and Modern Ministers, with brief Reviews, and Religious Intelligence.

No. II. begins with a review of "Strang's Germany," made up of sensible criticisms and extracts. A short article follows, by Rev. Mr. Beard of Manchester, upon the subject now so much agitated in England—the "Influence of the Established Clergy on Popular Education;" he contrasts their large means and their obligations, with the lamentable negligence of which hitherto they have been guilty, and their bigotry which now impedes the labors of others. Next is a genial assertion and proof of the "Necessity of a Change in surrounding influences to the Minister," insisting that he should not, year in and year out, be looking into his fire, or in the faces of his friends for old thoughts for new sermons, but should at least twice in a year change a familiar scene, wander about, observe and enjoy. "The Mission of Moses," translated from Schiller,—A Letter from Rome,—Reviews,—Sonnets,—and Intelligence complete the contents.

No. III. opens with a brief statement of the principles and results of the Ministry at Large in Boston, in which a kind and Christian commendation is bestowed upon Dr. Tuckerman, and the plans which he formed, and the cheerful faith which pervades them, are presented to the notice of English philanthropists. After a review of "Stories of Spanish Life," and a Translation of an Italian Sonnet, we have a translation of an excellent piece from the German of Bretschnieder, on the "Various Changes which occur in Philosophical and Theological Systems." The writer presents the modifications and rejections, and new tenets, which vary from generation to generation the received system of religious belief, as suggesting to some minds a misgiving, lest all faith and religion is necessarily of a dim and uncertain character. He shows that the same alterations and modifications belong

to the whole history of every art and science, and he enumerates the changes in theory and practice which have marked the progress of physics, geology, chemistry, medicine, the legal and political codes, &c. But these modifications do not in the slightest degree affect the truth or value of the science which is the subject of them. Philosophy and theology too must have their changing aspects from age to age. Centuries are required to elicit and harmonize truth, changes and reconsiderations are the conditions of progress and acquisition, conflicting theories and mental exercises continually augment the amount of truth, and diminish the amount of error.

The next article, by Rev. Mr. Thom, treats upon "The Pastoral Office as modified by the Progress of Character and of Religious Ideas." He presents three ideas which have constituted the standard of the Pastoral Office—that of an intercessory priest,—that of an instrument for exciting warmth of doctrinal belief,—and that of the friend of the heart and mind, the sympathiser in all moral interests, aspirations and anxieties. The last idea, which prevails among those who hold sentiments akin to our own, is then most eloquently and beautifully illustrated. The duties which it enjoins and the mode of discharging them, the responsibilities and the misgivings attending it, the delicate restrictions which it must admit, and the mode in which its happiest influences bear upon the private studies and the pulpit exercises of the pastor, are exhibited at length with such truth and feeling, that as we perused it we could imagine ourselves listening to the gentle tones of Herbert.

After some remarks upon the Poetry of Keats,—upon Developement of Character,—and upon Dr. Carpenter's Harmony, we have another article by Mr. Thom, upon "Political Economy and Christianity." His object is to consider the alleged discrepancy between particular statements in the Christian Scriptures and the principles of science and economics. As to geology and physics, we have seen many labored attempts to reconcile Moses and Joshua with facts plainly attested by the earth and the heavens. The labor is thrown away, for a revelation is not designed to teach science, but moral duty, and to exhibit a standard of human perfection. If, however, any Christian precepts can be found at variance with ethics or political economy, the question is a serious one. Mr. Thom then criticises the three passages—"It is easier for a camel to go through the eye of a needle," &c.—"Take no thought for the morrow," &c.—"Sell what thou hast, and give to

the poor," &c.—and shows how, erroneously interpreted, they are at variance with truth, but that in another view they teach "the loftiest practical wisdom, and the serenest piety." Some quotations, from a sermon, of recent exhibitions of a fanatical and persecuting spirit in the Church of England, and articles of Intelligence conclude this number.

No. IV. commences with a review of Dr. Channing's Essay on Self-Culture, and with remarks on the same subject, and its kindred topic, Self-Observation. In a notice of the "Pictorial Shakspeare," the great dramatist is recommended in the education of the young, and this particular edition of his works is highly lauded for its beauty and perfection. Next we have a valuable article on the Report of the Education Committee of the House of Commons, in which some melancholy particulars are advanced in relation to the popular ignorance, so widely prevalent in a land where the funds nominally devoted to the education of the people well nigh rival the wealth of the Indies. Surely there must be gross perversion and most unchristian dishonesty in their application. This number likewise contains a censorious examination of the late enactment in the University of Cambridge, by which attendance on the daily religious services is compulsorily enforced,—a Letter from a Traveller in Naples,—the Correspondence between the Unitarian and Trinitarian parties in the late controversy at Liverpool, and other articles of Religious Intelligence. From one of the last we learn that an awful admonition was passed upon Mr. R. Russell, a member of the United Secession Church in Glasgow, after he had been spiritually tried for attending several times upon the preaching of Mr. Harris, the Unitarian Minister in that city. Mr. Russell appealed to the Synod. What has "the Synod" to do with him?

No. V. The first article, by Rev. John J. Taylor, is upon the theme, "Protestantism a consequence of the Reformation, but not its completion." The tenor of his remarks is to vindicate that spirit of progress, which, acknowledging that much was done at the Reformation, contends that all was not done; that principles were then imperfectly disclosed, great ideas were faintly conceived, abuses but partially remedied, while the fundamental principle, the leading idea, the crying abuse, then recognised, are all pointing us still to further reform. At the period of the Reformation individual minds conceived and acted, while the mass of men were led. The progress then made and the principles adopted partook of the idiosyncrasy of the great leaders.

They first diffused the spirit of which all now partake, so that all have become independent thinkers and actors. We must abide the consequences and await the result.

Next is an article upon Shelly, in which, while the censure of his wayward and erring mind is truly expressed, it is mitigated by mild judgement and by well deserved praise for sincerity and conscientiousness. Under the title, "Every man his own Parson," is republished a tract, which fifty years since served the purposes of controversy in vindicating the rights of a reasonable, an instructed, and an independent faith. "The Pictorial Shakspeare" is again noticed, and some more interesting remarks are made on an inexhaustible subject. In a review of Carlyle's "French Revolution," the affected and vicious style of that writer is severely but justly censured, while his undeniable strength and vividness of conception and description are fully commended. His subject is then discussed, and the principles and leaders of that delirious strife are lucidly characterised. After a short discussion under the head, "The Nation's Religion preventing the Nation's Education,"—in which we are presented with some spasms of the struggle between an established system of doctrinal belief, and a demand for the State patronage of free and liberal knowledge,—this number concludes with Notices of some new books, and with articles of Intelligence.

No. VI. Mr. Thom discusses the fruitful topic of the "Nation's Religion and the Nation's Education." He contrasts the promise in the Saviour's beautiful emblem of the tree of faith sheltering all people, with the tree of the Establishment which allows only of birds of one species and of one note. With just severity he presents the claims of a free and generous sympathy in wisdom and virtue, as trammelled and despised for the sake of enforcing an impossible uniformity of belief. In the next article Eichhorn's theory of the composition of the first part of the Book of Genesis, from various distinct documents, is elucidated. "The Complaints of a Layman" may be regarded as the honest expression of a grief, shared by many, and not seldom uttered. They account for the apparent indifference of many cultivated minds to religious literature and discourses. The unfurnished preacher ascribes the unfruitfulness of his labors to the stoniness of the soil, when it should rather be attributed to poor seed or husbandry. The indifference of many to religious literature may in great part be accounted for, by the technical and exclusively professional character

of religious compositions; their ungenial and tasteless style, and the poverty of thought and illustration which characterise them. The next article meets with judicious pleas the common superstition, that the doctrines of Unitarianism are less safe to men, and less honorable to God, than those of Orthodoxy. Mr. Thom then traces a parallel between the successive steps of the developement and progress of an individual and of the human race. An article on "Immortality," which is, in substance, drawn from the German of C. W. Flugge, traces the conception and growth of that idea in the human mind, and expounds the New Testament instruction and promises concerning it. "The Pictorial Shakspeare" is again noticed. Large extracts are made from Mr. Dewey's Discourse at the dedication of the "church of the Messiah." "The Trance of Las Casas" is translated from the German, some brief doctrinal Reviews, and articles of Religious Intelligence conclude the number. Among the last we were sorry to notice an account of a division in the Unitarian chapel at Edinburgh, originating in a Protest, by a few of the members, against the form of Declaration demanded of those who belong to or who join the society.

SCRIPTURE DOCTRINE OF CHRISTIAN PERFECTION; *with other Kindred Subjects, illustrated and confirmed in a Series of Discourses designed to throw Light on the Way of Holiness. By Rev. Asa Mahan, President of the Oberlin Collegiate Institute.* Third edition. Boston: D. S. King. pp. 193. 18mo.

WE have read, with much interest, this work written by Mr. Mahan, President of the Collegiate Institute in Oberlin, Ohio. Its object is to present the arguments in favor of the idea of the attainableness of perfection in the present life, and to answer the objections brought against the doctrine. Perfection is defined to be a perfect discharge of all our duties to God and man. President Mahan does not agree with the sect of "Perfectionists," technically so called, but professes to value as highly as any one all the means of improvement, the ordinances of Christianity, the sabbath, and set times for prayer, private, social and public. He states that the perfection of which he speaks is progressive, that as our powers are developed we shall ever

advance. 'Hence,' he says, 'perfection in holiness does not imply, that we *now* love God with all that strength and intensity with which the redeemed spirits in heaven love him.'

The views advocated in this volume appear to have been adopted by considerable numbers, who hold that the direction of our Saviour, 'to be perfect as our Father in heaven is perfect,' is to be received literally and acted upon confidently. With many of the views and reasonings, and those which would probably be most satisfactory to a Trinitarian, we cannot agree; but as regards the general doctrine in its general statement, there seems to be little difficulty in assenting to it. At any rate, it is an encouraging and exciting view to those who can receive it,—that it is in our power to obtain entire mastery over our passions and appetites, and to become entirely consecrated to the service of God. 'The higher our aim, the farther we shall reach,' is as true in regard to Christian progress, as to progress in any of the employments and pursuits of life. The statement of the doctrine in this volume, however, and in other writings of its advocates, has been severely rebuked in many quarters. President Mahan is accused of opening the floodgates of antinomianism, and leading the way in the overthrowing of the ordinances, institutions, &c. of Christ; and the American Education Society has thought it necessary to withdraw its aid from such of its beneficiaries as are pursuing their studies at the Oberlin Institute. Whether there be so much of fanaticism in the doctrines and measures advocated by the managers of that institution as to render it dangerous, time must show.

A Discourse on the Life and Character of the Hon. Thomas Lee, *late Judge in the District Court of the United States, pronounced in the Unitarian Church, Charleston, S. C., on Sunday evening, November* 3, 1839, *by Samuel Gilman, D. D., Pastor of the Church.* Charleston: 1839. pp. 31. 8vo.

This discourse was delivered by request of the Corporation of the church, expressed in a meeting held for the purpose of mourning the loss, and honoring the eminent virtues, of its subject. The meeting and the discourse both illustrate the text, "The memory of the just is

blessed." Judge Lee was born on December 1, 1769, a year remarkable for the birth of many of our distinguished men. His infancy and youth were passed under the vicissitudes which marked the progress of our revolutionary war. His father was a watchmaker in Charleston, and must have been distinguished among his fellow-citizens, as he was successively appointed to several responsible offices. Young Lee passed some part of his early boyhood in the excellent society at Philadelphia. At the age of fifteen he studied in the office of an eminent lawyer now living, and took part in a Debating Society, where his distinguished eloquence was acquired. He also gained a perfect knowledge of the French language. When in 1789 the news of the destruction of the Bastile reached Charleston, though he was but in his twentieth year, he won his first honors by an address to his fellow-citizens. When he became of age he commenced the practice of the law, and was elected a member of the State Legislature, and though cast in times of great political agitation, he never became the slave, or the leader of a faction. He was married in 1792, and a widow and many children now mourn his loss. His integrity and his merits procured for him successively the offices of Solicitor General of the State, Judge of the Court of General Sessions and Common Pleas, Comptroller General of the State, President of the State Bank, and Judge of the District Court of the United States for South Carolina. Testimonies of respect have been offered to his memory by those who were associated with him in the duties of his stations. Judge Lee likewise took a prominent lead in the Temperance cause, when it was new, weak and unpopular, and at the time of his death he was preparing lectures to aid it. That the good citizen, magistrate and father should be a good and even an eminent Christian likewise, if not a consequence, is a confirmation of his virtues. Dr. Gilman traces the Christian life of his departed parishioner with a calm and touching eulogy on its reasonableness, its sincerity, its consistency, and its final peace. Judge Lee was educated a Trinitarian, but became a Unitarian from study and conviction. He was a pillar of his church, from its first adoption of the sentiment by which it is now distinguished, a hearty friend and cooperator in all its interests,—in the improvement of its music, and in its Sunday-school, a benefactor to its charities, a communicant at its table, and in the absence of the Pastor during one summer season he conducted its devotions. In reading the discourse before

us we accept all its commendation of one whom we have never known, for there is no lavish praise, no excited eulogy of a merely correct and amiable character, but a calm exhibition of many virtues, beautiful and fruitful, because nurtured in a Christian heart. "The memory of the just is blessed."

A Discourse preached at the Ordination of Mr. Robert C. Waterston, as Minister-at-large, *November* 24, 1839. *By Henry Ware, Jr. With the Charge, by William E. Channing, D. D., and the Right Hand of Fellowship, by George Ripley.* Boston: 1840. pp. 52. 8vo.

We cannot complain of the delay in the publication of these services, when we have enjoyed so much in their perusal. Dr. Ware's sermon is a clear and forcible exposition of the character of the ministry-at-large, and its claims to a liberal support. He points out its peculiarities, and shows its relations to the ministry of our churches; "working with it side by side, in honor equal, and in duty, sharing and completing its toils." He then proceeds to speak of its value to the community, which he establishes by a simple but conclusive course of argument. "The great problem of human society in all ages has been to provide effectually for its own order and security, and for the advancement of the race;" but every attempt to effect this end has been a failure, because the "infallible remedy" for the evils of the world exists only "in the doctrine of Jesus of Nazareth." Let there be "a universal application of Christianity to the community," such as has never yet been seen, but is practicable, and is contemplated by the institution of the ministry-at-large, and the result will be the protection of "the great interests of society and humanity." Still, remarks Dr. Ware in conclusion, the chief value of this ministry is not witnessed in its effects upon the community, which "is temporary, fleeting, earthly." "The primary, chief and crowning interest of this ministry is its worth to the suffering souls which it calls home to God." We commend the whole discourse to the perusal of those who would either understand the nature or justly appreciate the

mportance of the institution, which it is the immediate object of the "Fraternity of Churches" to uphold.

The Charge by Dr. Channing was "prepared for the occasion, but not delivered on account of the author's state of health." It is marked by the same directness and earnestness which distinguished his charge at the ordination of Mr. Waterston's predecessor. He insists upon the essential resemblance between this and "the common ministry," because "it is not the outward condition of men that the minister should habitually regard, but their spiritual nature, their participation of that 'divine humanity' which is the only wealth of rich and poor." He counsels the young minister to labor for the redemption and elevation of the immortal spirit,—"to do nothing to discourage his hearers" because they belong to the class of the poor, but "to raise the dispirited to effort, and reveal to the indigent their boundless wealth." He then brings into notice "two short rules," which are expanded with his usual fertility of expression,—viz. to "preach the *truth*, and to preach it *as* the truth." He exposes the common error, "that it is no great task to acquire religious truths in a country which enjoys, as we do, a revelation from God;" as if the revelation were meant "to save us the trouble of research, to do our work for us." Whereas "the very familiarity of a revelation hides its truths from us." The words of religion may be easily learned, but to acquire religious *ideas* is a hard work. When, too, we have got the truth, we must preach it as "matter of deliberate and deep conviction. Preaching is too often traditional, conventional, professional, the repetition of what is expected, of what it is the custom to say;" (how true, alas, is this!) "not the free, natural utterance of persuasion, of experience, of truths which have a substantial being within our souls." The minister should "not speak as a machine, an echo, but from a living soul." He will then "preach with faith, hope, confidence." Dr. Channing reminds his young friend, in conclusion, of the necessity of maintaining a studious habit of mind, both at home and abroad, of addressing the poor in the language at once of candor and of honesty, and "of going to Jesus Christ for guidance, strength and inspiration in his office"—"of sparing no effort to place himself nearer and nearer to the Divine Master."

Dr. Channing closes with a remark which we think has not been properly understood. He says that the ministry-at-large, though "its

success has surpassed our hopes, yet is not as firmly established as it should be. It awakens little interest in our churches. It receives little aid from them. The contributions to it from most of our congregations are small, and do little honor to us as a body of Christians." Now any such estimate of pecuniary contribution or of moral interest is of course comparative. Looking at the naked sums, it might seem that much had been given; and yet when they are viewed in connection with the claims of this ministry as exhibited in the sermon before us, or with its undeniable benefits to the rich no less than to the poor, they may be thought to betoken little interest. For years the incumbents of this office laboured on the pitiful salary of $400 or $500 a year, which was probably expended by them in acts of beneficence; and the largest salary which the Executive Committee of the Benevolent Fraternity have felt themselves justified in voting is $1000. Can any one show why these ministers should receive a less compensation than the clergy of our regular churches, who are not called, to say the least, to severer labor, and whose expenses can hardly be greater? Besides, from *most* of our congregations the contributions *have been* small. While, therefore, we feel no disposition,—nor do we believe any such was felt by Dr. Channing,—to undervalue the liberality which has been shown, whether in the erection of chapels, or in the compensation (inadequate, indeed,) given to the ministers, we cannot but agree with him in the hope that much larger sums may be drawn from the sympathies of our established churches.

Mr. Ripley, after adverting to past acquaintance and communion with the brother to whom he presents the right hand of fellowship, welcomes him to a ministry in the midst of associations with which he has long been familiar, and congratulates him on the peculiar character of this service, in which he "must be guided by the light of the soul, rather than by prescriptive usage, in which he will be conversant with man in his essential nature, and which in its form, as well as in its spirit, resembles the ministry of his Divine Master;" to the influence of whose spirit he is affectionately commended.

The occasion for which these services were designed was one of peculiar interest; the institution which they bring before our notice deserves the warmest and largest encouragement. The good which it has accomplished we regard as a pledge of its still wider usefulness.

INTELLIGENCE.

DEDICATION IN BOSTON.—The Suffolk Street Chapel, recently erected in aid of the Ministry-at-large in the south part of this city, was dedicated on Wednesday, February 5, 1840. The services were as follows, the officiating clergy being all from Boston:—Introductory Prayer, by Rev. Samuel Barrett; Selections from Scripture, by Rev. Paul Dean; Prayer of Dedication, by Rev. Alexander Young; Original Hymn; and Sermon, by the Pastor of the chapel, Rev. John T. Sargent; Original Hymn; Address to the People, by Rev. S. K. Lothrop; Concluding Prayer, by Rev. R. C. Waterston; Benediction. The passage of Scripture from which Mr. Sargent took occasion to discourse was Haggai ii. 9: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace." The object of the sermon was, to prove that the progress of Christianity is indicated rather by the influence and diffusion of its principles, than by the size, increase, or multiplicity of its temples. The preacher considered the existence of a ministry-at-large and the encouragement it had received as among the strongest evidences of this progress. He traced, briefly, the origin and results of this ministry, illustrating the idea that however humble in its outward aspect a chapel for the poor might be, yet the glory of its purpose was, to say the least, as great as that of any other edifice.—The Address to the people was expressive of the sympathy existing between the "Fraternity of Churches," by whom this chapel was built, and the congregation it is intended to receive. Mr. Lothrop, as Secretary of that Association, having succeeded Mr. Henry B. Rogers, paid a merited tribute to the former efforts and zeal of that gentleman.

The cost of this chapel was about $14,500, exclusively of the land, which was given by the city, according to a grant, in 1806, to the first religious society which should build a church thereon. The architectural style of the house is somewhat imposing and peculiar. It is built of rough stone, with rustic finishings of granite at the corners and around the windows, which have circular heads. Its position is prominent, and one of the most singular features of the edifice is its height together with the unusual projection of the coving, or eaves, 4 feet 6 inches on all sides beyond the body of the walls. This peculiarity gives a massive and somewhat novel appearance to the whole. It has a portico in front, supported by four or five granite piers with intervening arches. It is somewhat larger, every way, than the chapel in Pitts Street, with which in its general *internal* plan it corresponds. It measures, with the porch, 93 feet by 56; and contains, on the lower floor, a spacious vestry or Sunday-school room, 50 1-2 feet by 48; adjoining which are two commodious rooms, 18 feet by 24, communicating with each other by sliding doors. Above these is the chapel, 68 feet by 50 1-2, containing 88 pews on the lower floor,

and 6 in the gallery for singers. The entries above and below are spacious, clearing 10 feet wide. Indeed, in its whole arrangement it is one of the neatest, most appropriate, and substantial places of worship in the city. By the generous efforts of individuals it has been also well furnished with an organ, clock, communion table, lamps, &c. and is rapidly filling up with the families in its neighborhood. So substantial an evidence of the interest which our churches take in the poorer class of our community is worthy of all praise. The building committee were Messrs. Henry B. Rogers, Abner Bourne, Samuel May, John M. Fessenden, James McAllaster, and Richard Sullivan; the architect, Richard Upjohn.

Lectures before the Lowell Institute.—The first courses of lectures on this foundation have been given this winter, in the Odeon. The introductory lecture, by Governor Everett, was delivered on the evening of the 31st of December, and repeated on a subsequent day for the benefit of the large number who in vain attempted to find seats at its first delivery. It was principally occupied with a sketch of the life of Mr. John Lowell, Jr., by whom this bequest was made to his native city. Though not eventful, Mr. Lowell's life was such as enabled the lecturer to draw from its incidents the character of one, who in all his plans and movements exhibited clearness of judgement, large conception, and singular force of purpose. After his domestic happiness was broken up by the hand of death, he indulged, what became it may almost be said his ruling passion, a desire to visit the East and penetrate its least frequented recesses. For this journey he made ample preparations of every sort, and had partially accomplished his design, when he was arrested by illness, first in Egypt, and again in Bombay, where he sunk under disease induced by fatigue and exposure. It was on or near the ruins of Thebes that he drew up his last and fullest directions respecting the trust, which he committed to his kinsman for the benefit of his fellow-citizens in the New World; and of this circumstance Mr. Everett took advantage, to close his lecture with an eloquent description of the difference between the ancient and the modern civilization, as denoted on the one hand by the monuments of Egypt, and manifested on the other by the establishment of an institution for the intellectual culture of all classes of the people.

The introductory lecture was followed by a course on Geology, by Professor Silliman of New Haven, which has just been completed. If the munificent founder of this Lectureship could be permitted to look upon the throng, of young and old, who have crowded the Odeon to listen attentively to the instruction which he has provided, he could not but feel that he was fully rewarded. A few years ago we could scarcely have dreamed of any thing more preposterous, than that the old Boston theatre would ever be filled to inconvenience with an intelligent audience, anxious to learn something of the structure and metamorphoses of the hard earth beneath them. The experiment has fully succeeded. Scarcely had the lecturer entered upon his course, when the

booksellers enjoyed a rare harvest in the sale of certain books with which novel readers are not wont to meddle. Innumerable copies of the Geologies of Lyell, Bakewell and Mantell disappeared from the shelves, and were to be seen upon the centre tables of drawing rooms, and in the hands of clerks and attendants in the warehouses, who snatched moments from the employments of trade to peruse them. There was a short time when it was extremely difficult, if not impossible, to purchase a single text-book of Geology in our city. The lecturer was listened to throughout with great attention. His manner is easy and urbane, and he is a thorough master and an enthusiastical expounder of his science. He was richly furnished with drawings and specimens, so that by the aid of the eye, (and we must add, on the part of a few who sat nearest to the lecturer, by the aid of the fingers, for some people are never satisfied till they can touch as well as see,) the whole force of his statements was made clear to the mind.

At first sight no subject would appear more unpromising than that of the structure of rocks, and the modifications which the earth underwent thousands of ages before man was an inhabitant of it. But the moment that the great relations of this science are disclosed, it receives an absorbing interest, hardly less attractive than the history of our own species. There is something in the treatment of this subject by oral lectures, admirably calculated to excite individual inquiry. Now and then the most attentive listener will lose a word, or a connecting or explanatory statement, and when he leaves the lecture-room he will have recourse to the text-books to clear up and define his knowledge. Thus many will be led, before they are aware of it, to make the whole science the subject of diligent study.

In closing his lecture and his course on Tuesday evening, February 11, Professor Silliman adverted in a most happy manner to the relation which the scientific pursuit of his science bore to the assertions in the first part of the book of Genesis, describing the conflict in his own mind when he first began to fear a collision between fact and inspired record, and his happy conviction that after all no discord between the researches of the Geologists and a fair interpretation of the words of Moses could be made to appear, that record and scientific observation not only harmonised, but incidentally confirmed each other. The calmness and solidity of his arguments might well silence the misgivings of the most timid adherent to ancient opinions.

Professor Silliman has been followed by Rev. Dr. Palfrey, who is now delivering in the same place a course of eight lectures on the Evidences of Christianity. Two thousand tickets have been distributed, among twice as many persons who desired them. Dr. Palfrey will be succeeded by Mr. Nuttall, who will give a course on Botany.

Lectures on the Second Coming of Christ.—Mr. William Miller has been exciting some attention in this city by his lectures on the second coming of Christ, and on the end of the world, which he believes to be near at hand.

After delivering several discourses on the subject in Chardon Street Chapel, and preaching several times to crowded houses in the large Baptist meeting-house in Cambridgeport, he commenced a course of sixteen lectures in the Marlboro' Chapel, which was hired for the purpose by Rev. Mr. Himes, pastor of the Second Christian Church in Boston. Tickets for the course were issued at a low price, and the chapel was filled on the successive evenings. How many converts have been made to Mr. Miller's interpretation of the prophecies we cannot say, but that some are persuaded that in the main at least it is sound, and that many are troubled by fears which he has awakened, we presume cannot be questioned. The immediate effect is bad, by familiarising the hearers to an incorrect use of Scripture, and the greater evil will probably be seen two or three years hence, when they who are now alarmed at the idea of approaching judgement shall exchange their anxieties for a distrust of all religious teaching and a disregard of the Bible. How much better would it be to preach the doctrines of a present retribution which in some measure punishes the sinner on earth, and of a certain judgement into whose hands death, the messenger of God, whose footstep may be now approaching our threshold, will deliver the transgressor.

Curiosity led us one evening into the Marlboro' Chapel, to hear the lecturer, and although we grieved over his ignorance of the principles that belong to the interpretation of Scriptural language, which, he said, "should always be interpreted literally, except *when it was contrary to the laws of nature*," (we presume he meant, "except when a literal construction is contrary to common sense,") we could not but notice the ingenuity with which he defended his use of the passage which he had taken for his text. He was explaining on that evening the xxivth chapter of Matthew, and endeavoring to show that our Saviour's language could not refer to the destruction of Jerusalem, but was prophetic of the end of the world, which is now at the door. His text, however, seemed to contradict such an application of the passage,—"This generation shall not pass, till all these things be fulfilled." But "generation," says Mr. Miller, "always in Scripture means the children of one parentage; children born to the same father at different periods of his life would constitute one generation. Hence in a moral sense we read of "the generation of the ungodly," who have one father, even the devil, and one mother, for they "are of the earth, earthy;" and of "the generation of the righteous," who also have one father, for they are born of God, and one mother, for "Jerusalem which is from above is the mother of us all." In our Saviour's prophecy, therefore, by "generation" we must understand this holy brotherhood of the righteous, or, in other words, Christian disciples; and our Lord's meaning is, that the end of the world shall come before all Christians shall have been removed from the earth. It was sad to listen to such a perversion, however ingenious, of the Saviour's words.

Mr. Miller's views have been published in a small volume, and two replies have been issued from the press, one of them containing lectures which were preached at the Universalist meetinghouse in Cambridgeport after his visit to that place. Rev. Mr. Phelps, the pastor of the Marlboro' Church, has also

been delivering a course of lectures in reply to Mr. Miller. Opposition and unbelief he probably counted upon, and in no way disheartened disseminates his views from place to place. We observe in the "Christian Herald" a notice, that he "will commence a course of lectures in the Baptist Chapel in Watertown on the 1st of March, and on the 11th of March will commence a course in Portland." As some of our readers may be ignorant of the nature of the discussion which he conducts, we copy the prospectus of his Lectures in this city. "Lecture I. Second Coming of Christ, Titus ii. 13. II. The 2300 days, Dan. viii. 13, 14. III. The seventy Weeks, Dan. ix. 24. IV. Pagan Rome numbered, Rev. xiii. 18. V. Vision of the latter days, Dan. x. 14. VI. 1260, 1290, 1335 Days explained, Dan. xii. 7. VII. Explanation of the xxth chapter of Matthew. VIII. Explanation of the xxvth chapter of Matthew. IX. The new Song and seven Seals, Rev. vth chapter. X. The three woe Trumpets, Rev. viii. 13. XI. Time shall be no longer, Rev. xth chapter. XII. Two Witnesses, Rev. xi. 3. XIII. The seven Vials, Rev. xvi. 17. XIV. Resurrection,—Millenium, Rev. xx. 5, 7. XV. Return of the Jews examined, Rom. xi. 26. XVI. Signs of the times, Matt. xvi. 3."

Revival among the Methodists.—The occurence of the Centenary celebration among the Methodists seems to have called forth, not only large pecuniary contributions, but also unusual efforts for the increase of their numbers. In Cincinnati particularly we notice that great success has followed the preaching of Mr. Maffitt, whose name is familiar from his former residence in this part of the country. In this city (Boston) the Methodist paper, Zion's Herald, remarks that "the great revival continues with unabated interest and power. We never witnessed before such a state of religious feeling among our people, although we have seen as great a revival in one society." In reference to this result it observes, "that precious doctrine, *perfect love*, had for some time been the theme of the Church, and with it also, its industrious handmaid, personal effort for the salvation of souls."

Unitarian Church in Houlton, Maine.—Extract of a letter from Houlton, on the frontier between the United States and New Brunswick, written last September.

"I wrote an account of our safe arrival at Calais. I have now to record my journey one degree further north, to this place. After passing one sabbath, I took leave of Calais in a wagon, that carried the mail through the woods. We travelled until nightfall without any accident, save a good drenching from the rain. Our restingplace for the night was a log house, in which resided three men, two women and three children; besides myself I found that there were two other travellers, so that we were in all ten who were here to be sheltered. How this was to be done, I marvelled. My first business was to get warm and dry, the next to eat *my supper*, and the third, after chatting about moose-hunting, was to go to bed.

To my astonishment, I found a very good bed in the garret; or rather, discovered in the morning that there were three beds there, and all occupied. At six o'clock we started again, the driver preferring to breakfast at a better house than that at which he slept, which he said was much worse than the one where I lodged, there being neither lamps nor beds at his restingplace. We were two hours going seven miles, with thunder and rain for our companions through the forest; and for the remainder of the day had a good road and the pine trees, with here and there a clearing, until five o'clock in the evening, when the pines and firs gave place to the beech and maple, and better land and better farms appeared every mile. We reached Houlton at 8 1-2 P. M., having been two long days travelling ninety miles.

"After remaining one night at the tavern, I was kindly invited to spend a few days with a Mr. * * *. I found him to be one of the first settlers, a native of Massachusetts, who, with two other families by the name of Houlton, came here in 1805. It happened that all the first emigrants were from Newsalem, and nearly all of them related, and as they brought with them Massachusetts thrift and industry, they have laid the foundation of one of the best farming towns in Maine. The land is nearly equal to that on the Connecticut, and large fields of wheat and oats and buckwheat are to be seen on all sides. There is abundance of every comfort, and all the inhabitants seem to have enough. The town presents a very pleasant scene; from the garrison there is a gradual slope down to a small stream that empties into the St. John. On this stream is a grist mill, which is going night and day, all the country round coming hither with grain. My host owns the mill, and in his large farm-house, built after the fashion in Massachusetts thirty years ago, keeps from fifteen to thirty men, besides a large number of sons and daughters. He has a large farm, a large family, and a large heart. By his attention I have been introduced to several excellent families, simple in their habits, and firmly persuaded that Unitarians follow the good old way. The congregation on Sunday was small, but attentive; their church is a neat unpretending building, but it is their own, and all paid for without any aid from abroad. They intend to go slow and sure, and say that they do not want a minister unless they can support him themselves.

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"Tell your brothers that there is game here in abundance, from a moose down to a pigeon. Deer are abundant, and trout and pickerel. I have visited several families, and find them a quiet orderly people, not much disturbed by the vain fancies that are abroad in the world, nor much given to novelties. It is rather lonely here to me, but I have enough to do, and seeing new faces every day, the time passes pleasantly."

From another letter, written by the same correspondent at the close of December:—

"My time here has been prolonged much beyond my expectation. The town's-people have done nobly, and I cannot bear to leave so steadfast a band, which is daily gathering strength and appearing more and more grateful for what little I can do. It would amuse you to see the gathering on Sundays. Long before service some appear on horse, men and maidens, some in chaises,

some in carts, and another some in a large stage, or on a large sled drawn by six horses, 'all agog' to go to meeting. Children and infants come likewise; and for music, we have all the voices and all the fiddles that can be mustered. They are goodhearted farmers, and know nothing of the hard times. All that is needed is more intelligence, and some little more acquaintance with the proprieties of life. But this can hardly be expected of those who have lived twenty years in the woods."

Tracts in England.—The many stirring questions now rife in England which have an interest for every class of society in that widely dissevered kingdom, have lately led to the publication of innumerable tracts, single and in connected series. We were lately furnished with a striking commentary on the march of mind and the collision of many interests and opinions in England while watching the opening of a package of books just arrived from London. Tracts, Appeals, Examinations, &c., were the titles of the loose sheets used for protecting the more solid matter of the bound volumes. We could almost have written a catalogue of the sects and grievances which prevail in England from these heterogeneous documents. While the Established Church, in general, and its three principal sects, the Evangelical, the Papistical, (so called) and the Erastian, issue numerous tracts adapted to the instruction and proselyting of the various classes, all the political and religious Dissenters follow on in their own ways with equal alacrity and with as well furnished armories. The last series of this kind which has been undertaken, is entitled "Tracts for the People," and is "designed to vindicate Religious and Christian Liberty." It is to consist of a series of republications, in a cheap form, of the smaller productions of some of the most distinguished writers on spiritual freedom. The first tract, issued last October, is Milton's "Treatise of Civil Power in Ecclesiastical Causes," with other extracts from the writings of that apostle of light and liberty. The second will contain "The Craftsman, a Sermon by Thomas Gordon, Esq." author of the "Independent Whig."

Persecution of Christians in China.—A letter has been published in some of the London papers, written from Upper Cochin-China, January 3, 1839, by the Pro-Vicar Apostolic, in which he gives an account of the fearful persecution of the Catholics in the previous year. "1838," he says, "has been a year of sorrow and misery for Tong-King and Upper Cochin-China, the sword of persecution has committed terrible ravages, and heaven has been peopled with martyrs. The two Dominican bishops of Eastern Tong-King were arrested and beheaded in the month of July last." "We have also had a furious crisis in Cochin-China, on the occasion of the dispersion of a small college which we established in private." Through the want of proper care on the part of the Principal, the existence of this institution became known to

the unconverted Chinese, and in consequence the village in which it was situated, whose inhabitants appear to have become Christians, was invested by troops, the chiefs of the village were driven to apostacy by torture, and others, both natives and Europeans, suffered martyrdom.

Earthquake in Burmah.—Rev. Mr. Kincaid, Baptist missionary in Burmah, has sent home a letter, in which he gives an account of an earthquake which took place on the 23d of last March, and which he describes as "one of the most terrible ever known in this part of the world." "The three cities of Ava, Umerapora, and Sagaing are vast piles of ruins, burying in their fall numbers of unfortunate people who were asleep at the awful moment. The destruction of life, however, was not so great as might have been expected from the entire overthrow of three large and populous cities. * * * Of all the immense numbers of pagodas in Ava, Umerapora, and Sagaing, and on the Sagaing hills opposite to Ava, not one is standing. The labor and wealth of ages, the pride and glory of Boodhism, have been laid low in the dust in one awful moment. * * * As far as is now ascertained, Prome to the south, and Bomee to the north of Ava, were entirely overthrown by the earthquake; so that from Prome to the borders of China, more than six hundred miles north and south, embracing the most populous part of the empire, not a single pagoda, temple, or brick building is left standing."

Samaria and the Samaritans.—In continuation of our extracts from Dr. Bowring's "Sketches of Oriental Religions," we abridge the account which he has given of his acquaintance with the Samaritans, who still maintain their residence in the Holy Land.

"I paid two visits to Nablous, the Shechem of the Old Testament, the Sychar of the New, the ancient capital of Samaria, and still the principal town of the district. On both occasions my place of abode was the residence of the Governor, who is the head of the most distinguished family in that part of the country. I expressed to him an earnest desire to be introduced to the Samaritans of Sychar, and to learn something of their present condition. He said he knew little about them himself; that there were among them no persons of rank or influence, but that they were mostly engaged in the humbler walks of life; that their number was small; that they were not molested on account of their opinions; but that, moreover, his principal scribe was a Samaritan, and a leading person among the Samaritans; that he would order him to attend upon me, to escort me about, to introduce me to his people, and to give me every information I might desire to obtain.

Our morning collation was scarcely over ere the Samaritan appeared,—a tall, handsome and venerable, though not a very aged man, with dark and piercing eyes, a long black beard, and clad in the large turban and long garments of Syria, distinguishable in no respects from those usually worn. I arranged with him to visit the Samaritan temple and the Chief Priest, and succeeded, after a short intercourse, in establishing those frank communications which

are so often interfered with by the distance and the formalities of Levantine usages.

I found that the number of Samaritan families now living at Sychar is eleven, consisting of about 120 persons. They are very careful in their registrations of births, marriages and deaths, and profess to have the ancestry of the principal individuals of their body up to the time of Moses. "The numbering of the people" takes place every year, and they assured me they observed the greatest accuracy in their family records. Their numbers had at one period been reduced to as low as sixty individuals, but they were now somewhat on the increase. For their Chief Priest, who, as they avow, is directly descended from Shem, (and who himself wrote out for me his family genealogy in Arabic,) they entertain the highest reverence. His influence over the little community seems boundless. They told me they had no positive information of any Samaritans except themselves, who "all worshipped on Mount Gerizim," but they had heard that some of their faith were scattered in distant lands and still preserved the religious usages of their forefathers. They had even been told that there were Samaritans in England, and in the English countries to the East, (meaning British India,) and were very curious to know whether I knew or had ever heard of such *Samaras*, or "Samaritans," and whether it would be possible to establish intercourse with them. They seemed much afflicted when I told them, I believed there was no reason to suppose that any of their race existed in any portion of the British empire. They said they had been visited by many Christians, and especially by English Christians, of whom they spoke with great respect, and asked me to explain why a nation so far away should take any interest in a few poor families who were neither Christians, nor Jews, nor Mussulmans. I asked them whether they had ever heard that *our* Prophet had spoken of one of their nation as the *Good Samaritan* —referring to his conduct as a model of humanity and charity? I repeated to them the parable as it was taught by our Saviour, and the Chief Priest answered, "We had at that time a good *Hakim* (physician) amongst us—surely it must have been he!" And they told me of a tradition among them, that this Hakim was universally honored for his active beneficence. Had *their* tradition its origin in Christian history, or was the parable of Jesus itself a reference to a tradition existing in the time of our Lord?

I was escorted by the Samaritan scribe to the temple, through many dark and winding streets. On reaching the portal he required me to take off my shoes, as did he and the other worshippers, some of whom were in the act of prayer—prostrate on the ground—with their foreheads pressing the dust. The Chief Priest came to meet me,—a man of calm, sober and imposing mien, with a long white beard, little distinguished from those around him by his dress; his countenance, however, and the countenances around me, having nothing of the Hebrew expression, but resembling much those of the Druses of Mount Lebanon, the ancient Syrian race. His reception was most cordial. He introduced to me his son and his son's sons, his successors in the priesthood, which he said he had held by inheritance from the time of the giving of the Law. He spoke calmly of Christians and Mussulmans, but of the Jews with extreme bitterness, as corrupters of the Holy Book, who had turned away the true worshippers from the sacred Mount Gerizim. He brought from the interior of the temple the ancient copy of the Pentateuch, which he assured me was the unpolluted original, and was 3460 years old. It was in a silvered tin case covered with scarlet silk; he allowed me to unrol it. Its appearance is of a far higher antiquity than any MSS. I have ever seen. It has been carefully and frequently repaired; it is in the old Samaritan character, and I found it was read with facility by himself and his descendants, and was habitually used in the service of the temple. But the language has ceased to be employed for colloquial purposes among the Samaritans, though they all profess to understand it,—and they may, perhaps, to about the same extent in which Hebrew is understood by the Jews. The Chief Priest frequently

reverted to the controversy as to the superior sanctity of Mount Gerizim or Jerusalem. "Here is the Law," he said, "here is the Book,—here are the very words. They (the Jews) could not deny the authority, so they falsified the passage." I obtained from the Chief Priest a specimen—a very tolerable fac-simile of a part of the Samaritan Pentateuch, and the scribe promised that he would give me a copy of the verse which the Jews are asserted to have eliminated from the original text; but I have not yet received it.

In their domestic manners and customs, the Samaritans are but little distinguished from the races that surround them. They are bigamists, but not polygamists, and divorce is of easy attainment. Their women veil themselves like the Syrians in general; for the practice of veiling now pervades all classes; and I have often heard it inquired by Syrian Christian ladies, "whether the respectable women of England were so immodest as to walk out with uncovered faces?" It would not appear that the use of the veil was so universal in the patriarchal times, nor was it habitual. It is recorded of Rebecca that she veiled herself, but only when Isaac approached her as a stranger; when she rode on her camel in the presence of her servants her face was uncovered; and in the case of Tamar, the circumstance of her being veiled was deemed injurious to her reputation. But in the apostolic times the veiling or covering the head had become a general practice; and Mahomet, whose ritual recognized so many of the usages of Oriental life, made the veiling of women a peremptory religious duty. In fact, a stronger reproach cannot be addressed to a Mussulman lady than that her face has been seen out of the harem; and in these particulars the Samaritans are not distinguished from their neighbors.

But small as is their number, great is their national pride. The Chief Priest told me he considered they were the appointed conservators of the purity of the Mosaic faith,—the guardians of Holy Writ,—the favorites of Jehovah, into whose hands were committed, to be preserved through all time, the truths communicated to the patriarchs by the great Lawgiver. He referred to the preservation of their Pentateuch as an evidence of Divine favor. Our land, said he, has passed from conqueror to conqueror,—we have been persecuted by one set of invaders after another,—our town, our country, have been the seat of civil war,—three times have we been compelled to hide our Holy Book in the recesses of Mount Gerizim, where it once remained concealed for more than seventy years;—but we still exist, a nation apart, with our own temple, our language, the customs of our fathers; and you see before you now three generations of our priests,—myself, my son and my son's sons, (pointing to a middle-aged man who hung over him while he was speaking, and to two little boys who were sitting at his feet.)

I requested him to read some passages in the Pentateuch. He unrolled the MS., and, putting his finger under the letters, he read several verses, his son accompanying him, and the Samaritan scribe who had been my guide joining in the erudite attempt. They had little of the Hebrew intonation, they read readily, and I observed that some of those present knew the passages by heart, for they anticipated the readings of the Chief Priest.

There are four yearly festivals on Mount Gerizim, accompanied by religious ceremonies. At the principal one (the Passover) the whole body of Samaritans attend, and the scribe told me it was a very imposing and interesting festivity, with much rejoicing and feasting, and songs and sports. The other three assemblies were less important, but were usually attended by all the Samaritans, though the attendance was not considered so religiously obligatory as at the Passover. It is on these four occasions that they consider themselves more peculiarly called upon to proclaim the sanctity of Mount Gerizim, and believe that they offer the most acceptable worship to the God of Abraham and Isaac and Jacob.

I thought it was likely the strong language of the Chief Priest against the Jews was the outbreaking of ecclesiastical gall, and might not be the expression of the general opinion. The scribe was a man of mild and gentle manners,

and I asked him what were the feelings of the Samaritans generally towards the Hebrews. "We have no love to them in our hearts," was his reply. I inquired of the scribe what was the worldly condition of the Chief Priest. He said he was poor, and that any present would be most welcome; in fact, he rather strongly urged me to leave with the old man some mark of kindness. He did this in a way by no means offensive or intrusive, and I found his expectations were of a moderate character. In truth, the whole body of the Samaritans, though removed from abject poverty, are not many degrees above that condition. I inquired who was the richest man among them, and was told that 2000 piastres (£20 sterling) was probably the largest fortune among them. But the Mahomedan Governor bore testimony to their general respectability. He said they were a quiet and a harmless people, and among the most trustworthy of the population of Nablous. The Governor, however, did not confirm their statements as to their unshaken fidelity to the faith of their fathers. He said that many of them had become Mussulmans, and that there had been a notable diminution of their numbers. As a community, their education is decidedly above the average of that of the Syrian population. I found no man among them who was not able to write, and the scribe told me it was their custom to instruct their children.

I asked the Chief Priest to explain to me what were their differences with the Jews except in the matter of the place whence worship was most acceptably addressed to Jehovah. "We have more than a hundred points of difference," he said; but he always reverted to the adulteration of the text which gave preference to Jerusalem over Mount Gerizim. He rather invited a controversy with the Jews. "Why," said he, "do not they come and examine the Holy Book? Why will they not look into the MS.? Here it is. If they are desirous of ascertaining the truth, they have the opportunity of doing so." Certainly, the old man spoke as if under the influence of a strong conviction. He complained bitterly of the irreverence with which the Jews treated their sabbath. "They spend it," he said, "in their synagogues; and when they leave their synagogues, their sabbath is passed for them. But we,—we go into the mountain to worship, and the whole day is a day of prayer."

The enmity against the Jews is so strong, that no Hebrew is admitted into the Samaritan synagogue. Happily, the ill-will that exists has seldom an opportunity of wreaking itself on individuals; for in Nablous there are no resident Jews, and it may be doubted if any of the Samaritans ever come in contact with their rivals. The Governor told me he was not sure that the Jews ever visited his capital. I had no opportunity of ascertaining whether the feeling of dislike was reciprocal between them and the Samaritans. Perhaps few of them are aware of the existence of any of the Samaritan race.

The existence of the Samaritans in their present unchanged condition, representing as they do the habits, language, opinions and ritual of their ancient nation, is one of the most interesting facts with which I am acquainted. During my abode among them, I could not dissociate my mind from the fancy that I was living in the very days of the Apostles. So little altered was the phraseology, so kindred the prejudices, so similar the worship, to those of which the narrative of the New Testament has conveyed to us the record, that I could hardly fancy sixty generations had passed away since the time when that narrative was written; for as every fact reported is accordant with the existing state of things, so there is an abiding truth and life in every touch left by the Gospel historians. My second visit to Nablous was the sequence of my being unable to enter Jerusalem, in consequence of the plague having broken out in the Holy City; but the disappointment has almost ceased to be a subject of regret, when I think of the opportunity which that disappointment gave me of passing another day at the foot of Mount Gerizim among the men and women of Samaria,—still to be seen, still to be studied, in all that characterized them when Jesus and the Apostles sojourned among them more than *eighteen centuries ago*."

THE

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INTELLECTUAL SPECULATION.

ITS USE, ITS LIMITS, ITS ABUSE.

"Quick! up! leave all thinking alone,
And walk with me out into the world;
I tell you, a fellow who is always speculating
Is like an animal upon a dry heath,
Led round in a circle by an evil spirit,
While round about him lies the fair green meadow."

GOETHE'S FAUST.

THE world has hardly ever regarded with a favorable eye those who have been inclined to apply to every subject the searching test of reason. The philosopher and the theologian have indeed remained unmolested so long as they have confined themselves to the study, but their reception by persons out of doors has been anything but flattering. The practical men, who spend their lives rather in acting out conclusions than in forming them, who appeal to faith, common sense, and the practical reason of man, speak lightly of the student, and are prone to conclude that all philosophy must be the "wisdom of this world, that cometh to nought." The priests of the Gentiles bitterly opposed the wisdom of the philosophers of Greece and Rome; Ecclesiastical Councils, Synods, Assemblies and Inquisitions, have set arbitrary limits to the use of reason; in short, it has been, and to a very great extent is now, a prevailing opinion, that intellectual speculations cannot be engaged in with safety to the practical interests of

the individual and of society. We see this at the present day in the bulls of Popes, which are not yet superannuated, though we may think so, in the decrees of General Assemblies, in our own dread of thorough examination.

It will be said,—our Age has been characterized as the age of inquiry, can we then be said to distrust speculation. We answer, this is the age of inquiry, and in many cases there has been great freedom of inquiry, in some this freedom has even been abused and passed into licentiousness. But still the party is small, of those who have no distrust of reason, or who see clearly the limits within which its operations must be confined. The very extravagancies of some, so far from being used as data from which to deduce the legitimate action of this faculty, have driven many into the extreme of asserting that it should not be employed at all, except under the direction of arbitrary authority. Our age reflects, reasons, but as yet we have not learned to reason skilfully and judiciously, and the man of speculation is dreaded as one wielding a sharp-edged tool with unskilful hands. Some see, as they think, the true use of speculation, while others have lost themselves in its mazes, but the majority stand bewildered, afraid yet obliged to examine, and unwilling to bring old authorities to the test of reason, lest their pretensions prove unfounded. There is ground for this hesitancy, and it will lead to the best results, if it produces caution,—the heedful and judicious use, and not the rejection of the dangerous article.

The tendency of the mind to pass from one extreme to another forms a great obstacle to a just theory and practice, in relation to this matter. The youthful Radical frequently becomes as his mind matures, not a moderate, liberal, reasonable man, but a rank Tory, a bigoted opponent to reform. The Rationalist in religion may end with being a Roman Catholic,—and it is a fact, that transitions of this kind have been frequent in Germany. To this unsteady action, this striving for peace in absolute inaction, the nations that do the world's thinking are especially liable; and who can be very severe in his judgement upon men, who in times and places which seem to be set apart for the work of destruction long for some rest? One night is for them, what long years were for the worthy Rip Van Winkle. Let them lose for one moment the current of events, and they are uncertain whether they are standing on their head or their feet. Then one cannot enjoy a ceremony, a form, an established custom, such constant

battle must he wage with the legions of pickaxe men, that gather round him with incredulous stare, endeavor to persuade him that he dreams or is deluded—that his precious treasure is after all only so much common copper, and who, if they fail of convincing him, feel called upon to pull down his fairy palace for the good of society. There is Christmas, for instance, that one would like to celebrate; but it is quite out of the question,—the date is not yet fixed. We are brought up with English books in our hands, filled with accounts of Christmas holidays and the like, but one must not expect to enjoy them,—since the whole fabric is without foundation. Take the discussion of the celebration as a religious festival, in connection with the application of free inquiry to dietetics that distinguishes our day, and we may see the time again when the question will be argued, "whether Mr. Peters, (Hugh Peters, we suppose,) did justly preach against Christmas pies, the same day that he ate two mince pies for his dinner?" Such a state of uncertainty with regard to everything, from important institutions down to tea and toast, is indeed exceedingly annoying, but it is better to examine faithfully and believe understandingly, than to live in blissful ignorance.

We say it is better to examine. Inasmuch as a man has a head as well as a heart, he is bound to examine, he cannot do without examining. The rudest must investigate to some extent. Standing as we do apart from the universe, and in some degree even from our own faculties, and possessing the power of observation, we must observe and decide, we must trace as far as possible our connection with the rest of creation and with the great Creator, we must discover the true ground of action, and ascertain where speculation must give way to faith. We must bring together first principles, and group facts, and discover laws and dependencies. The intellect is able to labor and must be supplied with occupation, for God hath made nothing in vain. No natural faculty can in its proper operation jar upon any other faculty. The rule is now, as ever, "*ne quid nimis*;" the difficulty lies not in the use, but in the abuse. What then are the limits, and what may be considered the abuses of the speculative faculty?

I. There are some points which speculation cannot establish, because they come within the province of faith. Any attempt, therefore, to bring proofs of the reality of these objects of faith must, from the very nature of the case, be idle, and the failure may prove injurious to the truth designed to be supported; because it will be

difficult to persuade men, that the structure is firm, when a support seemingly important, but really useless, has been removed.

II. Speculation must always be based upon facts. We must never forsake the firm earth, to lose ourselves in the air and mist of vain imaginations. The facts of mind and matter must be our starting points, and our firm foundation. This point it is not necessary to insist upon.

III. The faculty of speculation must not be developed to the exclusion of our other capabilities. We must not blind ourselves with what Bacon has called "*dry* light." The imagination, the affections, all the powers of mind must be cultivated and brought to bear in the pursuit of truth.

Such being the rules, what evils have resulted from their violation, what have been the abuses with which men of speculation are chargeable?

I. They have attempted to apply the test of the human faculties to subjects entirely beyond their reach,—to the discussion of which, from the very nature of things, they can never be competent. Men, with their finite faculties, have attempted to explain the nature of God and the phenomenon of creation, to enter into the counsels of the Almighty and show definitely the end of every act of creation, providence and grace. They have applied a finite measure to Infinity, and then wondered that with this measure, and no other, they could not compass and comprehend it. Being themselves creatures, they have been unable to comprehend the mystery of creation, and so they passed to denying the fact for want of an explanation, and concluded that there was no Creator. In attempting to prove what cannot be proved, it was found that no possible combination of the fundamental principles upon which we must proceed in all our reasoning could establish these principles themselves, and hence it was concluded that nothing is certain,—that "all things flow." The human faculties have been used to show that these faculties are to be relied upon, but as no one is allowed to bear witness of himself, the proof was rejected and the powers of the mind discredited. Dr. Clarke attempted to *demonstrate* the existence of a God, but could bring no *logical proof*, which might discredit the notion of an infinite series of created beings. The result of this want of success, and of the more complete examination of the whole matter, has been the recognition of the fact, that belief is higher than knowledge, and that faith must be the commencement of science, as well as of the religious life. We do not need to

prove to ourselves that our faculties may be trusted; we *believe* it, and without this belief we cannot advance a step, but are plunged into universal skepticism. We are not capable of understanding the Almighty unto perfection, and cannot, in the nature of things, ever expect to attain to such knowledge. Though one can understand parts of the great system of things, we are of course unable to harmonize them with other parts with which we are entirely unacquainted. We cannot understand the plans of the Almighty, because what we see is as nothing compared with what we do not see. Humility is the appropriate grace of the student. Faith is as firm a ground for action as the assurances of the understanding, for it furnishes us with the very principles upon which we must proceed. An imperfect knowledge of the Infinite can never be disgraceful to a finite being.

II. Men of speculation have abused their faculty, by employing it upon scanty materials, or making it entirely the servant of fancy and imagination. It is needless at the present day, to utter commonplaces about the labor which has thus been expended to no purpose. But it may be worth observing, that the most diligent students—those who have been most patient in the collection of facts have sometimes proved most signally unsuccessful, because, with all their *general* diligence, they wanted the *particular* facts upon which, and upon which alone, in the case in hand, a conclusion should have been based. In this way we may explain the fact, that the poorest peasant may sometimes surpass in true philosophical and theological knowledge the greatest philosophers and theologians. Students of truth, in forming their theories, have wanted the facts which the experience of a life of truth alone can supply. The most careful description of an idea or sentiment cannot *give* us that idea or sentiment, at best it can only put us in the way of producing it in our minds. Describe patriotism to one who has not the sentiment, and you speak to him in an unknown tongue. Speak of love to God to one who has never felt it, and you give him no idea. If a man has no conscience, he will of course in all his theories deny its existence. If he does not love his family, friend, or neighbor with disinterested affection, of course disinterested affection will be foolishness to him,—we shall have a selfish system of ethics. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." If

a man has no passions, how, in the name of common sense, can he write upon the passions? He has not the facts upon which to proceed. Such men know but a part of human nature, and reason upon it as if they knew the whole. Some one will say to them, "I would believe in an infinite and perfect Being, that I may have an infinite object of love and adoration;" but what is this to our philosophers? They account the wish a dream, and the man an enthusiast, for they know no such feeling or want. They are not fair representations of the human race, and have not a common sympathy with humanity, and yet they would draw a chart of human nature! The great beliefs which animate the hearts of the men who are engaged in the affairs of life, the noble instances vouchsafed us of self-sacrifice, of bold daring, of untiring zeal, of meek submission, of tearful penitence, and lowly adoration, seem to them enigmas, or can be accounted for by hard effort upon some inferior principle. What wonder that men of heart and nerve, the loving and the pious, turn away from such in disgust, and stigmatize them as pedants, sophists, scholastics, dogmatizers, triflers, and so on through the list. They say to them, your study is not our green living world, you might as well live in the moon for all the profit you can be to us; and so the world goes on its own way, and the scholar, alas! goes his.

To this source we may trace dogmas innumerable, philosophical and theological. Who that has doubted whether there be such a thing as conscience, and whether virtue be eternal and immutable, has not discovered when delivered from his doubt, (and indeed effected his deliverance by the discovery,) that he had lost sight for the time of the plain fact in the case, viz. that he had a sense of duty which no logic could work out of him, and which would not, it may be, have permitted him to falsify, to save his life. Was it not a love of the truth, that sent him out on the perilous voyage of inquiry? How many unprofitable theological dogmas have been deduced from the thoughts of man and the words of Scripture, because, owing to the narrowness of the mind of the examiner, or the coldness of his feelings, he necessarily lost sight of some important consideration. Hence, what was originally a life-giving doctrine, speaking to the heart and soul of man, and helping him forward in the path of duty, becomes a dry barren dogma, and must receive an infusion of life from healthy popular sentiments, or it will speedily decay. Hence we must never look for the belief of the Christian Church in the articles of the

Catholic creed, but in the practical principles exemplified in the lives of faithful and sincere believers in this creed. It is pleasing to reflect, that while we fall short of the moral law, we frequently keep in advance of theological institutes—our Confession of Faith. The pious Christian supplies the fact and the inference, which the harsh dogmatizer had lost sight of. From this fact, unhappily, arises the unnatural divorce of religion and morality, religion becoming merely an arbitrary intellectual system, an affair of the head alone, and demanding assent at whatever sacrifice of honest conviction. Such dogmas remind one strikingly of certain other speculations, noticed in an oft-quoted passage :—

> " Others apart sat on a hill retired,
> In thoughts more elevate, and reasoned high
> Of providence, foreknowledge, will, and fate,
> Fix'd fate, free will, foreknowledge absolute,
> And found no end, in wandering mazes lost.
> Of good and evil much they argued then,
> Of happiness and final misery,
> Passion and apathy, and glory' and shame,
> Vain wisdom all, and false philosophy."

III. But we would not impute this ignorance of facts to the philosopher, as necessarily and strictly a blameworthy thing. He may have been led into his errors by too close attention to his favorite pursuit, and this brings us to our third head, the grand source of all the difficulties to which speculation has given rise. The intellect must not be suffered to outstrip the affections, the head must not be cared for while the heart is neglected, or the worst consequences will ensue. We have no *right*, in the first place, to cultivate one part of our nature to the exclusion of the others, if by so doing we defeat the great object of all our action, and destroy the proper developement of the favored portion. But if we would reason upon the human powers—upon the nature of man, we must ourselves be men, and not smoke-dried pedants. The pedant, the scholastic, the bookworm, the retired student, abuses speculation first by withdrawing from society, second (a natural consequence) by reasoning without facts, and finally by incurring the risk of killing by thought his instinctive belief in the principles of common sense. The danger lest the object to be examined fade away because we are examining, is surely

sufficiently great, and we need not increase the difficulty by giving our attention to what is almost invisible at the very outset. The speculator is not to create facts, but to examine those already created to hand. And if he would build upon the facts of his own consciousness, not take his data from books or from other men, he must so live that the facts may be created in him. He must endeavor so to unite faith with knowledge, that he may be able to look upon his soul as upon a fair picture, to be examined and scrutinized indeed, but concerning whose reality and beauty we can never entertain a doubt. How beautiful would be the result of the union of the practical wisdom of life with the acuteness of speculative genius;—the whole soul filled with an animating and ennobling belief, to which atheism and skepticism would be absurdities, the warm heart beating in unison with every noble sentiment and awakening affection; and on the other hand, a practical intellect tracing the mutual dependencies and laws of belief and opinion, and fully able to defend its adherence to faith or to sight. Speculation would no longer stalk before us a ghastly spectre, easy to raise and hard to lay, but would appear as an angel of light, a gospel messenger.

> "Dry, my friend, is all speculation,
> But green the fair tree of life."

After the fiery trials to which reflecting men have been called in this age of inquiry, may we not hope that the union of faith and reason will be consummated? If philosophy and theology still live and flourish in spite of French atheism and German rationalism, how much will they be purified and strengthened when the wind and tempest shall have finished their work and ceased. The rubbish of Popery could not be removed without inflicting some slight injury upon the Church within, and unfortunately the careful, though bold, hand of Luther could not finish the work which it commenced. Can we not perceive traces of a union of religion with a sound philosophy, in the Evangelical party in Germany, and in the French school of philosophers? This humble and chastened wisdom may justly be called "the principal thing." "Therefore let us get *this* wisdom, and with all our getting get *this* understanding." This alone brings clear light, unobscured by mist or vapor, and with light, joy and sweet peace. R. E.

THE MORNING STAR.

"And I will give him the morning star." Rev. ii. 28. This is a strikingly beautiful thought. The meaning is,—he who overcometh and perseveres unto the end, shall be like the morning star, the most brilliant among the hosts of heaven and the harbinger of day. The true, faithful, and devoted Christian not only possesses a moral power of the most beneficent kind, not only exerts a deep and abiding moral influence on all around, but by his character and conduct at the last—by his triumphal death he opens the future world to our vision, and gives promise of the coming of that day which no night shall follow.

There is no brighter assurance of a glorious immortality than the happy close of a true Christian life. Death then seems like one of the grateful changes, rather than an interruption in the current, of our being,—not as the termination, but the beginning of real existence. And who ever witnessed such a death,—who ever saw the Christian sustained in the hour of his need by faith and hope, looking at the close of life with calmness and courage, resigning all familiar and well known objects without a sigh, gazing with a serene and steady eye and with a pulse that did not quicken upon the pale form of the destroyer, and triumphing in the anticipation of a happy immortality,—who ever saw this without a deeper conviction of the reality of a spiritual and future world? It opens such a world to the eye of faith and imagination. It speaks of the blessed and glorious beyond the grave. It rises on a dark world like the first light of the dawn, mild and beautiful, giving the assurance of coming day.

It is a testimony which I would offer to the unbeliever with more hope of convincing him than by any argument whatever. I would take him from dwelling to dwelling on which the light of Christian truth has shone. I would lead him to those who in the midst of earthly blessings, while the cup of enjoyment was full and there were objects pulling at every fibre of their hearts, having overcome the world, having lived with such meekness and sense of dependence as to have no will but the will of God, are able to witness their end approaching with no fear but that they may not be unprepared to go. The glow of health has begun to fade on their cheek and the symptoms of

decline to appear too visible to be any longer mistaken, and they feel that the hour is near when they must resign the tender objects of their affection until they shall meet again in the skies; and yet they are calm, collected, cheerful, as if they contemplated a pleasant journey. The frame is wasted by the daily and nightly ravages of disease, and the vital principle is almost exhausted by lingering and painful suffering; and yet the mind is as clear in its perceptions, and the heart is as strong in its affections, as in the days of full health and strength. I go farther. The sands are rapidly sinking, the pulse is throbbing fainter and slower, and the spirit is just ready to take its mysterious flight; and yet the countenance is brightened up as if it were already inscribed with the impress of heaven, and there is a tone of fervor and tenderness as if converse were already held with "the spirits of the just made perfect." How beautiful thus to pass away! And I ask the skeptic,—can you behold the mild radiance of the rising star, can you observe the streaks of light which begin to illumine the eastern horizon, and not believe the day is approaching; and can you witness such scenes, and not feel the glorious assurance that the soul never dies—that an immortal day will rise upon our world?

To distinctly perceive the value of the lesson, we must contrast these with other scenes, in which there is physical but not moral power. Go in imagination to the chamber where the trappings of earthly greatness are, but where religious faith and hope are not. Stand, for instance, at the bedside of him whose whole life was a self-idolatry, and whose whole course was marked by desolation and bloodshed. Enter the room and stand by the bed on which Napoleon lies dying. It is a day of cheerless gloom. The skies are troubled, the storm is raging, and the tempest is beating without the dwelling. But a fiercer tempest is agitating his bosom who lies upon that bed. He has been agonized with pain, and his countenance writhes with his internal sufferings. Disease has done its work upon him, and now approaches the final conflict. Look upon that eye whose slightest glance once made the bravest quail; it is now fixed on vacancy. Watch that mind whose mighty schemes struck with horror the nations; visions are crowding into it, but not of futurity. Imagination is busy, but not with glories to come. It is amidst scenes of carnage and bloodshed. It has conjured up the shadowy forms of the once living warriors. He is engaged again in the strife of the battle. He opens his lips, and the last words of the dying hero are,—Forward to

the charge! Place the Conqueror, amidst the sad scenes of life, by the side of the humblest Christian, and who then conquers? Who then teaches the great purposes of life, and brings before us the great realities of futurity? Who then proclaims the end of the dark night, and the coming on of a bright and glorious morning? He "that overcometh"—he who is conqueror of himself and maintains the purity, integrity and devotion of the Gospel, he hath power over the world, and through Jesus conquers death and the grave, and is to the world as the morning star,—the harbinger of light and life and joy eternal. A. H.

INTUITION OF GOD.

A SERMON, BY REV. CALEB STETSON.

Matthew V. 8. Blessed are the pure in heart, for they shall see God.

THE brief sentences, called the beatitudes, which begin this chapter, are a comprehensive definition of happiness. They are not to be regarded as promises of what God will do for good men hereafter, but a declaration of what they do actually enjoy by the laws of their own being. Here is a revelation of our highest good,—a good which belongs, not to present or future, to time or place, but to the soul, whose home and rest are in the bosom of the Infinite. "Blessed are the pure in heart, for they shall see God." By no miraculous manifestation shall they see him, but their purified souls are no longer in disastrous eclipse, no more do clouds and darkness brood over them and shut out the vision of Divine glory and goodness. They come into the bright and serene day. They are born into the world of spirits which God's presence fills and blesses.

When we speak of seeing God, it is obvious that we use a figurative language. We employ a word, which literally signifies the perception of a material object through an organ of sense, to express the soul's direct intuition of a spiritual object, of which our senses can give us no information. But in whatever forms of speech our ideas on this subject find utterance, they will always be somewhat obscure to those

who are wholly unaccustomed to spiritual thought. By all worldly and sensual persons the higher revelations of religious experience are apt to be regarded as mysticism; "the natural man (or the unspiritual man) receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

In the whole universe of thought there is no image so dim, so far beyond the grasp of mind, as that of God. It transcends and baffles alike the humblest and the loftiest understanding. Learning strives in vain to search out more of Him,—the Unsearchable, the Incomprehensible,—than is revealed to the mind of a little child. Philosophy loses itself, and becomes folly and dotage in the unfathomable abyss of the Eternal Being.

But the soul has a direct vision of spiritual and moral truths, without which neither religion nor virtue were possible. There are sublime intuitions of faith, which carry us above the logic of the understanding, above all outward evidence, up to the presence of the Infinite Father in whom our souls find rest. And thus does the pure heart "see the Invisible,"—an irresistible power without organs,—a life and activity infinitely diffused, ever working, without form, limits, dimensions; yet quickening all finite life, moving in all motion, acting in all activity, enclosing, holding and penetrating all finite forms.

This great Being, the object of perfect love and perfect trust, is not an object of sense. His essence is hidden. Phenomena only appear. We look upon the many-coloured robe which nature is ever weaving for him, but the great Spirit himself we do not literally see. And yet he is revealed to the pure in heart. Their faith is grander, more inspiring than the convictions of the understanding. God is in their consciousness; they know him by their experience; they commune with him in the invisible temple of their souls. Only through spiritual experience then can God be truly known. He is a spirit, and not the senses, but the spirit of man perceives him. By spirit is spirit discerned. We cannot see or hear or touch the soul of our nearest friend. We look upon the outward form—the "flesh garment" of the indwelling man, and our organs of vision see no more. We cannot penetrate the deep mystery in which the spirit wraps itself. You may be my intimate friend, I have lived with you familiarly for years, have shared your joys and sorrows, have given and received the tokens of faithful affection; but I have never seen

the being which you call yourself. I have no more looked upon the real man with whom I hold such near communion, than I have looked upon the face of the living God. The invisible, impalpable soul eludes my vision. The phenomena of life I see, but life itself I cannot see. I observe outward symbols of thought, emotion, power, virtue, faith, love; these may be true signs of what passes in the inner sanctuary of life,—the revealing of the spirit-form; or the cloak of the hypocrite they may be, put on to hide the man within. I desire to know him more. I stand before a visible temple, where he is enshrined; I would enter and hear utterances of truth and wisdom. But not the eye which gazes upon the goodly edifice, nor the ear which listens to the music within, can find the soul that dwells in secresy there. So does man hide himself in thick darkness from the searching glances of man. Only by mind can mind be known. Only by inward experience, consciousness, sympathy, do we comprehend any thing spiritual, that lies outside of our own being. We compare the external indications of another man's character with what we are conscious of in our own souls, and as we feel we judge. Accordingly, we know our dearest friends less by what they do and say, than by what we have felt and experienced. The articulate speech or the noble deed discloses nothing of character, unless it wakes answering sympathies within us.

All spiritual discernment then depends upon consciousness and sympathy. A great thought or a great action is strange and unintelligible to us unless there is something responding to it in our own nature. Heart answers to heart, and interprets its dark oracles. Love comprehends love, goodness understands and appreciates goodness. A man who is full of honour, justice and generous enthusiasm, enters with hearty sympathy into all that is noble in character or great in action. The pure heart needs no commentary on a good man's history. It kindles and glows always at the idea of high-minded integrity, and self-sacrifice and suffering for the true and the right. The profoundest instincts of its nature are interpreters of all disinterested affection, magnanimity and moral heroism, which history records or every day life reveals. Thus a pure, manly, upright soul does instant justice to every pure, manly and upright character, and waits not for the popular cry to justify its preferences. In its own consciousness it finds every generous motive and aim which it honours in another. When these noble qualities are altogether wanting in ourselves, we do

not comprehend them nor believe in their existence. The worldly or base mind has no reverence for what is spiritual and holy—scorns it rather "as foolishness."

Observe how these remarks are verified by the common experience of mankind. No spirit can be understood and interpreted save by a kindred spirit. In vain will you endeavor to describe a great and noble mind to one who has no sympathy with its high qualities. As well may you talk of the beauty of the many-coloured rainbow to a man who was born blind. Hence it is that many excellent men, who were much in advance of their age, have been misconceived and calumniated by those about them; nay often, have become martyrs to truth and righteousness. They had qualities which find no sympathy in mean souls; they lived in another sphere quite above them—in the pure element of spiritual thought and life. "Wisdom indeed is justified by her children,"—but by her children only. Often "she crieth aloud in the streets, and no man regardeth her." When Jesus, the Son of God, appeared in the land of his nativity, with messages of love and mercy and redemption, "speaking as never man spake," living as never man lived, the many turned from him scornfully, saying, "he hath a devil and is mad." But there were a few humble-minded and simple-hearted men, whose souls were open to the instructions of the great Teacher. They saw the divine beauty of his character and doctrine, and "to them he gave power to become sons of God;" for they were drawn to him by an irresistible sympathy with godlike excellence.

So incapable are we ever of appreciating those qualities of which our experience has given us no intimation. The faculty of spiritual discernment, however, lies in every human soul; but in how many it is inactive, buried, not yet born. You will often meet with an uncultivated mind that has no perception of any of the higher forms of excellence. The noblest monuments of ancient genius or art have no significance where the sense of beauty which God breathed into the universal heart has not been developed. A musician may have an angel's skill and an angel's power, but he touches his harp in vain, if there is no music in your soul whose harmonies he may waken. An illustrious mathematician was once persuaded to read Milton's Paradise Lost; he went through the book with distate and weariness, and at length laid it aside with the remark, that he "did not see that it proved any thing." Nor was there any thing strange in this, for the

man of science had never cultivated in himself the faculties which the great poet addressed; he had no sympathy with his enthusiasm. In his own soul there was no poetry to glow with a kindred inspiration, and reproduce the poem for himself. *Every word of wisdom or truth must be felt and interpreted by the same spirit which gave it utterance.* This law is universal.

It is not then a doctrine of theology which may be questioned, but a great law of our nature, that the worldly mind cannot discern spiritual things. From the foregoing illustrations it plainly appears why the impure and unholy cannot know God; for they have no sympathy with him. That which is godlike in their own being is not yet waked to activity. The spiritual part of their nature is not born. We measure and interpret all things by our consciousness. We know only so much moral beauty and truth as we have lived. By our experience is the ideal made actual. *In* our experience are divine wisdom, goodness and love truly revealed. We know Christ only when we reproduce him in ourselves and make him one with our inward life. We receive his truth and know its power and beauty, when we new create the gospel in our souls,—the gospel of our own religious life and experience. "If ye will do his will," the Saviour said, "then shall ye know of the doctrine, whether it be of God."

Perhaps I am needlessly multiplying illustrations; but I feel the difficulty of finding an adequate expression for this great truth. I would gladly make it plainer by homely and familiar instances. You may go to the rude and wild savage of our native woods, whose virtue is revenge, whose glory is homicide, whose divinity is the grim war-god, whose instruments of sacrifice are the scalping-knife and tomahawk, and tell him of the meek, peaceful, forgiving character of Jesus of Nazareth. He will "see no beauty, that he should desire him" for a teacher and pattern. It strikes him at first that the divine gentleness of his nature is the mean and cowering spirit of a slave. You may find here and there a sordid, hard-hearted miser, whose god is gain; who has sacrificed to his base idol all kindly affections and all blessed hopes. Talk to him of disinterested benevolence—of godlike justice—of the melting heart of mercy—of the generous hand of charity;—it seems to him all folly and woman's weakness. And unless his heart is changed and warmed with the heavenly fire, and its great idol thrown down and broken, he can have no sympathy with divine benignity and love. I see before me an unhappy man, who

has long been blunting his conscience and crushing down all the higher faculties of his soul by inordinate sensuality. He lives as if his being had no nobler end or aim than the gratification of the meanest appetites. "He that liveth in such ungodly pleasure is dead while he liveth." Is it possible that he can have any adequate conception of the holy and infinite Spirit? It will be long before he can ever believe in the reality of moral purity and the unutterable peace of a devout soul. He cannot comprehend the motives and spirit of one who denies his senses, wrestles down his vile passions, and dutifully bears his cross after the Divine Teacher. To him it is foolishness all.

Thus it is plain that impure and earthly minded persons—extortioners, oppressors, unjust, hardhearted, cannot know God, because in their own souls there is yet developed nothing that can sympathize with the holy and Divine. The understanding of unsanctified man is inadequate to this high wisdom. We can have no intuition of the Father till we can see his image shadowed out in our own being. We must be godlike ourselves. When his kingdom is within us, established there in its joy and purity, its peace and hope and power, then will every word of truth, and every manifestation of Divine holiness and love, speak in thrilling tones to our consciousness. Our souls will echo the Divine voice. We sympathize with Divine goodness; we feel a kindling inspiration; we know, we love, we reverence the infinite Father. We comprehend—take up into our being so much of him, as shall fill up the measure of our finite capacity; "we are filled with the fulness of God." So far as we "escape the corruption that is in the world, we become," to repeat the sublime declaration of an Apostle, "partakers of the Divine nature." "God dwelleth in us, and we in him." His spirit is our spirit. So far as we have experience of his goodness and glorious beauty, so far do we know him, so far do we see him by intuition of the soul. So far as the spirit of justice, benignity and love dwells in us and reigns in us, we are of God, godlike. The signatures of the Father are written on our inward man. On our souls unruffled by tempestuous passions we see his image, as the overshadowing heavens are mirrored from the bosom of a serene lake in a summer morning.

This spiritual sympathy, by which the pure soul sees and knows its Father, grows as long as there is spiritual life. As you become more *heavenly* minded, the larger is the sphere of your consciousness.

You comprehend more and more of the unsearchable perfections of the Godhead. More and more do you receive of his revelations of truth and love. You are lifted into a purer and higher region of thought; you are baptized into the holy Spirit.

And is not this blessedness,—this peace of the pure soul that lives in communion with the indwelling Father? This vision of God satisfies the deepest wants and instincts of our nature. We see him not as a thin, dim abstraction,—a being without personality, or love or providential care of us. Oh no. "Our heart and flesh crieth out for the *living* God." We long for the Father; and we find him. In him our souls have infinite peace. The necessities of our whole being are satisfied. To him we surrender our minds, our hearts and our lives in holy obedience and pure worship. Is not this blessedness? How poor are all the pleasures of sense and passion, compared with the hope and joy of a pure heart, which has in its inmost depths a temple of God and the sacred fire on the altar evermore burning! Truth, purity, indomitable rectitude of purpose and of life are treasures laid up in heaven; or rather, heaven comes down with its divine peace and love, like a quickening atmosphere, around the man with whom God has made his dwelling-place. And he is blessed indeed, for pious and happy thoughts abide with him; and pure desires and growing virtues and hopes full of immortality drive out the demons of pride, covetousness and sensuality, and leave him free, strong, great, a son of God.

Thus, my friends, it is our privilege to know God, if our hearts are pure, by our sympathy with his character. We enter into spiritual union with him, when we are capable of appreciating his presence in our souls. Then to our consciousness does "he manifest himself as he does not to the world." But only so far as we *are* pure, upright and devout, can we have any right knowledge of him. If there be moral obliquity or defilement within, his image will be distorted as in a soiled or broken mirror. For in a certain sense the soul of man ever shapes out its own Divinity. The instinct of religion is universal, but blind. "All people," said a Hebrew prophet, "will walk every one in the name of his own God." The half barbarous Heathen cannot do without a god; he yearns for some being mightier than himself, on whom his soul may lean in its weakness and fear, and he gropes darkly to find him. He creates his own divinities, and transfers

to them his own passions and vices. A licentious and impure people could have sympathy only with deities like themselves. They were, as a poet sings,—

> "Gods partial, changeful, passionate, unjust,
> Whose attributes were rage, revenge and lust."

In like manner does the Christian fashion for himself, out of revelation and philosophy, the idea of a God after his own consciousness. What dark corruptions of our holy religion, what fearful misrepresentations of the Father's character, have sprung from the vile passions of the human heart. The harsh, exclusive and arbitrary man has embodied in a creed his own moral image, and called it God. If he is vindictive, narrow-minded, a bigot, a persecutor, such will be the character of the Divinity whom he so ignorantly worships. His God is distorted, by the medium through which he is seen, into a demon of wrath and malignity,—an all-powerful despot before whom man trembles and turns pale. But as he grows purer in heart, he rises above the error and darkness of his earthly state into the calm region of spiritual meditation, where he has a vision of truth face to face, and of God in the beauty and glory of his perfection.

Everywhere the pure hearted man sees God,—in his providence, in his works of power and love, in the revelations of his word, and in the revelations of the soul. But most clearly does he see him as "manifest in the flesh." In Jesus, the perfect, divine man, is "the fulness of the Godhead" revealed. "God who commanded the light to shine out of darkness hath shined in our hearts, to give us the light of the knowledge of God in the face of Jesus Christ." To know him is to know the Father, for he is the Father's image. He said once to a disciple, almost in a tone of reproach, "Have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father." We may know him by a true and hearty sympathy with his spirit. Only to holy souls, which are united to him by spiritual affinity, is he truly revealed. They become one with him, as he is one with God. "Christ is formed in them;" in their trusting faith, their fervent and filial piety, and their generous sacrifices for truth, for duty and for humanity, he reappears in his spirit and power. And thus all pure hearts, wherein the image of Christ is developed by a living faith, are the mirror in which God is

reflected; his presence is revealed in their godlike sentiments and virtues. He is manifest to the consciousness of those whose spiritual sympathies enable them to discern his image and appreciate his character. Their hearts are the abode of divine affections, and out of their daily lives the beauty of holiness shines.

And they have unutterable peace,—"the peace of God which passeth all understanding." Blessed are they beyond all other men,—blessed in their conscious rectitude of purpose and of life,—blessed in the filial piety which loves and trusts and communes with the Father of their spirits,—blessed in their hope full of immortality, that looks for the nearer presence of infinite Perfection and illimitable Love.

THE CHRISTIAN LAYMAN.*

This is the title of an anonymous, and in some respects certainly a remarkable, work. The author tells us that he was "educated in what is called the Orthodox school and faith," but that he does "not intend that it shall be known even who" he is, "being desirous that the work should stand or fall according to its merits or demerits." He speaks of himself as having attained the age of "nearly threescore years and ten," and as having given "thirty years' particular examination to the Scriptures," with a view of learning what really they teach and require. The book is written in a simple and unpretending style, and in a way to enable every reader to possess himself at once of the writer's meaning. Throughout a kind and catholic spirit is manifest, and a sincere desire to promote the great ends of Christian union and peace.

The author appears well read in ecclesiastical antiquity, and able to sustain his opinions by quotations not from the Scriptures only, but from the earliest Christian writers and Apologists. His principles of interpretation, we suppose, few would dispute at this day, except those belonging to a very exclusive school. The great design of the book

* The Christian Layman: or the Doctrine of the Trinity fully considered, and adjudged according to the Bible. By a Christian Layman. Mobile: and New York: 1840. pp. 371. 12mo.

is to examine "all the most important evidence of the Bible, which has any relation to the nature and character of God, of his Son, and of the Holy Ghost."

He begins by stating principles of interpretation. He then collects into one chapter upwards of a hundred passages of Scripture, which he supposes give a fair representation of the general doctrine of the Bible upon this subject, intimating however that "more may be found of a like nature in all parts of the Bible." He next proceeds to the "being and attributes of God." "The unity of God," he says, "is professed by all Christians of every sect," though there be those who at the same time "profess to believe in a doctrine, which seems at first view to be inconsistent with the strict unity of Jehovah; to wit, that the one only 'God exists in three persons.'" At the ivth chapter he commences the consideration of "the Divinity of the Son of God," and at once declares, that "all acknowledge that the Son of God was, and is, in some sense, a Divine Being. It is therefore uncharitable and unchristianlike to accuse any sect of Christians of denying the Divinity of Christ, their Saviour. Some may have wrong or inadequate ideas on the subject, but none deny the doctrine *in toto*." To the viith chapter inclusive, the work is occupied with a nice examination of the Scriptural evidence as to the true sense in which Christ is divine. The ground here supposed to be proved is, that he "was an extraordinary, a superhuman being,"—who "had a being 'before Abraham was,'"—"transcendently superior to angels." "'In the beginning,' probably when God created the heavens and the earth, 'he was with God.' He was glorified with the Father 'before the world was.' He was beloved by the Father 'before the foundation of the world.' He was in the bosom of the Father,—in all his designs a minister,—the messenger to do his will,—the Angel of his presence;" "not very God, or the Supreme, self-existent God, but the *only Son* of God, entirely dependent upon God, his Father, for existence, and support."

In the viiith chapter we have the author's views of "the mediation of Christ;" for completing which work, he supposes the "middle station" which he occupies "between God and men" peculiarly fits him. He says, "the Bible fully informs us, that it was *this* Mediator, this only Son of God, who came down from heaven to our world, tabernacled in the flesh, dwelt in 'a body prepared for him,' was treated with indignity and reproach, scourged and buffeted, suffered, and died

on the cross, that sinful men might live forever!" He here adverts to what is commonly called "the covenant of redemption;" and though he of course denies all belief in *that* as held "by Orthodox men, as they are called," he still says that he "can imagine, and have a faith" in one (covenant) "which is credible, if it is not clearly proved in the Bible." The substance of which is, that the Father, "out of great and astonishing love to mankind," proposed to send his beloved Son on a mission of reconciliation and pardon, in which he was to "leave his bosom, to lay aside for a time his divine dignity and honours, to divest himself of his celestial form, to consent to be born of a virgin," &c., to have "power to perform" miracles, &c.,—"all power in heaven and earth that shall be necessary in this great undertaking." "And what saith the Son, (may we suppose,) that only beloved Son?" "Methinks I hear him with rapture reply; Lo, I come to do thy will, O God; I am ready, and willing, and anxious to do, and to suffer, whatever to thee, holy Father, seemeth good!"

He then, in the next chapter, defines "the great and important object of the mediation" of Christ to be, "to reconcile man to God,"—"to make the reconciliation of the whole world to God sure and effectual, to remove the cause and evil of sin, so that its place may be supplied by the forgiveness of God, and men be saved 'to the glory of God, the Father.'" In close connection with this is the xth chapter, upon "salvation by Christ;" which is not "forced" upon sinners, but offered to their acceptance as free, moral agents. Christ saves "by teaching, instructing, and persuading them, to repent, to reform, 'to cease to do evil, and learn to do well.'" "The great salvation by Christ," he concludes, "is comprised in this; that Christ, by all that he did and suffered, saves sinners, not *in* their sins, but *from* their sins, or rather from sinning; not against the consent of their wills, but by persuading their wills to consent; not by reconciling God to them, but by inducing them to be reconciled to their merciful and forgiving Father."

He then proceeds to consider the "Trinity in Unity, or Triunity," into which subject he goes at length; then "the Personality and Deity of the Holy Spirit;" and then, "the Father, the first, or, only person of Deity;" holding of course to the last doctrine, namely, that the Father is "the only person of God," "that he is, exclusively, the only God, in one person only." He next considers "the invention" of "the two natures in Christ," "both God and man, very God and

very man." The remainder of the volume contains a pretty full examination of "the Trinitarian Creeds, Catechisms, Confessions, and Ecclesiastical Decrees;" "the arguments and reasoning of the ancient Fathers," and "of late and present Trinitarians;" and "the origin and progress of the Trinitarian doctrine, and the causes of its continuance." In the last chapter, the author gives a statement of his own "creed," which may be easily gathered from this analysis of his book.

The author's mode of expounding and illustrating Scripture seems to us often particularly happy. He holds, it will be perceived what, at least in common parlance, may be called the *Arian* opinions concerning the person and nature of Christ, and is essentially of the same school with Henry Taylor. He thinks "the great point of division" among Christians "is the nature and character of the Son of God. If Christians could be agreed as to this point," he says, "I think all other differences would soon cease." "Let Humanitarians and Deitarians" (a good term by the way) "meet each other, meet, not contrary to truth, but where the truth lies, where the Bible directs; let them give the Son of God his true Bible-station, somewhere between angels and his Almighty Father; * * * and, then, I think, all other disagreements would be done away, through love and brotherly communion; and all the churches on earth might be united in one Church of Christ below, be, as he prayed, all one in Christ!"

Whatever may be thought of the peculiarity of his views in regard to the Son of God, and whether there be more or fewer among us who adopt them, the book will prove an interesting and valuable one to an inquirer. The author begs "Trinitarians, the learned Trinitarians in particular," even if they will not read it themselves, at least to "allow their flock to read, examine, and decide for themselves freely;" for, he adds, "I have too often found, that able anti-trinitarian works (vastly more able than this) have been condemned without a reading, or without fair and full consideration; and that common Christians have been urged not to read them, because they were heterodox or dangerous." And he well says, "counterfeits only will not bear investigation." He then asks them, "will you condescend to review this small work, to point out its errors, or show its heresy? This I should like; for I wish to be convinced, if I am in error; or to have an opportunity to reply to all arguments that can be offered; for I am so fully persuaded, upon thirty years' particular examination of *the Scriptures, that* the Trinitarian doctrine cannot be supported by

the Bible, that I now challenge the whole Christian world, bishops, doctors, professors, and all the learned, to produce a single passage from the Bible, which, taken with its context, will prove and support the doctrine; nay more, which will not clearly disprove and overthrow it; or to offer one argument which will not be fatal to some essential pillar of the system." To us there seems, indeed, no dangerous boldness in such a challenge; but we wish that what to many may seem such, may induce our Trinitarian brethren to meet and try to answer it.

We have no desire to provoke any new controversy, especially among ourselves, upon the peculiar doctrine of this book. But we believe that the book itself will meet and satisfy the wants of many minds, who cannot on the one hand receive the doctrines of the Trinity and the deity of Christ, nor on the other, that of his simple humanity. For though, as this writer well observes, the question of Christ's preexistence is not "a matter, as among anti-trinitarians, of vital importance," being "more a question of time than of substance," still, there are many, very many both in our congregations, and in those called Orthodox, who in the one case would be more interested and engaged in the anti-trinitarian faith, and in the other be brought out to avow and adopt it, upon the platform of this book. We do not, for that is not now our object, either deny or admit its correctness upon this particular question; but we commend it to the serious examination of our brethren, as containing much sound criticism and true interpretation of Scripture, much valuable ecclesiastical learning in a small compass, much important argument against the doctrines of the Trinity and the deity of Christ, the whole conducted and written in a remarkably impartial, candid, and Christian spirit. F. A. F.

ADDRESS TO TEACHERS.

DELIVERED BEFORE A SUNDAY-SCHOOL IN THIS CITY.

I SHALL say a few words to-day by way of encouragement to Teachers. Many of us are often disheartened, and some leave our schools, because they think they can do no good by remaining with us. Every teacher has had some experience of this sort. Every

one knows that his pupils act, at one time or another, in a manner at variance with the principles he has endeavored to vindicate. Let me therefore state one or two reasons for perseverance, which I will do with extreme brevity.

We should be greatly encouraged in our work, by witnessing the success of many individuals less favoured in outward circumstances than ourselves. Well might the Apostles have faltered in their arduous undertaking, when every new convert stood in danger of the stake or the cross; but by steady perseverance they made themselves the light of the world. Well might Luther have been discouraged, when he saw the whole Christian Church in arms against him; but by his unflinching perseverance he revolutionized the Christian world. Well might John Bunyan have faltered, as he lay for twelve long years in Bedford jail; but, steadfast to his purpose, he bears his confinement like a martyr, and sends from prison-walls that immortal Pilgrim, that has already guided millions from the slough of Despond to the gates of Heaven.

Am I told that these are extreme cases; that such men as Luther and Bunyan were almost inspired, and are therefore beyond all imitation? I reply, that truth and virtue are the soul of inspiration, and they welcome every sincere mind as a promoter of their cause. They belong not to time nor place nor circumstance, but achieve their victories everywhere, not by the force of human reason, but by their own radiant light. Have we not then cause for encouragement, when we see that these individuals bore the truth to bitter enemies, often in darkness, always in danger, while we instruct those who from infancy are taught a reverence for what we teach, and whose parents lend us their hearty cooperation?

Another source of encouragement consists in the fact that we communicate knowledge, and though this is of secondary consideration, its importance is by no means trifling. Knowledge may become a great promoter of virtue, by furnishing wholesome food for the sustenance of the active mind. We live in two worlds even while in the body; the material and the spiritual,—the world of the senses and the world of the mind. Some live almost exclusively in the former, and their enjoyment necessarily resembles that of the brute creation. Let a portion of the world be destroyed, or let the senses by which they take cognisance of the world be impaired, and their joys are greatly diminished. Not so do those suffer, who live for the

most part in the spiritual world, accustomed to appreciate knowledge for its own sake. They have stored their minds well, and can live in peace and contentment, though the whole world should pass away. Who have been the benefactors of their race? How much of this world's goods have they possessed? How much of the material world have they enjoyed? Hunted by exile, persecution, poverty, blindness, they have been forced from the material world into the world of their own minds, and thence have illuminated even their persecutors. The poor of our city are led into intemperance and crime mainly because they are uneducated. They perform their daily labours cheerfully; and had they but some source of mental recreation, their whole life might be envied. Uneducated, they cannot spend their leisure hours in the enjoyment of poetry and painting, much less of the elevating influences of literature, but must betake themselves to sensual excess, the sure road to degradation and ruin. They are, as it were, forced to this course from the natural, restless activity of their own minds. It is said, that when Christianity was introduced into the world its progress was exceedingly slow among the uneducated. We should need no further argument to convince us, that the promotion of knowledge is a business to which we cannot too ardently devote ourselves.

I am aware that these remarks apply with peculiar force to our schools for the poor. But the nature of moral and religious education is calculated to elevate the intellectual worldling, as much as science can elevate the mechanic or the labourer. We carry to our classes the Bible. And where on the pages of profane history can we find a story more touching and improving than that of Joseph and his brethren? Where greater wisdom than in the proverbs of Solomon? Where sublimer poetry than that of Job and David? We carry to them the New Testament, and open there to the character of Christ—a theme which angels might study forever.

Another, indeed the great, cause of discouragement lies in the fact, that we do not see the fruit of our labors. It is hard work to toil for years and see no fruit on our vines. Let us then ever remember how great the change from sin to holiness—from vice to virtue,—that we expect not too much in a single day or month or year. We cannot reach heaven, however we thirst for it, till our bodies die. We cannot see the harvest of grain, till the seed planted first die. Neither can we always see the harvest of truth, until the seeds sown have seemed

to die. Yet the patient husbandman has often seen it sprout up at an hour when he least expected it, and bear fruit beyond his fondest hopes. Many a time has the man of fourscore, whose heart has been chastened by this world's experience, turned for inspiration to hymns learned at his mother's knee, and though not repeated for fifty years they have come to him as dearest friends, and performed an office not to be attempted by the sublimest poetry when not attended with such holy associations.

I conclude with stating the condition of success. Everything is conditional. The corn will not grow without the sun and rain,—spiritual life will not grow without culture,—our success will not be sure unless our lives illustrate our teachings. Does a work appear among us? We are anxious to know its author. Does it inculcate the sublimest virtues? We thirst to know if its author was sublimely virtuous. So has the Christian world turned from the words of Christ to his life,—from what he said to what he did, and his words are so touching and beautiful because they have been breathed upon by his life. In like manner will it be with ourselves. Our pupils will hear of us in the street and the market-place, at home and abroad, and according to what they hear, according as our lives agree or disagree with our teachings, will they regard us as true men or hypocrites. I do not say, be virtuous for example's sake; but do not attempt to teach virtue with your lips, unless you can illustrate it with your lives.

F. H. G.

EXPOSITION OF MATTHEW XII. 43—45.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house, whence I came out. And when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself,—and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

The Jews believed that evil spirits entered into the bodies of men, spoke and acted with their organs, and produced certain bodily and *mental derangements.*

When the external appearances which were supposed to be produced by these causes were unusually aggravated, the subject of them was said to be possessed by "seven devils;" the definite number "seven" being used in Scripture in an indefinite sense, equivalent to "several," or "many," in our language.

When these outward symptoms ceased, the evil spirit was said to have gone out of a man.

It was moreover a notion of the Jews, that when an evil spirit had left a body, it wandered about in "dry," i. e. lonely places, at a distance from human habitation, till it entered into another.

It is still a question among interpreters, whether these supposed demoniacal possessions were real, or whether the phenomena thus accounted for were effects of natural causes.

These opinions or these facts our Lord uses, in the passage before us, as the material of a parable, the moral of which will be presently explained.

To those who believe in the reality of demoniacal possession, nothing more need be said in explanation of the circumstances of the parable.

Those who think that Jesus merely availed himself of a popular opinion for the purpose of illustration, without intending to imply any thing respecting either its truth or falsehood, understand him to speak thus:—It is a familiar fact, that a relapse is often worse than the original disease. When insanity, or any of those maladies which you are accustomed to ascribe to the agency of evil spirits, has temporarily ceased, but a predisposition to the disease still remains, (the house is swept and in order, ready to receive its occupant back again,) it often returns with sevenfold violence, and the last state of the sufferer is worse than the first. So would it be with this wicked generation. If I should comply with their demand to give them a sign from heaven, such as they profess would be sufficient to make them believe in me, it might perhaps produce a temporary effect upon them, but their predisposition to deny my divine mission and to oppose the truth I teach would remain; they would soon relapse into unbelief and hostility toward me, and their guilt would be increased by resistance to more powerful means of conviction. C. P.

MARY STUART.

Fair scion of a hundred kings!
The shades of ages fled
O'er thy sad tale new glory throw,
A deeper pathos shed;
The beauty of the martyr-queen
Beams on us from afar,
As through the clouds of eventide
Shines forth the vesper star.

We see thee court the breath of spring,
Hang o'er the missal mute,
Invoke thy muse, the needle ply,
And touch the plaintive lute;
As violets twined about a rose
Congenial sweetness lend,
Thy nymphs attendant we behold
Beside their royal friend.

We tremble for thee on the deep,
With joy the mist descry,
That rose around thee when the fleet
Of thy base foe was nigh;
With tears we trace the path of wo
By thee so nobly trod,
And glory in thy fearless truth
And holy trust in God.

The thistle of thy native land
An emblem is of thee,
Its fragrant down set round with thorns
And rifled by the bee;
Though sometimes greeted by the dew,
Or zephyrs flitting past,
How oft it lies beneath the snow,
Or shivers in the blast!

Ere thy young sense had caught the charm
Of heather's wild perfume,
Or breezes from thy natal hills
Had taught thy cheek to bloom,
They bore thee from thy rugged realm,
Beyond the stormy tide,
To learn the lily's courtly mien
And catch her graceful pride.

When France had taught thy lips to smile
And warmed thy heart to love,
The eagles of a northern clime
Recalled their exiled dove;
Was it a presage of despair
Thy parting footsteps staid,
And filled thine eyes with gushing tears
To leave a convent's shade?

Came o'er thy undimmed spirit then
The thought of faithless smiles,
Love unrepaid, a throne usurped,
A haughty rival's wiles?
Dawned then upon thy buoyant soul
All it was doomed to feel—
The dungeon's gloom, the exile's sigh,
The murderer's cruel steel?

O couldst thou then have known the grief
Time had for thee in store,
And to the weeping sisterhood
Turned lovingly once more!
How soon a captive was the queen,
A weeping wife the bride,
The sweetest flower of royalty
A spirit sanctified!

Her few but humble servitors
Knelt round the fated queen,
Watching with awe her gentle air,
Calm smile and brow serene;
With trembling hands and streaming eyes
They filled the goblets up,
And pledged their mistress once again
In a last and parting cup.

Then hushing yet once more their sobs,
They bowed in silence there,
And felt their heavy hearts grow strong
As rose her dying prayer;
With fervent sweetness that dear voice
Its final wishes breathed,
As o'er the land the misty shroud
Of her last morning wreathed.

Is that wan cheek the same that glowed
On thy first bridal day,
When hope evoked her gayest lures,
And France her best array?
Is that the same bright eye that sought
The land thou sighed to flee,
When its green shore grew dim and far
Upon the lonely sea?

Is that the same fair hand that hailed
The chiefs of dauntless mood,
Who welcomed with triumphant shout
Their queen to Holyrood?
Is that the form that sat so firm
Upon the prancing steed,
And moved with such a winsome grace,
The mazy dance to lead?

How pale her brow! how faint her smile!
How sad her eye's soft ray!
And oh, those lovely auburn locks
Are thickly strewn with gray!
But the strong mind, the noble heart,
The quick and earnest love
Aspire, with all her beauty's youth,
For their blest home above.

H. T. T.

THE CHRISTIAN MIRACLES.

We rejoice in the progress of a spirit of scientific inquiry as applied to subjects of Christian theology; for we are persuaded that as Christianity abhors a credulous assent, its great truths will come forth with fresh lustre from the trial,—with new and stronger claims to the reverence of mankind.

Recently the miracles of Christianity have received a large share of scientific attention. The inquiry into their reality and nature has excited and still occupies the attention of the theological public. And justly; for miracles constitute an important branch of the evidences

of Christianity, and in the judgment of many, are necessary to the production and support of an enlightened and efficacious faith in the divine authority of the religion of Jesus Christ. Those who do not coincide in this opinion still admit that they occupy a prominent place in Christian theology, and whether regarded as simply wonderful, or as supernatural acts and occurrences, deserve a careful consideration by students of the New Testament.

It is now proposed to make some observations upon this subject, which may perhaps attract to it a greater degree of that attention which it deserves. The undertaking may seem superfluous, if not arrogant; but as we think that this subject reaches to the very foundations of the Christian religion, and is essentially connected with its stability in the world and with its hold upon the popular mind, we may be pardoned for speaking the word that is in us. Our remarks, if not new or striking, may yet be pertinent, and excite reflection and lead to practical results.

Events usually take place in accordance with a divinely arranged and uniformly operating plan. Of this plan we have had so large experience, that in ordinary cases we can infer the cause of an event from the event itself, or from a known cause predict the result. The powers of the natural world are so familiar, that without danger of mistake we can determine, whether in particular instances these have been brought into action, or held in abeyance,—whether an event occurs in obedience to natural laws, or in violation of them. For though the natural and supernatural may so run into each other, that the boundary line cannot in some instances be precisely marked; and though it may be difficult in other instances to define the exact moment when a special and supernatural causality takes the place of a natural one; yet, in ordinary cases,—we may say, in all cases that have a practical relation to human life and moral conduct,—there is no difficulty whatever. If an action or event can be accounted for by attributing it to the operation of principles already established—if it comes within the usual course of human experience—if in its occurrence we observe the customary application of known laws, there can be no reason for calling the action or event miraculous. But if it cannot be attributed to the operation of such laws and principles—if the experience of the world shows no such results—if the history of our race furnishes no precedents of similar events, and moreover, if it has a religious significance, and cannot well be imagined to have

occurred without reference to some important religious or moral end, it includes all the elements which we ascribe to a miracle. Such an event finds its true solution only in an immediate, supernatural agency. We regard it as a direct interposition of Divine power in nature and in the customary course of the world's history; it is not merely an inexplicable or astonishing act or occurrence—something wonderful and striking. There is much in nature, much in daily experience and in the common course of Providence, that is both unexplained and inexplicable, which we do not consider miraculous. Else the appearances of the aurora borealis, or the operation of the elements in a tempest, or the facts said to have occurred within the sphere of the science of magnetism, would be miracles. These things may be unaccountable, but they have no religious significance; they are not intended to answer specific moral ends; they do not purport to be evidences on which a special Divine communication rests. Inexplicableness is not the peculiarity of a miracle. If it were, we might suppose, that a time would come, when with a wider knowledge of the laws of nature, even the miracles of Christ would lose whatever is extraordinary and incomprehensible in their character,—be resolved into operations of acknowledged principles of physics,—and thus considered, cease to be miracles. They would thus cease to be attestations of Christ's mission, and would only prove him to have been either a deeper or a bolder interpreter of the laws of nature, than any other man of his age and country.

In our view of a Christian miracle, it has a religious design. Failing of this, an occurrence loses its claim to a miraculous character. An isolated event—a display of power without aim or object, does not realize the Christian idea of a miracle. The connection in which the fact stands, and the object to accomplish which it takes place, are all-important to that idea. In a miracle we not only recognize a supernatural agency, but an object worthy the interposition of Almighty God. A true miracle, then, will furnish us with reasons for reposing full confidence in the integrity of the miracle-worker, and of course for believing his declarations. On the ground of a miracle we acknowledge his mission from Heaven; and if we admit that his mission is Divine, we may be justified in believing that his doctrines are true—that he is an authorized messenger of Heaven. He professes to reveal the will of God, and to produce by means of such revelation a moral and religious effect upon those to whom his

mission refers. This is the religious significance of miracles. They propose the accomplishment of Divine purposes. The instrumentality through which a miracle is wrought must be of such a character, that the spiritual power manifested therein shall be recognized by us as the immediate energy of God, directed to wise and holy ends.

We think that these general characteristics apply to the miracles of Christ; that they cannot be accounted for by attributing them to the operation of known laws of nature, that they have a religious design, and were wrought to attest a divine mission, through the instrumentality of Christ, yet in effect by the immediate power of God,—in a word, that they were really miracles. This view of miracles certainly involves no inconsistency. We can have no difficulty in conceiving of an immediate agency of God upon external nature and the human soul; or, in conceiving that both nature and the soul should have been created with an adaptation to miraculous influences. We think of God as an intelligent agent. The world is his workmanship, a portion of a mighty universe which he has subjected to certain laws. These laws we consider as uniform in their operations, yet never beyond the control of that Wisdom and Power which brought them into action. The agencies by which effects are produced in the physical world are not blind, indiscriminating forces, but expressions of an infinite wisdom and love manifested for the attainment of high moral ends. It would be a narrow view to consider the world a piece of mechanism, which only required to be put in motion to accomplish the object of its Maker, and which, in that view, is incapable of temporary, designed aberrations from the direction first impressed upon it. This would be to exclude God from the control of his own works. The true relation of God to the world is a relation of active presence. He is its life and support. It is dependent on him for its developement. He has not withdrawn into Epicurean solitudes, to contemplate with indifference the movements and changes of his universe, but lives and operates in it, enforcing his own laws, and urging or suspending them whenever in his judgement a sufficient reason exists. Although this superior influence is uniform in its operation, yet whenever a suitable occasion occurs, it may manifest its presence by a peculiar intensity of operation, or by causing the immediate Divine agency to appear in a clearer light. In the sphere of religion we call such manifestations miracles. It is not necessary here, to suppose a suspension of the

laws of nature, (although a real suspension could not be convicted of absurdity, if in the judgement of God the importance of the object justified its occurrence,) but a more visible and efficacious operation of those laws, while the human agency is either partially withdrawn or entirely disappears. If we may be allowed the expression, nature and man apparently retire from the scene, and the immediate influence of God stands before us in bolder relief.

If there is no inconsistency in the idea of a real miraculous agency—if there is no presumption against its application under certain conditions, we may say further, that the design, which the Almighty intended to accomplish by the mission of Christ, justified and required such miraculous interposition. What was that design? To restore the image of God defaced by sin,—to renew the natural communion of man with his Maker,—to establish the visible kingdom of God in the world, and the invisible kingdom of righteousness and love in the hearts of mankind,—in a word, to introduce a new religion—a religion more evidently resting upon the authority of God and enforced by higher sanctions, than any hitherto published to the world. Religion under any form implies the relation of the finite to the Infinite, of the earthly to the Heavenly, of the mortal to the Immortal. It implies ignorance on one side and knowledge on the other,—frailty and error in man, and permanency and truth in God. The communication of the heavenly Father to the earthly child supposes the immediate agency of the Almighty. All historical religions rest upon the hypothesis of supernatural communications. Everywhere man has looked upward for that light and instruction, which he could not acquire for himself. Conscious of dependence and unworthiness, incapable of providing for his spiritual well-being, with anxious heart he has directed his eyes to heaven, and implored that reconciliation with God, of which his conscience has felt the necessity. He has expected, that when revelations came from heaven, they would be the results of the supernatural interposition of the Supreme Being. And if this miraculous characteristic may be predicated of religion generally, it may emphatically be affirmed of Christianity, which is announced as a "new creation," the highest revelation of God, the completion of his communications to man. It indicates a progress in religious knowledge, and consequently rests upon a profounder comprehension of the relation of man to God, and more decidedly implies the necessity of miraculous agency. It bears

upon its face a clearer testimony, that it is not the result of the natural relations of things, but is a direct transmission of truth from the highest source. Such transmission is a miracle; and Christianity, presenting as it does such a communication of God to the human mind, and forming the epoch of a new developement of the inner life in individuals and in communities, has all the requisite signs of a really miraculous dispensation.

These observations may find a confirmation in the fact, that the character of Christ is the greatest miracle of the Gospel, wholly unaccountable upon the principles and spirit of the age and the state of society in which he lived. It was impossible, that the influences amidst which Christianity arose, should have created the peculiarities of his character and given them a living form in his person. We can conceive, that in a certain condition of society an individual might arise, who should so favorably develope his nature as to realize our idea of perfect humanity. But our knowledge of the condition of the Jewish and Roman world at the time of Christ's appearance does not warrant us to infer the probability of such a result in the then existing circumstances. It was an age of political decline and deterioration, the consequence of previous moral decay. The religious productiveness, that had distinguished former ages, had ceased. The voice of prophets was silenced. The warnings of the Law were disregarded; its sanctions had lost their hold upon the popular mind. The spirit of religion had evaporated, and there remained only the vapid lees of ceremonial observances. Piety had died out of the general heart. The corruption of morals was the natural consequence. No vital spark from the heavenly altar touched the consciences of men, and roused them from the sleep of indifference and sin. Vice walked abroad in open day, and scarcely required the concealment of its most excessive enormities.

Of the intellectual developement of the Jews nothing need be said. In Rome literature had reached, or rather passed, its culminating point. In the province of morals, no settled principles were recognized. The mind toiled fruitlessly amidst the various systems of philosophy, without finding relief in the Porch or the Academy. Neither Zeno nor Epicurus nor Plato could speak peace to the unsettled intellect, or give comfort to the anxious heart. The consciousness of want and failure reigned triumphant. Man felt that he had not attained, and under existing circumstances could not attain, the highest and best of which

he was capable. Beyond his reach was an enlightened happiness, founded on the reconciliation of the soul to God, that it might be at peace with itself. Man had no power to remove the evils of which he was conscious, still less to introduce a better order of things. Now, it is contrary to all analogy—to all reasonable presumption, nay, it may safely be pronounced impossible, that such a social, moral and intellectual condition of the world should develope the principles taught in the Gospel, and give them a fixed existence in the person of Jesus Christ. We can conceive no more direct antithesis. Experience does not teach us that sin produces virtue, or infidelity faith. We cannot imagine that a state of moral decay and spiritual destitution should, from acknowledged natural causes and without a higher impulse, suddenly present just the reverse,—should attain the consciousness of unity with God, inward peace, spiritual life and happiness, the brotherhood of the race, a common destiny, and the hope of immortality, as these are exhibited in the life and instructions of Jesus Christ. The facts of his existence and peculiar agency find their satisfactory explanation, not in the progressive developement of a corrupt social condition, evermore hastening to decay and death, but only in a special divine influence, in the direct interposition of the Supreme Being. If we suppose a miraculous agency,—that by supernatural power, and in a manner transcending ordinary experience, Christ was qualified for the mission he sustained, then the whole subject is not only clear, but the unfavourable moral and religious circumstances of the age furnish a sufficient cause for the interposition. As Christ is the introducer of a new creation, not resulting from any elements of nature or history known to us, but flowing from the eternal fountain of being, we cannot but regard him, his character and life, miraculous in the strict meaning of the word. And if he, under such circumstances—in the midst of a world lying in trespasses and sins, realized the idea of the Perfect and Holy, and gave to the world a specimen of perfect humanity, without spot or stain, it is but reasonable to expect, that his whole intercourse with men would be accompanied by results which have a clear affinity to his character; that is, that miracles should mark the course of this greatest miracle, and designate to all subsequent ages the epoch of this spiritual change in the history of mankind.

The last remark is intended to convey the idea, that the existence of the Christian Church cannot be satisfactorily accounted for on any

hypothesis, which excludes a real, miraculous agency. There is in the world a religion admitted to be a pure and spiritual system, adapted to the nature and condition of men; there is a church, the visible symbol of it, the outward manifestation of the invisible kingdom of God. It exists, and has for ages existed, exercising an extensive and powerful influence upon the condition and fortunes of the world. Here is a great fact. Where shall we look for the cause? If we say, that as a revelation of God to man, as a new spiritual creation, Christianity at once falls into the category of miracles, the effect is sufficiently explained. If Jesus could convince himself of the reality of his divine mission without the consciousness of miraculous powers, it is not conceivable by us, that without the exhibition of such powers he could firmly plant that conviction in the minds of others. He arose from the midst of the people to whom he preached; his brethren and friends were known to them; and they were fully justified in asking the question, "Whence then hath this man this wisdom?" In our judgement, the only answer to this question,—the only way of establishing his claims, and of introducing a spiritual salvation into a sensual world, was, to show by undeniable miracles that God was with him, and to confirm his predictions by their fulfilment in his own history.

The Christian Church is built upon the truth of the resurrection of Christ. The Apostles preached this resurrection as if they believed it to have been, not a tradition, not a merely natural event, not the return to life of one who had been only apparently dead, but a real, indubitable miracle. If they had been aware of an uncertainty on this point, could they have preached it with such an overwhelming power of persuasion, as to have induced others to believe it as an indubitable fact, and to unite in a social community for the purpose of preserving and perpetuating this belief? The Jews, even Christ's disciples, did not expect a suffering, dying Redeemer. They looked for a permanent earthly kingdom of God. Hence they had formed no idea of his resurrection. It was an event contrary to all their expectations of the Messiah. How then could they have become so convinced that Christ did die and rise again, as to make it the corner stone of their religion, and to affirm that "if Christ be not risen, men are yet in their sins," without a hope of immortality? That the Apostles did not look for the resurrection of Jesus is evident from the fact, that after his death they became disheartened and considered their enter-

prise as abandoned. What but the certain knowledge that this event had occurred could have produced the change in their feelings, which led them to preach salvation to the world through a crucified and risen Redeemer? Men have sacrificed themselves for fictions, believing them realities; but the Apostles were not persons likely to be misled by vain imaginings. The practical tendency of their minds, their sobriety and plain common sense, are manifest from their writings and the record of their actions. Is it possible that a man of enlightened intellect and capable of moral discrimination, like Paul, could have been converted from being a violent opponent of Christianity, if he had not had the fullest persuasion that the facts recorded in the life of Christ actually occurred?

But if we could overlook the conduct of Paul, we cannot lose sight of that significant *fact*—the Church. This has maintained its existence, and exercised a power to which that of no other institution can be compared. Its impress is distinctly marked upon the condition of the whole civilized world. Jews and Gentiles acknowledged a crucified Jew as the Son of God, and admitted his claims to the spiritual obedience of mankind. It cannot be supposed that they were brought to this recognition by a doctrine, or an idea, however important. Doctrines and ideas have great power over the human mind; but they require for their fullest efficacy, not only intellectual cultivation, but an historical basis and occasion. Probably no wilder fiction ever disturbed the imagination of men, than that of accounting for the existence and influence of the Church by supposing that the first Christian communities developed the characteristics of the Saviour, and imbodied them in his person, and then that this invention wrought the moral wonders connected with the spread of Christianity. It is idle to resort to such expedients to account for the Church, when the great problem may be so satisfactorily solved by the literal facts of the Evangelical history. The Church itself existing now, existing eighteen hundred years, with its sanctifying influences upon the human race, is the most convincing testimony that could be offered, that the Apostles possessed the faith which they labored so earnestly to excite in others,—namely, that Christ both suffered death and rose again.

If the question be proposed, why in this connexion we urge these acknowledged truths, we have an answer ready, which, however, we must for the present defer. J. M. M.

NOTICES OF BOOKS.

INTRODUCTION TO ETHICS, *including a Critical Survey of Moral Systems, translated from the French of Jouffroy. By William H. Channing.* In two volumes, 12mo. pp. 346, 366. Boston: Hilliard, Gray & Co. 1840.

THESE volumes constitute the fifth and sixth of Mr. Ripley's "Specimens of Foreign Standard Literature." In selecting works to be translated for this collection some regard, we suppose, must be had to the sort of book most in demand. But apart from this, and looking only at the advantages likely to accrue to our own literature from the undertaking, we are satisfied that the selection ought to be confined almost exclusively to works of science and history. Works of this description suffer the least from the process of translation; and besides, we stand most in need of them; and it is also precisely in these departments that modern continental literature is the richest. For this reason we are glad to see, in the volumes before us, the Prolegomena to Jouffroy's great work on Natural Right in an English dress; and we shall look with confidence to the same quarter for an equally accurate and felicitous version of the succeeding volumes of the original as they appear.

Among living philosophical writers we know of none more worthy of being studied than Jouffroy. In the perfectly lucid and masterly manner in which he unravels a perplexed question, or traces the leading and pervading error of a system to its true source, he is, as it seems to us, without a rival. And then, though an avowed and consistent Eclectic, availing himself of whatever is good in all systems, he differs from his master Cousin in borrowing more largely from the doctrine, and certainly from the spirit, of the English and Scotch, than from the German. We feel the more at home in reading these volumes, as so large a portion of them is given to an examination, at once candid and profound, of celebrated English authors. Perhaps it is not going too far, to say that Hobbes, Smith and Bentham never had justice done to them until in this work; neither have the great merits

of Price, with whom Jouffroy agrees more nearly than with any other writer, been so distinctly stated before. We also welcome his earnest defence of the soul's essential freedom, and of the eternal and immutable obligations of right, and the pains he takes to explain skepticism to itself, and convince it of its own unreasonableness. And his sobriety, his modesty, the caution with which he proceeds, and his singular fairness of mind,—these are not qualities of such common occurrence among speculatists and critics at the present day, as to be undeserving of notice. In using such strong language of commendation, we would not be understood to mean that the work is faultless. Of this, however, we are sure, that it can hardly be read attentively by any one without doing something to disembarass his mind on some of the most perplexing questions in morals, and confirm his faith in goodness and his reverence for truth.

SACRED PHILOSOPHY OF THE SEASONS; *illustrating the Perfections of God in the Phenomena of the Year. By the Rev. Henry Duncan, D. D., Ruthwell, Scotland. With important Additions and some Modifications to adapt it to American Readers. By F. W. P. Greenwood.* In four volumes, 12mo. pp. 389, 391, 401, 416. Boston: Marsh, Capen, Lyon & Webb. 1839.

THE title of this work indicates its character. It is peculiar in its plan, and not common in the execution. Its scientific accuracy we are not qualified to examine severely, but we can trust those who have prepared it, at least the American Editor, whom we all know. He has not performed the task of a mere nominal editor or publisher, but very carefully revised every part, made important alterations—in such a way however as not to impair the integrity or genuineness of the work, annexed useful notes, and thrown in some purely original matter of a religious character. The influence of the whole is religious, and for this we most prize it. There is a great amount of information, but it is too multifarious to be thorough. Every thing in the physical world, in the 'phenomena of the year,' is touched upon, and of necessity much is left incomplete. Yet we believe all that is said may be relied on, and it is enough for the plan of the work.

Each of the four seasons has a volume; and each volume is divided into thirteen weeks, giving a distinct portion to every day in the week. There is thus a lesson for every day in the year, and the lessons for Sunday are always appropriate. This mechanical arrangement may offend as a matter of taste. We should never choose or propose it, and it is the only objection we have felt. Others may not feel it, and many will like it. For the mass of readers it has some obvious and decided advantages. These four volumes, thus arranged, if taken up in a school or family and pursued day by day, may be easily read in a year without interruption to other engagements, with particular attention to each subject, and no trifling amount of instruction and impression in the end.

This we suppose to be the chief design of the work. It is not so much for scholars as common readers, and not so much for individuals —though no way unsuited—as for family circles, or the teachers and larger pupils of our common schools. For either of these uses it is very valuable, and fills a place that has always been vacant. It was prepared and published under the sanction of the Board of Education, as a part of the SCHOOL LIBRARY, but is also sold separately. There is a Glossary for each volume, and a General Index at the conclusion, showing great care and adding essentially to the value of the work. We commend it to all. The spirit of enlarged contemplation and simple piety which pervades it, can have none but a salutary influence on the mind and heart. There is nothing sectarian in the religious sentiments, and some of the views taken of nature and its God are peculiarly striking and delightful. We have not enough of such reading among us. Let it be encouraged.

LECTURES ON THE ELEVATION OF THE LABORING PORTION OF THE COMMUNITY. *By William E. Channing.* Boston: William D. Ticknor. 1840. pp. 84, 12mo.

THESE two Lectures were delivered before the "Mechanic Apprentices' Library Association" of this city, in January of the present year. They may be regarded as a continuation of the author's 'Lecture on Self-Culture,' given a year ago. Though written for a class, they are

calculated for all. The views they present are most comprehensive, and if objected to at all, it will probably be on that ground—that they are too large and too elevated. This objection is amply considered by the writer. A large portion of the second lecture is given to the answering of this and like objections—a larger portion than we should have thought necessary, were it not that it gives opportunity for some of the most important distinctions and noble views. The elevation which Dr. Channing proposes and desires for the labouring classes has in it nothing chimerical. "It is not an outward change of condition. It is not release from labour. It is not struggling for another rank. It is not political power. I understand something deeper. I know but one elevation of a human being, and that is elevation of Soul." Nor is this elevation of soul left undefined, or open to the common cavil of being wild and impracticable. It is made to consist, "first, in Force of Thought, exerted for the acquisition of Truth, secondly, in Force of Pure and Generous Feeling, thirdly, in Force of Moral Purpose." Of these great topics, the first alone is directly and fully presented, though the others are involved. The nature and power of Thought, the universal capacity and duty of directing it to the whole physical and spiritual world, are set forth with that combination of simplicity and energy, for which no writer is more remarkable. Objections are then met, and lastly, encouragements are presented.

The tone of the whole is encouraging. It is indeed elevating and cheering, to take such views of the great mass of society and the world. We have no sympathy with those who fear the effect of such views. Our faith in Christianity and human progress would be faint, if we could not cherish hope instead of fear. We *will* hope for the coming of the time, and we thank those who so truly hasten it,—"when the evil doctrine, worthy of the arch-fiend, that social order demands the depression of the mass of men, will be rejected with horror and scorn; when the great object of the community will be to accumulate means and influences for awakening and expanding the best powers of all classes."

AN ADDRESS, *delivered at the Centennial Celebration in Wilton, N. H. September* 25, 1839. *By Ephraim Peabody. With an Appendix.* Boston: B. H. Greene. 1839. pp. 103, 8vo.

An Address, *delivered at the Centennial Celebration in Peterboro', N. H. October* **24, 1839.** *By John Hopkins Morison.* Boston. 1839, pp. 99, 8vo.

The Cape Cod Celebration, *at Barnstable, September* 3, 1839, *of the Incorporation of the Town, September* 3, 1639. Barnstable: S. B. Phinney. 1840. pp. 92, 8vo.

Among the influences for good which we hope will ever affect the hearts of New Englanders, are the observances of their annual and centennial celebrations. They come round among our towns and villages with a frequency which never tires, and with a cheerful joy which cannot be exhausted. The recalling of olden times, to trace the elements of present growth and virtue, is a sacred obligation of gratitude to our fathers, and shows an earnest anxiety for the good of those who shall come after us. Amidst the rocky and barren hills of our own region lie happy villages, the homes of many who have wandered far thence, but who gladly return on the appointed day of joyful reminiscence, to recall youthful sympathies and to acknowledge eternal obligations to the churches and firesides of their infancy. From a circuit of hundreds of miles gather together those, who when brought face to face appear to be the children of one family. There is an innocent simplicity in the remembrances then renewed, a hearty and unsophisticated kindness of feeling in the greetings then exchanged, which freshens the page of life. Social distinctions and professional cares are forgotten. What one utters, all understand. The heart is the sole medium of imparting or receiving interest. Then the benefactors of the village, its eminent examples of piety and charity, are remembered with affection. Their praises are uttered near the spot where their ashes repose. The good institutions of the town, its libraries and schools, its provision for the poor, are traced in their effects. Then the history of the meetinghouse and the succession of its pastors is often made the thread which connects the stages of prosperity, the narratives of family descent, and the progress of the present generation, with the character of the first which inherited the scenes of its lot. Then does the piety of New England exhibit the fruits of seed which was planted deep in suffering and in prayer.

All these happy influences seem to have been combined at the celebration of the hundredth anniversary from the settlement of the

town of Wilton. The date was marked beforehand, and preparati was made to invest the occasion with all the interest which attaches the remembrance of times past, and the cheerful enjoyment of t present. Mr. Peabody's address was admirably adapted to the oc sion. He devoted half of it to the past, and half to the present. a sketch of the history of the town for the last century he paints t pictures which, more than any lengthened and minute descripti could effect, bring before us a vivid representation of the olden tin The first is that of the death of one of the first settlers in the tow which took place in a winter's night, in a house three miles dist from any human habitation. The wife composed her husband on t bed as for rest, and enjoining her three children, (the eldest of wh was eight years old,) whose breakfast she provided, not to waken th father, with the aid of her snow shoes walked to the next neighbo The second picture is that of "the raising of the meetinghouse," event which called together the people from the adjoining settlemen old and young, and which was attended with a melancholy accide After a survey of the past, Mr. Peabody specifies some of the cau of the growth and prosperity of the villages and towns of N England, such as the following: 1. The people are left to their o individual enterprise, not being troubled with the excessive legislati of despotism, nor with the fluctuating legislation which has sometim characterised republics. 2. The influence of the town governmen which, while the General Government averts evil, nearly "monopolis the means of doing good, in their care of schools, of religious institutio of roads, and of the poor, by making the influence of individual char ter to be felt, by doing things in the best way, and by forming t capacity of self-government. 3. The character of our soil, wh requires constant labour and nourishes virtue and prudence. T influence of our public schools and religious institutions is likew enlarged upon.—The Appendix contains statistical notices of the tow short memoirs of some of its more distinguished citizens, sketches its ecclesiastical history, and a list of its graduates; together with report of the speeches made after the dinner which followed the s vices of the church. Among the multitude of particulars introduc into the appendix this fact appears—that Wilton has sent many its sons to our colleges, but none to our goals,—a fact alike remarka and honorable.

parati[illegible] is a circumstance not too trivial to be noticed, that the orators ache[illegible] efforts have given a permanent value to the centennial celebra- t of [illegible] of the neighboring towns of Wilton and Peterboro' in New e oc[illegible]pshire, usually occupy the same pulpit on Sunday, in the town of nt. [illegible] Bedford in Massachusetts. Mr. Morison, like Mr. Peabody, is nts t[illegible]ive of the place whose settlement he describes. The family is cripti[illegible] of the most considerable and conspicuous among the honest, n ti[illegible]l, shrewd Scotch-Irish population of Peterboro', as it has been [illegible] the first, and the writer carried into both his narrative and his di[illegible]tation the enthusiasm which the relationship and the lineage on [illegible] might be expected to inspire. He has worked with a success wh[illegible]l to his spirit. The discourse is not only crowded with material, t th[illegible] that of the right kind, but it is to an uncommon degree sifted and ibori[illegible]matized, and put, as every local composition of this class should [illegible], into a condition proper and profitable for the use of the general em[illegible]torian hereafter, not less than for the entertainment and edification [illegible] the Peterboro' people, and their posterity. The Appendix also in [illegible] case is a most valuable part of the "Proceedings" of the day.

On the pamphlet which Mr. Phinney (of the Barnstable Patriot, we believe) has here given us, we are compelled to utter a more qualified eulogium. It was a splendid commemoration which was had at Barnstable, we are aware; nothing of the kind has excelled it among us at any time. Mr. Phinney says nothing has equalled it, and perhaps he is right. The description he has given of it in these rich pages certainly goes far to sustain his assertion; and so especially do the Addresses of Governor Everett, Chief Justice Shaw, Hon. William Sturgis, and the Letters of Messrs. Adams, Davis, Quincy, Otis, Story, Bancroft, and other gentlemen accustomed to appreciate occasions like this; and also the remarks of the "venerable octogenarian," Dr. Thacher of Plymouth, a native of Barnstable, who was present, but whose toast with the "memorandum" by which it was introduced was read for him by the orator of the day. Only one thing is wanting. And does the reader ask what it is? Why, the Discourse delivered by Rev. Professor Palfrey, and which every body pronounced at the time a masterly performance. We do not know how to explain such an omission, but it is one which we can hardly forgive. Posterity will not forgive it at all, though the unpublished oration become as distinguished as the lost leaves of the Sybil.

LECTURES ON POPULAR EDUCATION. *By George Combe.* Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 141, 12mo.

THESE Lectures were first delivered to the "Edinburgh Philosophical Association," in 1833, but have been published in two American editions. This last the author has corrected and enlarged, after remaining among us long enough "to judge of its adaptation to the circumstances of this people." "In no country which I have visited," he tells us, "have I observed a more general and earnest interest in education, than that which prevails in the United States." He thinks however that "among the people at large, who are their own rulers, and the fountains of all useful institutions," there is great want of information as to the best modes of education and methods of instruction. In both these views, every one must agree with him. And we feel as we read, that he has judged wisely, and entitled himself to the thanks of all, in offering this humble aid to a cause on which the prosperity of this country depends, and depends more fearfully perhaps than in any case that the world has known.

This book consists of three Lectures, on the nature and state of Education generally, on Language and some specific studies, and on the Education of the Female Sex. The views taken of these are not common-place, nor are they strikingly original. But they are candid and sensible, marked at once by great liberality and great discrimination. Mr. Combe treats at length of the common question as to the relative importance of classical and other studies; and leans decidedly to the opinion, that the classical have occupied too large a place in time and expenditure, compared with the natural sciences, and viewed with reference to the mass of learners and the business of life. We have been slow to sympathise with this view, this objection to classical study, as it has been commonly thrown out. With Mr. Combe it is not made an objection, but a question of comparative claims and uses. No one can read his remarks without admitting that they have force, and that, qualified as they are, they deserve particular attention at this point in the history of education. His views are never narrow or sordid in the least, but the farthest from it. "The basis of all real refinement"—is one of his general positions—"lies in pure and generous affections, just and upright sentiments; with a lively sensibility

to the intrinsic excellence of beauty and grace, both physical and mental, wherever these exist." And one of his chief objections to the universal and predominant use of the classics is, that "in Greek and Roman literature there is an almost entire destitution of interest in mankind as a progressive race."

There is little of Phrenology in this book. No use is made of it directly, and the incidental allusions are such as can offend no one. The whole treatise—and though small it comprises much—is on that liberal scale, which is the distinction, it seems to us, of the writer's mind on all subjects. We honor the man, who has power of faith and disinterestedness to say, in regard to any of his labors—"In throwing out these views, I embrace centuries of time. I see the slow progress of the human race in the past, and do not anticipate miracles in the future. If a sound principle, however, be developed, one having its roots in nature, there is a certainty that it will wax strong, and bear fruit in due season; but that season, from the character of the plant, must be a distant one. All who aim at benefitting mankind, ought to keep this truth constantly in view."

THE REVIVAL OF RELIGION. *A Sermon preached at Portsmouth, N. H., February* 23, 1840. *By Andrew P. Peabody, Pastor of the South Church and Parish.* Portsmouth. pp. 19. 8vo.

THE title of this discourse is both appropriate and precise. Mr. Peabody does not discuss the subject of revivals; he notices *the* revival which is now prevailing in Portsmouth, and from it takes occasion to exhibit those truths which are suited to bring his people into such a degree of sympathy with the excitement about them as he thinks desirable. Generally we agree with the views which he has presented. We wish pungent appeals to the conscience—direct and earnest preaching like this—were more often heard from our pulpits. Let men be called to repentance; there is continual need of it. Let the duty of immediate reconciliation to God be pressed upon every sinner; it cannot be too solemnly urged. Let the apathy with which thousands attend upon the ministrations of the altar and the pulpit be disturbed, and the embers of spiritual life be kindled to a glow that

shall diffuse its influence through the whole character. We are glad whenever we hear that a minister is endeavouring to awaken his people to a sense of their danger in relying upon mere institutions and outward decency. But this is not an unusual thing. Mr. Peabody's fervour may be personal, but his theology is Unitarian. We wish there was more of such preaching, because we should rejoice to learn that there is a great deal of it, not because we think there is now very little.

The plan of the discourse is simple and good. After alluding to the revival by which his congregation are surrounded, the preacher exhibits in a few brief, but forcible sentences "the need of a revival in our midst;" and then proceeds to the main object of the sermon—to show "how we may aid in the revival of religion among us." He first urges "the church," "the professed followers of Jesus," to maintain "a pure example," and to "add warm intercessions and active efforts in the cause of Christ;" and next addresses the worldly and careless, who "remain out of Christ;" finally exhorting those who "have discovered themselves to be sinners before God, and have become humbled and alarmed," to "rely on the redeeming love of God." The illustration, which follows, of the confidence with which the penitent sinner may cast himself upon the Divine mercy, as the "poor prodigal son, when he comes to himself, casts himself upon that fixed point of support—a mother's undying love," is equally felicitous and just, and is in itself sufficient to mark the theological character of the discourse.

With the author of this sermon, we are willing to admit excitement in religion; if by *excitement* be understood interest and attention—that state of mind which is produced by the contemplation of Divine truth in its relation to the spiritual condition of the sinner. We do not apprehend danger to our societies from revivals among other denominations. On the contrary, we expect good. The relative position of the Orthodox and the Unitarian bodies is just such as enables each to benefit the other; our influence—for it is impossible they should not be indirectly affected by the opinions which we hold in their immediate neighbourhood—checks their tendency to excess, while their zeal may communicate a healthful warmth to us. We have seen too much of Orthodox revivals, to be *afraid* of them.

We feel one objection to Mr. Peabody's sermon. It adopts the unsound principle of addressing the congregation as divided into two dis-

tinct classes,—the "professors of religion," and the rest of the "hearers." This is a purely artificial division, not justified by the state of any congregation; for neither are all "professors" holy men, nor are all others "unregenerate." There are various shades of character too, from the hardened sinner to the ripe saint. We do not deny that a broad distinction separates the true Christian from the unsanctified attendant on public worship; there is no other distinction on earth which it is so important that men should clearly understand, and the pulpit continually recognise. But this is not the same with the technical classification of "professors" and "sinners," against the introduction of which into our pulpits we must remonstrate.

Essays in a Series of Letters, &c. *By John Foster.* Boston: James Loring. 1839. pp. 367, 18mo.

Foster's Essays,—On a Man's writing Memoirs of himself,—On the Application of the epithet Romantic,—On some of the Causes by which Evangelical Religion has been rendered less acceptable to persons of cultivated taste,—and particularly that on Decision of Character, are too well known to need commendation or criticism. The fact that the two editions now before us,—the first American from the third London, and the sixth American from the eighth London,—bear the dates respectively of 1807 and 1839, shows that the book has not gained a transient popularity. With faults of both sentiment and style, which make it an unsafe guide for those who learn to think and write only through imitation, it presents the thoughts of a vigorous and well-toned mind, and will probably retain its place as one of the standard works of our language. The present edition is printed on good type, and "done up," as the bookbinders say, very neatly. Its value might have been increased by adding the Essay, which the same writer prefixed to an edition of Doddridge's "Rise and Progress" published some years ago, and which was at the time reprinted in this country, but cannot now probably be found on the booksellers' shelves. The size of the volume, however, may have been an objection.

INTELLIGENCE.

ORDINATION AT CHARLESTOWN, MASS.—Rev. George E. Ellis was ordained as Pastor of the Harvard Church in Charlestown on Wednesday, March 11, 1840. The Council invited on the occasion met in the forenoon for the transaction of the usual business, after which they dined together, and then proceeded to the meetinghouse, where the services were as follows:—Introductory Prayer, by Rev. Mr. Stetson of Medford; Selections from Scripture, by Rev. Dr. Parkman of Boston; Sermon, by Rev. Mr. Young of Boston; Ordaining Prayer, by Rev. Dr. Frothingham of Boston; Charge, by Rev. Mr. Gannett of Boston; Right Hand of Fellowship, by Rev. Mr. Osgood of Nashua; Address to the Society, by Rev Dr. Walker of Cambridge, the former pastor; Concluding Prayer, byRev. Mr. Putnam of Roxbury.

Mr. Young's sermon was founded, both in its subject and its plan, upon his text, which was taken from 1 Corinthians, i. 17. "Christ sent me not to baptize, but to preach the Gospel." The purpose of the discourse was to consider, in the first place, the independent and the relative worth of the ritual services and the intellectual ministrations of our religion,—the church and the pulpit, and then the character of the Gospel which the minister should preach. Under the term "church" Mr. Young included all the ordinances and public services of religion,—its whole ceremonial and worship, with the exception of preaching. He acknowledged a foundation in our nature for the use of such symbols, which was also sanctified by the example of our Saviour, and he ascribed to them great value in preserving Christianity from extinction in past ages, and in sustaining its influence at the present day. Preaching, however, —that is, knowledge and culture—is not less necessary. This institution too was approved by Christ, and is peculiar to Christianity, or at least to the two religions of Divine origin. Preaching is efficacious; the living voice is more impressive than the printed page. Jesus showed his wisdom in trusting his Gospel to preachers of the word. Preaching is important to maintain the use and authority of the Bible, and is an essential part of the services of the Lord's day. Hence, Mr. Young concluded, that both public worship and public instruction and exhortation are necessary, and give support to each other. And hence also he inferred, that the world would never outgrow preaching; the pulpit is a permanent institution. But if preaching be so efficient an instrument, it should be managed discreetly. The question therefore arises, What should the minister preach? And the answer is first, negatively, he should not preach himself—his own intuitions or impulses; and secondly, he should not preach philosophy—the sayings or thoughts of gifted men. The philosophy current with many at the present time, Mr. Young thought, could neither do much harm nor render much assistance to the Gospel. The history of past philosophies in their connexion with Christianity shows that it has received injury rather

than benefit from such connexion. Philosophy in its proper sphere is good, useful, desirable, but it is not needed for revealed religion. "I cling to the record," said he. The minister must preach the Gospel;—this is the affirmative answer to the question. He must preach the facts and truths supernaturally declared by Jesus Christ. He must study and preach, therefore, historical Christianity. If a Heathen inquirer should ask for the Gospel, we should send him to the fountain-head, the record. Jesus Christ is an historical personage. Historical Christianity—the written account—is distinct and sufficient. The Apostles preached historical Christianity. It must be preached still, and always. The church has its value; the pulpit has its value; they must both sustain the authority of the Gospel.

The Charge was meant to press upon the minister the importance of faithfulness in the sacred office, in each of its three departments of duty—the pulpit, parochial intercourse, and personal character. In the Right Hand of Fellowship Mr. Osgood welcomed the new incumbent to his office, and expressed some of his own views upon the services of the ministry, and in conclusion alluded to his own connexion with the society, in whose bosom he had been nurtured. Dr. Walker, in his Address to the People, confined himself to a consideration of the influence which the growing intelligence of the age must have on the estimation in which the ministry shall be held, an estimation which will increase rather than diminish as intelligence shall advance; on the character of preaching, which must be of a higher order as the hearers shall grow more intelligent; and on parochial labour, which will require more cooperation of the people, as they shall become more cultivated.

Rev. Dr. Palfrey's Lectures.—On Friday evening, March 13, Dr. Palfrey concluded his course of eight lectures on the Evidences of Christianity, before the Lowell Institute, in the Odeon. They were listened to by a large and very attentive audience, who followed the speaker in his clear and close reasoning as if they realised the full seriousness of the cause which was vindicated. We could not but call to mind by contrast the use to which that edifice was put five years since, when for a short period it was used for Infidel Lectures and "Social Assemblies." Without drawing any offensive comparison between the characters of those who crowded it on the former and the latter occasions, we might find in the difference of the thoughts and sentiments awakened and appealed to by the lectures in support or in ridicule of man's best hopes a noble vindication of what we believe to be everlasting truth. In the one case a calm and serious exercise of the highest capacities of the human mind was labouring to divest it of its prejudices, conceits and misgivings, and to clear its way to a tranquil faith in God and Christ; in the other case a cold and superficial irony, a reckless trifling, an impious misuse of reason, were endeavouring to persuade a thoughtless multitude, that religion was not requisite to happiness, nor a Saviour needed by man. Certainly the currents of thought which lead to this heaven-wide distance between the results must be as different as any exercise

of the human faculties can permit them to be. Which of the two is preferable, and which of the two is true, we leave to be decided, among other considerations, by the scattering of the former audience when a momentary notoriety had passed away, and by the attendance night after night of another audience drawn together by no other attraction than that of simple truth.

When it is considered that the Evidences of Christianity are frequently alluded to in the course of each year in every pulpit in the city, and that the treatises upon them, partaking of the peculiarities of each Christian sect, are very numerous, it must have been highly gratifying to the Lecturer to see before him so large and intelligent an audience. Dr. Palfrey discharged his task with distinguished ability. The many weighty arguments which he was obliged to handle, and so simplify for oral delivery, were presented with great clearness. The book learning which was requisite, the historical facts, the exhibition of ancient opinions, the train of dependent particulars reaching up to the earliest Christian history, were briefly but lucidly exhibited. We do not feel at liberty to give even a general statement of his line of reasoning. Our readers are most of them familiar with the usual course of argument upon the subject, involving a discussion of the following points among others:—the possibility of miracles, and the credibility of them when occasion justifies; the necessity for a revelation of religious truth, and for its attestation by miracles at the era when Christianity appeared; the fact of such a revelation so attested; the dependence of this fact for its proof upon testimony; the existence and the integrity of that testimony, &c. To bring any novelty to the statement and illustration of these topics is a difficult matter. Yet Dr. Palfrey was far from confining himself to the usual heads of argument or to time-worn illustrations. He was candid in anticipating objections, and he answered them and supported his own arguments with clear and intelligible language, which must have put the simplest of his audience in possession of the principal bearings of the whole subject. We may be allowed to state in addition to what the lecturer, in concluding the course, said concerning the letters which he had received from individuals acknowledging their obligations to him, that we have privately heard of the good effect upon some whom it is above all things desirable that these lectures should affect,—the skeptical and the unbelieving.

Unitarian Society in Syracuse, N. Y.—Extract of a letter from a gentleman in Syracuse to the General Secretary of the American Unitarian Association, dated February 18, 1840.

"From the time Mr. Muzzey preached for us in July, 1838, there has been a steady and constant progress. At that time, only twenty months ago, only two or three in our village were known as Unitarians; now we have a congregation of about three hundred, among whom are many of our best and most intelligent citizens, and if our chapel would hold them I have no doubt our congregation would increase one half. From the time we first moved for the purpose of procuring liberal preaching I had confidence to believe that the

enterprise would be successful, but my expectations have been more than realized. Our pastor gives universal satisfaction; he has done much to remove the prejudice which existed against Unitarianism. We expect to send you for this year at least sixty subscribers. Great good has been done by the circulation of tracts the past year, and we intend to increase our efforts."

The pastor of the church at Syracuse, in a letter to Mr. Briggs, says,—

"There is an excellent spirit among our friends. They will do all they can. They are earnest and united in the best of causes. Application has been made to the Company for a suitable lot on which to erect a church. If the request is granted, measures will be immediately taken to hire $4000, and a church built this season. Our chapel is not half large enough. Had we seats for 500, they would, I am confident, be filled. The number of communicants is forty. The Sunday-school has continued from the first with manifest advantage. About forty children have attended during the winter. With the opening spring the school will be enlarged. We have been peculiarly fortunate in obtaining several able and experienced teachers. In my own society I have much, very much to encourage and animate me. The weekly lectures we hope have done some good. Many attend them who will not leave their own place of worship on the sabbath. Prejudice is giving way, a feeling of kindness and confidence is apparent in the community. I would, I could say as much of the clergy. They are banded together by their creeds, their bigotry and their fears; and as far as they can, they bind their followers."

Unitarian Society in Chicago, Illinois.—Extracts from letters to the General Secretary of the American Unitarian Association, dated Chicago, February 17 and March 2.

"Our society has become, speaking within bounds, one third larger than it was three or four months ago,—that is, judging by attendance. We do not have fewer, weather being fair, than seventy in the morning; and in the evening we number from 100 to 150. Many young men who heretofore attended no church, or very irregularly, are now seen every sabbath in their places at our services. Everything convinces me that we need only a church to take our stand at once in strength and respectability."

"Hard as the times are, there is a strong spirit manifested to build a church. 'I do not know what we are coming to,' they say, 'but we must have a house of worship.' All we need is aid from the East. I have become deeply interested in the progress of the cause here, and an excellent spirit seems to have awakened. The unity and zeal in the society itself, and the great kindness with which we are regarded by members of other denominations, make it pleasant for us all. I have preached but one or two controversial sermons. I am persuaded that such discourses are not the most fruitful of good and permanent influences. When a system of opposition and abuse is organized by other denominations, it may be necessary and profitable to preach doctrinal and sectarian discourses; but until some such challenge calls us out, the Gospel of

love, untinctured by irritating severity, is the proper theme of the pulpit. * * * * My interest and my hope increase. When I get home, I shall feel able to make strong statements, and, I trust, to convince our Eastern friends, that in no way can they more effectually serve the cause of God and Christ on earth than by helping their poor brethren in the faith."

State of Religion in Burlington, I. T.—We have received an interesting letter from a friend, formerly in business in this city, who resides in Burlington, the capital of Iowa Territory; the greater part of which, we think, will be acceptable to our readers:—

"You will recollect that when I was last in Boston, I had some conversation with you in regard to the wants of the West, and more particularly, of Burlington. I have thought it advisable in this communication to give you a brief outline of the state of affairs in regard to religious worship in this place. We have, as I before told you, a Methodist Church here, which is used for all purposes, for the Legislature, Courts, Town House, Indian talks and dances, besides preaching on the sabbath. We have also an Episcopal minister here, who is supported by his Eastern brethren; he preaches on Sunday in a building built for a store, but which has been fitted up so as to accommodate perhaps one hundred persons at a time. There are very few persons here who are strictly partial to the Episcopal views or forms of worship, yet as their views so nearly agree with those held by the New School Presbyterians in this place, (who form quite a class among us,) a proposition has been made for the two societies to join their forces and build a new church this spring. But it is very uncertain whether they will be able to do this without the aid of what may be termed the more liberal part of our community, who compose a very large class, men who have the greatest influence here; many of them perhaps not professing to belong to any sect. Yet I believe if the more liberal views of Christianity were set forth by the living preacher, it would be seen that they would be among its most worthy advocates. I have often heard men express their wish that a Unitarian preacher would come here. We want a man of ability and a good deal of energy of character. I would also state, that it is expected that a Catholic Church will be built here this spring. There has during the last season been one erected at Dubuque, and another at Davenport, and it is expected that they will build one in Mount Pleasant, thirty miles westward of this place, shortly. The Catholics are endeavouring to get a foothold in every important point in this country. But at present I think that they would find but few followers here, provided our views of Christianity were promulgated, and obtained an influence over the minds of men. It is a fact that the preaching we hear at present is not generally liked; hundreds attend no church, because they either dislike the preacher or the preaching. That there is a great deal of sin and wickedness I do not doubt in this place; but I believe much of it might be prevented, particularly on the sabbath, if we had such preaching here as would suit the hearers, thereby drawing the atten-

tion of the people from unworthy objects. Ought we not therefore to bring the Gospel to them as we feel and believe it, if we can thereby even save but one sinner? I believe something might have been done here this winter in regard to building a Unitarian church, if we had had a minister.

You may ask what we will do in regard to supporting a minister, if you will send one to us. I would say in answer, let him be one that shall please our people and we will support him, or in other words, we will give him 500 or 600 dollars a year. And in regard to a church, I believe one might be built of good size for 600 or 800 dollars, one half of which I believe could be raised here, if the good men of the East would gratuitously furnish the other half; this may seem a hard proposition to make, but you will recollect that the population of our towns in the West is continually changing, therefore the great responsibility after all will rest upon a few, compared to your churches in the East, in regard to raising funds.

Our Sunday-school is now gaining ground again, although when I arrived here last fall I was almost discouraged. The number of scholars had become lessened to about half a dozen, the school had been turned out of doors as it were, to make room for the Legislature; they had nowhere to meet, and the teachers had become so far discouraged as to leave the school entirely. Such a state of things I could not permit to exist. I immediately made application to the Legislature for the liberty of occupying their hall for the use of the Sunday-school, between the hours of 9 and 11, Sunday morning, which was granted. I called the scholars together; perhaps a dozen came the first Sunday, the teachers and parents still persisting that they did not believe it was of any use. I continued the school every Sunday alone, got the scholars present to invite others in, our number gradually increased each sabbath, two of the former teachers saw that I should have a school, they came to my assistance, and by this means, and by dint of perseverance, our school has wonderfully increased. Last Sunday we had fifty scholars and nine teachers, although the travelling was very bad, and I confidently believe when the travelling gets to be good, so that the children can come, we shall have 75 or 100 scholars. The most difficult part of the whole is, to get teachers that will be punctual; this, I am satisfied, will be the only hindrance to our having a very large and flourishing school. In this you will perceive we greatly need the services of a minister of the Gospel; he would be likely to make the teachers interested and draw their attention to the subject. The scholars at present seem deeply interested in the school. The library I brought attracts their attention very much; the parents of the children like to have them fetch home books. I presume there are very many families who have scarcely a book in their houses except such as are carried them by the children. Very many, I am sure, have not even the Testament, and I would here say that it would be of the greatest service to our school if we had a few more library books, Gray's hymn-books, and particularly small Testaments, as the children often ask for Testaments to carry home, as they have none there. The library, therefore, is not only highly beneficial to the scholars, but also to the parents. Another circumstance is worthy of note; there are a great many families in this place who have never even taught

their children to read, some through poverty, and some from other reasons. It is true we have schools, but they are supported by tuition fees. Many are not able to send their children to the day-school, and you may be surprised when I tell you, that our Sunday-school is made the public school to which these poor parents send their children to learn even the first rudiments of the English language. We have children from the age of eight to fifteen years, who have never learned their letters. The people are just beginning to see the benefits of such a school as this. Of what infinite importance is it to the poor in this place. I feel as though I could never leave this school again. What we want is a minister-at-large to go about among these poor people, as you have in your city. In this very act, we should through the blessing of God flourish. Oh how much I do miss the aid of a minister of Jesus, to help on our great work. But we must prosper, our cause is good—may the blessing of God attend us."

Revivals.—Most of the religious journals of the last few weeks have contained notices of the spread of "revivals of religion." We apprehend that the present year will be distinguished for the number and extent of such excitements; and we are led to think that they are conducted with more propriety than in some former instances. Three causes appear to have conspired to produce an increase of attention to religious truth. The occurrence of the centenary of Methodism has not only drawn large sums from the members of the Methodist denomination in support of objects of peculiar interest to them, but has directed their minds to the character of the movement in which Methodism had its rise—a movement for the spiritual benefit of the people. The disastrous events of the last winter, by which so many were suddenly called out of life, have awakened in many minds a tone of anxious solemnity, and have been used by the pulpit for the purpose of salutary impression. And in some parts of New England Mr. Miller's lectures on the end of the world, accompanied as they have been by direct and often powerful address to the conscience, have made judgement and eternity subjects of serious thought. To these causes, we believe, the spread of *revivals* at the present time through several denominations may, in part at least, be ascribed. The Methodists, Baptists, Presbyterians, and Orthodox Congregationalists have been most generally affected, but some of the congregations of the Episcopalians have felt the same influence. Along the seaboard—in Savannah, Baltimore, Philadelphia, New York, Boston, and Portsmouth; in the West—at Pittsburgh, Cincinnati, and other places; and in various towns in the interior of New England, great numbers have shown an interest in the special religious meetings which have been held, and many have been added to the churches.

Theological Education in the West.—The Missouri Republican, a daily paper published at St. Louis, contains the following advertisement under date of

February 25. We rejoice in the energetic and devoted spirit of usefulness witnessed in our brother's whole course.

"*Theological Education.*—The Rev. W. G. Elliot, Minister of the Unitarian Church, of this city, takes this means of informing those who are desirous of entering the Christian Ministry, that he will be happy to direct their studies, and give them the use of necessary books, *gratuitously*. His effort would be to help them to become efficient Ministers of Christ, by impartial and thorough examination of the Scriptures, with the express understanding that by receiving his aid they come under no obligation to adopt the same views with himself. The Scriptures will be studied either in their original languages, or in the common translation, according to the ability and wishes of individuals."

Church of Scotland.—The Established Church in Scotland seems to be in trouble. We have noticed frequent allusions in foreign papers to the controversy which is now maintained between the clergy and the government, but had not seen any distinct account of its origin or progress till we met with the following article, copied from the London Examiner, a political, but highly respectable, journal.

"The Church of Scotland has lately been the theatre of proceedings which have not only created vast excitement in the North, but are likely ere they terminate to prove of more extended interest, from the new and striking light they are calculated to throw on the nature of ecclesiastical establishments. We may be excused for giving a brief narrative of the whole matter, from its commencement to its present state. The first act of the Independency party, (the party which proclaims independence of, and irresponsibility to, the State,) when it became predominant, was to find some doctrine, the support of which might give it popular strength. The exercise of patronage was at one time very unpopular in Scotland. It had been an early principle of the Church, that clergymen should not be intruded on parishes contrary to the consent of the parishioners. When a patron presents, it is for the Presbytery to say whether the presentee is qualified, and to refuse collation if he is not. The Church professed to call the presentee's acceptability to the parishioners a necessary qualification, and in 1834 passed their "Veto Act," instructing all Presbyteries to reject presentees to whom a majority of male heads of families in communion with the Church objected. In the case of the Auchterarder presentation, when this was acted on, the presentee brought an action in the civil courts to declare it an undue interference with his civil rights. The Church said,—this is a matter purely ecclesiastical; the civil and the Church courts have their respective jurisdictions; this is ours entirely, and the civil court must not interfere. The Court of Session said,—we care not what you call it; we are here to protect men's property; patronage has been constituted property by Act of Parliament; whether rightly so or not, it is a commodity that may be bought and sold; you have attempted to deprive a proprietor of the use of it, under a pretence, and we must stop you. The Church appealed to the House of Lords. The judgement of the court below was confirmed. In the ensuing Assembly, which sat in May last, there was a sharp conflict on the question whether the law should be obeyed, and under the grand excuse of Churchmen, that they must obey Heaven rather than man, it was resolved that they should not obey the civil courts. At the same time Presbyteries were instructed to report disputed cases to the next Assembly. Meanwhile a presentee had obtained from the Court of Session an interdict to prohibit a Presbytery from putting the Veto Act in operation. An interdict is a prohibitory writ, somewhat resembling an injunction in Chancery. The Presbytery

defied the interdict, and were brought before the bar of the court for contempt. They were then told that as the offence was the first of the kind, the court would merely solemnly reprimand them, but that the next similar offence would be visited by punishment. This was the much talked of Lethendy case. The affair has lately assumed a totally new aspect, from the appearance on the stage of a Presbytery anxious to act according to the decision of the civil courts. A presentee to the parish of Marnock in the Presbytery of Strathbogie was vetoed. The Presbytery applied to the superior ecclesiastical courts for advice. They directed the presentee to be rejected; this was before the decisions above alluded to. The presentee applied to the Court of Session, which directed the Presbytery to take him on trial, and admit him to the cure should he be found competent. Thus perplexed by two masters, the Presbytery, by a large majority, decided on obeying the civil court. Immediately on their doing this, a body, called the Commission of the General Assembly, commenced its sittings. This is, in fact, a committee of the whole House of the Assembly. It can only transact such business as the Assembly, in its legislative capacity, gives it to do; an arrangement for saving the necessity of a Royal Commissioner being present during the routine business of the Assembly, and part of the compromise which was made between the Church and the Government, when the former was allowed its nominal independence while the latter put a watch over its meetings. To this body the Presbytery were instructed to report their proceedings, and they did so. Several motions were made, and the Commission, in a fit of fury, the manifestations of which bear a striking resemblance to the last paroxysms of the English Convocation, adopted the most desperate; they suspended seven clergymen from their functions, which they directed others to perform in their place. An act of this kind must, according to form, be intimated to the parties at their churches. Sunday last, the 22nd, was the day on which a party of meek divines were to perform this duty, and to preach in the churches of the recusants. The suspended clergymen, with great sagacity, looked to the court whose decree they were obeying for protection; and on Friday an interdict was issued, prohibiting all persons from molesting them in the discharge of their usual functions, and intruding in the churches, church-yards, or schools of the respective parishes. Here the matter rests. The most remarkable circumstance in the whole controversy is, that the original object—the making the choice of clergymen bear as near a resemblance as possible to a popular election—has been almost entirely lost sight of. The people see in general the hollowness of the pretence, and treat the proffers of the domineering clergy as the Dissenters did the prerogative proclamations of James the Second in favour of freedom of conscience. In the cases where they have been called on to make a choice, it is true that they have naturally done so; but as regards the general merits of a veto law, even as coming from the legitimate authority of the Legislature, they are in a state of great indifference. The Church cannot see this, and is wild about its popularity and power. If anything would awaken them from their delirious dream, it would be the circumstance, that the congregations of the seven suspended clergymen have been giving their pastors the most hearty and decided support."

From other papers we learn that Dr. Chalmers takes an active part in the proceedings of the General Assembly, having supported the motion by which the seven ministers were suspended, and having "published a long address to the 'Dignitaries and Ecclesiastics at large of the Church of England,' imploring their aid to preserve the Church of Scotland from *the destruction with which it is threatened by the civil power.*"

Dr. Channing's Works.—Through the kindness of the publishers, Messrs. Hedderwick and Son, we have received the third Glasgow edition of "The Works of William E. Channing, D. D.," just issued in 4 volumes, post 8vo., and furnished in cloth boards to purchasers in Great Britain at £1, 4*s*. The typographical execution is very neat, the paper being of an excellent quality and the type large and distinct, and the arrangement of the contents seems to be good. The first volume contains "Reviews," or articles which have appeared in the Christian Disciple and Examiner, on Milton, Napoleon, Fenelon, Calvinism, Associations, &c.; the second volume, "Essays, &c.," or the work on Slavery, the Letter to Mr. Clay, and that to Mr. Birney, the Letter on Catholicism, on Creeds, the Address on Temperance, and on Self-Culture; the third and fourth volumes are filled with "Discourses," including those which have appeared here in volumes, and one or two which have been published in this country only in a pamphlet form. The Sermon on the loss of the Lexington and the Lectures on the Elevation of the Labouring Portion of the Community, as well as the Charge at Mr. Waterston's Ordination, were not received in England soon enough to be included in this edition, but the Lecture on War and the Charge at the Ordination of Messrs. Barnard and Gray are also omitted, doubtless through some oversight. The first volume also presents an engraving by Horsburgh, from a painting taken last year by Gamberdella which is on the whole good, though the face is too full, and the head and bust indicate a large man, and one who has something of the air of the world. A short preface is prefixed to the edition, which we copy:—

"The author is unwilling that this edition should appear, without expressing his great pleasure at the favourable reception which his writings have met in Great Britain. He is aware that this is no sure sign of the truth or importance of his views. But when works of a grave character, written from the heart and with no reference to popular opinion, make their way among strangers, unaided by any efforts to promote their circulation, the presumption is, that they are not wholly lifeless traditions, but that they answer in a measure to some real and enduring want of our nature. These volumes will show, that the author feels strongly the need of deep social changes, of a spiritual revolution in Christendom, of a new bond between man and man, of a new sense of the relation between man and his Creator. At the same time, they will show his firm belief, that our present low civilization, the central idea of which is wealth, cannot last forever; that the mass of men are not doomed hopelessly and irresistibly to the degradation of mind and heart in which they are now sunk; that a new comprehension of the end and dignity of a human being is to remodel social institutions and manners; that in Christianity and in the powers and principles of human nature, we have the promise of something holier and happier than now exists. It is a privilege to live in this faith, and a privilege to communicate it to others. The author is not without hope, that he may have strength for some more important labours; but if disappointed in this, he trusts, that these writings, which may survive him a little time, will testify to his sympathy with his fellow creatures and to his faith in God's great purposes towards the human race.

He will only add, that this edition is the only complete and correct collection of what he has hitherto published. It contains all such of his writings, up to this time, as he wishes to appear under his name.

Boston, March 27, 1839."

THE LATE REV. DR. ARMSTRONG OF DUBLIN.—One of the two Unitarian congregations in Dublin, Ireland, has lately been called to sorrow in the sudden death of the senior minister. Rev. James Armstrong, D. D. was a native of Ireland, and pursued his education for the ministry successively in Belfast, Dublin and Edinburgh. In 1806 he was chosen colleague pastor of the Strand Street Presbyterian congregation in Dublin, where he remained till his death, the faithful friend and minister of his people. It was our privilege to enjoy his hospitality during a short visit to Dublin, and the impression of his cordiality and kindness will long abide with us. We remember being particularly struck, as we walked the streets in his company, with the frequent greeting which he stopped to interchange with the members of his congregation whom he met. It bespoke an intimate relation between the pastor and the people. Dr. Armstrong had reached his sixtieth year, when he was instantaneously removed to another world. The circumstances of his death are described in the following passage from the funeral sermon preached by his surviving colleague, Rev. Dr. Drummond. They present an impressive example of the frailty of life.

"Well had he laboured in the cause of Christian truth and Christian virtue; and it was his ardent desire to labour more, and to be constantly advancing towards perfection. The last discourse which he delivered from this pulpit justifies the observation. He had seldom composed a discourse with more care —seldom, if ever, delivered one with more animation—seldom shown with more force of argument or beauty of illustration, that 'as many as are led by the spirit of God, they are the sons of God.' He had other discourses of similar character in prospect; but it seemed good to that Wisdom which cannot err, that this should be the last of his public labours—that the time of his probation should hasten to a close. We all know how sudden, how unexpected was his removal hence. On the third morning after his last appearance in this place he left his house in apparently high health and spirits, to join an assembly of dear friends and relatives at a few miles' distance in the country. There he rendered a happy circle more happy by celebrating a marriage in which they were all deeply interested. The rite was just concluded; mutual congratulations were about to be given. One of the company, impressed by the deep seriousness with which the rite had been performed, observed that it was solemn: 'Yes,' he replied; 'there is only one other event more solemn, that is, death.' He then took his seat, when suddenly his head was seen to droop, and his colour to fade, as if he had fainted away. Surgical assistance was at hand, and immediately applied. But in vain—the vital spark was extinct—and by no power on earth could it be rekindled. On subsequent examination it was found that the heart, the main spring of life, had lost its functions; its muscular energy was impaired; it ceased to beat; and in a moment the work of death was completed. 'The silver cord was loosed—the golden bowl broken—the wheel shattered at the cistern—the body returned to the dust as it was, and the spirit to God who gave it.' A friend has remarked, that this event, so instantaneous, was less like a death than a translation—a translation from time to eternity, from happiness on earth to happiness in heaven."

As a proof of the estimation in which Dr. Armstrong was held, it is remarked, that his funeral was "attended by all sects and parties. Among those present were the Lord Chancellor, the Bishop of Tuam, the rector of Bray, &c. There are few men," says a Dublin paper, "who have descended to the tomb more honoured, or more beloved; and beloved and honoured by *the best classes of* society, by the ministers of all religions, representatives of *which attended the* funeral."

THE

MONTHLY MISCELLANY.

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PREDICTIONS OF THE END OF THE WORLD.

IT is a good remark of Dr. Jortin in his Ecclesiastical History,—and it is frequently suggested to every attentive reader of the Evangelists,—that our Saviour, "while he was a most assiduous teacher of useful religious knowledge, invariably discouraged and disappointed questions of mere curiosity." Accordingly, when after his resurrection, amidst their reviving hopes of temporal distinctions, his disciples asked him, whether he would at that time restore the kingdom to Israel? and when Peter inquired, how long his fellow-disciple should live? or when on yet another occasion he was asked, are there few that be saved? his answers were,—"it is not for you to know the times and seasons;"—"what is that to thee?" And he invariably directed the inquirer to his own personal duty;—"Follow thou me;" "strive ye to enter in at the strait gate." But when the lawyer inquired, "what shall I do to inherit eternal life?" when indeed any subject was proposed pertaining to man's virtue or the world's salvation, then with the wisdom and kindness worthy of him who came that the world through him might be saved, he gave the most explicit and satisfactory answers. At the same time knowing, as he did, what was in man—the strong propensity in his nature to anticipate the future, and as if effectually to repress an idle curiosity upon an event, to prepare for which is every man's duty, but the time of which is hidden with God, he uttered those remarkable words,—"Of that day and of that hour knoweth no man; no, not the angels that are in

heaven, neither the Son, but the Father;" a declaration the more memorable, when we consider the clearness and distinctness with which he foretold many other events, as the denial of Peter, the treachery of Judas, and above all, the destruction of Jerusalem.

It may be observed of the event in question, that while in common with the whole Christian doctrine of the future and immortal life, of which it is a part, it is clearly revealed, the period, manner, circumstance are left in absolute uncertainty. As no man can tell the day of his death, so the world is not to be told the time of its termination; and all attempts to ascertain it serve but to expose the delusion and presumption of their authors.

Yet the history of the Church, and even that of our own times, abounds with such examples. Notwithstanding the uncertainty in which it has pleased God to leave the precise period of this event, there have never been wanting from the first those who have undertaken to declare it. Partly from the obscurity inseparable from prophecy, subjecting it therefore to various and uncertain interpretation; partly from that tendency in our nature, to which we have just adverted, of speculating concerning the future; from the passion in some for the marvellous or the astounding, and the vanity of others to proclaim it; to which we must add a love of power, combined with baser motives, prompting men to assume the office of the prophet, scarce any age of the church has been without its prediction, that the end of the world is at hand.

The Apostles themselves and first followers of Jesus seem to have misapprehended their Master's instructions upon this subject. The Epistles of Paul contain expressions, that cannot easily be interpreted without supposing his near expectation of that day. Nor was it till his misapprehension was corrected, and he had learned the injurious effect it had produced upon the minds of some of his friends, that he wrote to guard them against it.* "We beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed." He then proceeds to predict events, which have already required centuries for the fulfil-

* 2 Thessalonians ii. 1—4.

ment of a part, and other parts of which remain to be accomplished in generations yet to come. So fallacious and groundless was the expectation of their accomplishment within the century in which they were uttered.

As delusions of the same nature are at intervals revived,* and even at the present and among ourselves some curiosity, not without alarm, has been awakened, it may not be wholly useless or uninteresting to advert to a few among the many predictions, that in successive periods have been made, and totally failed, of the time of the end of the world.

One of the controversies, which most divided the church in the third century, was precisely that which has been recently revived—that of the Millenium. We learn, that much before this period the opinion prevailed, that Christ was to come and reign a thousand years among men before the final dissolution of the world. It required the genius and authority of Origen to resist the infatuation that possessed multitudes through the belief that it was near at hand, and the progress of which was not finally arrested until Dionysius of Alexandria, a disciple of Origen, wrote for the purpose two learned and judicious dissertations on the divine promises.

Augustin, Bishop of Hippo, who flourished about the middle of the fourth century, whose genius and learning were far in advance of his judgement, declared in his celebrated work, "De Civitate Dei," that the year 395, (though he afterwards found reason to postpone it for more than an hundred years after,) was the time of the end of the world. Both these periods however have passed, with nearly fourteen centuries besides,—and all things remain.

Other predictions to the same purpose were uttered in the sixth, and yet more distinctly in the ninth century. But it appears, that in A. D. 1105 so general was the expectation of the consummation of all things, that even two Councils, with all the weight of their learning and Decrees, were unable to tranquillize the fears of the people. In 1335 an Italian priest alarmed all Italy by proclaiming, that the end of the world was to come in that year. One Arnold, a Spanish monk, wrought like effects by a like fanaticism only ten years after. And still again, in 1403, when that former generation with their credulity and their fears had but just passed away, and the succeeding might

* See Mosheim, Vol. I., and Jortin's Remarks.

have learned wisdom, (if mankind would but learn wisdom from the past,) an absurd personage, by the name of Vincent Farrier,* a hermit, revived the same delusion; and though it issued like all the former, it was yet again renewed and found converts within ten years after.

Passing some intermediate absurdities, which sported their hour and were forgotten, we learn from the author of a late excellent work on astronomy,† that the appearance of a comet in 1456 spread a wider terror than was ever known before. The belief was very general throughout Italy, that this comet would destroy the earth; and that the judgement of the great day was nigh. "At that time," says the author, "the Romish Church held unbounded sway over the consciences and fortunes, and even lives of men. The churches and convents were crowded with all classes for the confession of sins; and wealth in profusion, the offerings of a terrified people, was poured into the ecclesiastical treasury. The Pope (Calixtus III.) ordered the church bells to be rung daily at noon, which was the origin of that practice, so common to this day in Catholic churches. After some months, the comet disappeared from those eyes in which it had found but little favour; joy and tranquillity were restored to the faithful subjects of the Pope; but not so the money or the lands, they had bestowed in the paroxysm of their fears."

Even to this day there are monasteries in Sicily, and those parts of Italy where the effects of the eruptions of Mount Etna and Vesuvius are most apparent, which hold in quiet possession valuable lands, bequeathed some three, and some four hundred years ago, under the excitements and fears of the people. In several instances the preamble to the deed expresses the motives for the grant, ("Forasmuch as the great day of judgement," or in others, "as the end of the world is nigh;"‡) and these deeds remain to this day, the monuments of the public delusion.

* Dr. Jortin, whose playful wit adorned his various learning, in adverting to a later period, celebrates for the same merits a "certain ridiculous blockhead, by the name of Ben-Gorion."—See his *Charge on the Use of Ecclesiastical History*.

† See *Geography of the Heavens*, p. 246.

‡ "Appropinquante magno judicii die," or "appropinquante mundi termino." —See *Lyell's Geology*, Vol. I. p. 243.

In Germany, one of the earliest of the Reformers, a friend and fellow-labourer of Luther, Michael Stiefel, "eminent for his genius and learning, particularly in the mathematics, which he applied to the interpretation of prophecy, kindled a flame among his people of Holzendorf and its vicinity, by announcing that the day of judgement was at hand. Partly by a calculation of the squares of some numbers, which he imagined he had found in the Scriptures; partly by the easy method of translating certain important words of the New Testament numerically, in which he has been followed with singular success by many more recent theologians, and partly by twenty other arguments, which an unbelieving age has suffered to be forgotten, he at last discovered a short time only before the decisive moment, that the final end of all things would happen on Monday, the third of October, 1533, at 8 o'clock, A. M."* He hastened to communicate his discovery to Luther, from whom he anticipated a hearty concurrence. But the sturdy Reformer, who never suffered his imagination to lead astray his judgement, was not satisfied with his friend's interpretation of the Revelation, and took pains to persuade him, that he was not the prophet he imagined. But Stiefel, like other enthusiasts, was not to be dissuaded from what his heart believed. Though he was arrested at Wittemberg as a disturber of the peace, and was released only on the promise of preaching no more such distempered doctrines, he had no sooner returned to Holzendorf than he renewed his predictions, and exhorted his people to prepare for the judgement-day. Great multitudes were assembled at his summons in the church on the morning designated, to whom he administered the sacrament, and announced with a prophetic confidence, that the hour had come. But it passed, and his prophecy was unfulfilled. The people, who had waited in hunger and fear, were both mortified and enraged at finding themselves deceived. They seized their pastor, compelled him publicly to confess his errors; and it required the powerful interposition of Luther to persuade them to leave him in peace, till he could be otherwise provided for.

We will only add that a similar scene, though with a result more favourable to the chief actor, occurred in the west of Scotland in the year 1811. The minister had, like Stiefel, predicted the day and the

* See an interesting Memoir of Michael Stiefel in North American Review, Vol. IV. 1817.

hour, when the last trumpet should sound and the judgement be set. His people at his request assembled and waited, but not with the full confidence of their pastor, the dread event. He ascended the pulpit before the predicted hour, and sat in silent and solemn expectation. But the hour passed, and with it his faith in the fulfilment of his prediction. He was greatly surprised and no doubt chagrined at its failure, but being a conscientious, though credulous man, he acknowledged he had been mistaken, and quietly returned with his flock, who still respected him, to his accustomed duties.

That these delusions were not confined to the uneducated, and to weak enthusiasts or, as might be imagined, to ambitious impostors, is evident from many examples besides those advanced. There is little doubt that Luther himself, though too wise to admit the fanciful interpretations by which such minds as Stiefel's were deluded, believed, that the end of the world was very near at hand.* This opinion was common with the Reformers. They attached great importance to their own labours in regenerating the church, and thus hastening the "times of the restitution of all things." Among the discoveries of the period it was found, "that the art of printing was the horse in the Revelations, on which the word of God rode." Some of them also adopted the literal interpretation of the Millenium, or of the personal reign of Christ upon the earth for a thousand years.† It

* In proof that this was Luther's persuasion, many passages have been cited from his works; and the following, says the writer to whom we have referred, "may be taken as decisive evidence. His most cherished friend, Melancthon, was a believer in astrology, and having cast the nativity of Charles Vth, had found he would live to his eighty fourth year. 'Nay,' said Dr. Luther, '*that* cannot be. Ezekiel is against that: the world standeth not so long.' And even after the misfortune of poor Stiefel, so late as 1536, he said, 'we have got along in the Revelation as far as the white horse; and the world cannot stand much longer.'"

† The passage, on which is founded the doctrine of the Millenium is Revelation xx. 1—6. "Upon this promised Millenium, or reign of the saints, much," says Woodhouse on the Apocalypse, "has been written, yet little that can afford satisfaction to the judicious. The meaning of a prophecy of this kind can only be made manifest by the event, which is to fulfil it. Before that time shall arrive, it is unsafe to conjecture after what method it shall be fulfilled; whether as some prophecies, literally, or as others, typically. It is better, therefore, after the wise example of Irenæus respecting another prophecy, to wait the completion of the prediction."

The difficulties attending a literal interpretation of this prophecy are stated by Dr. Whitby in his elaborate Treatise on the Millenium; and more briefly *by Lowman in his Notes* on the Revelation.

was in this same belief, that even Milton, the pride of England, the prince of her poets, partaking in the religious fervors of the times of the Commonwealth, and sincerely believing what Cromwell only professed, breaks out in raptures as he anticipates the changes that were at hand, and invokes Jehovah "as the eternal and *shortly expected* king."

Neither were such expectations, and the alarms or the hopes with which according to the temperament or character of the individual they were attended, peculiar to the times that are gone. Examples not a few might be mentioned in our own days. Many of our readers will remember the writings of the Rev. George Stanley Faber, of the University of Oxford. All the learning and research of this ingenious divine did not save him from that vicious and delusive practice, common to enthusiasts, of applying ancient predictions to passing and undeveloped events. He could see in the French Revolution and the changes that followed it in the states of Europe, the very things intended by Daniel in his visions and by St. John in his Revelation; and it was probably the effect of such works as Faber's "Dissertation on the Seven Vials," and still more "on the 1260 years,"* that gave the impulse to a spirit of conjecture, we may not say prophecy, that was awakened among ourselves some thirty years since, and filled multitudes with the belief, that the end of all things was at hand. A well meaning divine in the western part of Massachusetts first gave form and date to the annunciation, and the delusion was extensively propagated through New England.

We find, still later, a professor of astronomy at Bologna predicting that the world would come to an end on the 18th of July, 1816. But it were endless to detail the examples of the past, and we have neither limits nor inclination to descend to the present, or to prove what is sufficiently apparent, the delusion into which those have invariably been led, who have attempted to interpret prophecy by passing events; or to declare what it is not given to man to know. No prophecy of Scripture, we are taught, "is of private interpretation;" not of human

* In one of his more recent works, Faber expresses some distrust of former conjectures, and wisely says, "what time will expose, ere the beast recovers from his present depression, we have no specific documents to determine." By the *beast*, he understands Bonaparte and the French Empire, as they were in 1813, and thinks it "probable, that several years will pass, ere his strength will be renewed for the last great exertion!"

device, but of Divine original; not to be interpreted, therefore, by individual fancy or vague conjecture, but *only*, we repeat, *by the event which is to fulfil it.* We may waste our lives in theories, and fill our hearts with fears or hopes that have no profit, while he, with whom "one day is as a thousand years and a thousand years are as one day" still keeps the times and seasons in his own power. How vain is it to speculate about the end of the world, which after all our predictions may last for centuries, and forget that before tomorrow we ourselves may have ceased to have any portion in it. The best preparation for death is the faithful fulfilment of the duties of life. It is not in fearful lookings for of judgement alone that we shall be found ready for the judgement day; but to work the work of him that sent us, to live soberly, righteously, and piously, and in patient welldoing to wait the appearance of Christ Jesus—this is acceptable with God.

That much remains to be done before ancient prophecy is completed, whoever reads may understand. That the world will continue, and generations succeed after we have left it, we may be assured. How long, or how many, this shall be, is with the secret things that belong to God, "whose glory it is to conceal a matter," and whose wisdom and kindness are displayed alike in what he has revealed and in what he has hidden. Only "the things that are revealed belong to us and to our children,"—*that we may do them.* F. P.

FEMALE AUTHORSHIP.

BY THE AUTHOR OF "THREE EXPERIMENTS OF LIVING."

THERE are many now living, who remember the period when an American authoress was looked upon as a curiosity. This class of writers, however, has increased so much among us, that it no longer excites any wonder, though to the honour of our chivalric nation be it spoken, it calls forth much indulgence. It is a privileged class, and is seldom judged by the rigid rules of criticism, the desire of doing good or affording innocent amusement often covering a multitude of faults. It is well that it should be so, for few women are educated to

become authors; they have the facility of "pouring forth their thoughts like water," and if it is pure and refreshing, it would be unwise to check the current by severe criticism. The press, it is true, is said to be the guardian of classical correctness, but there is little danger that the works of authoresses will become standard works, and still less that any deficiency in accuracy of language should be a sanction to more profound writers. The protection and aid which are given to females in this country if they chance to travel alone has been a subject of reprobation, at least to one European traveller, as evincing a disposition on the part of the men to claim a decided superiority over the weaker sex. We thank her for this tribute to our generous-hearted countrymen, and it is just. The best seat in the stage-coach is given to a lonely woman, and whether she is young or old, handsome or ugly, her comfort in storm, rain or sunshine is considered, in preference to their own. This is not confined to what are called educated and polished men: it is the spirit of this portion of our country, and does not show itself in idle courtesy, but in essential kindness. The same feeling leads to a candid judgement of female writers, and it is undoubtedly owing to this forbearance that they have so greatly increased, and no longer appear like solitary guide-posts at long intervals of space, with the melancholy feeling of being pointed *at*, instead of pointing *out* the way; they no longer stand aside on the highroad, but now mingle with society, and are expected to look and dress much like other people, and it is not very uncommon to find *book* and *belle* united.

We ought, however, to recollect with gratitude the authoresses who acted as pioneers, and have produced this happy state of literary freedom in our new world; who by leading the way have enabled their countrywomen to *prattle* as freely on paper, as they have always done in a drawing-room. We first mention Mrs. Warren, Mrs. Morton and Mrs. Murray; then comes she, whose name is recorded as "the first tenant of Mount Auburn," Hannah Adams. Blessings on those who have thus distinguished her unassuming merit! who have given to her remains a home in the green earth among trees, plants, and flowers. We rejoice that year after year, with the first coming of spring, and the sunsetting glory of autumn, we may read her name inscribed on the simple marble monument, and while we recollect her child-like simplicity and truth, remember "that of such is the kingdom of heaven."

There is one authoress of much earlier date than those mentioned, who we think is not generally known. Anna Dudley was the daughter of Thomas Dudley, the first Deputy-Governor in this Colony. In Winthrop's History of New England we find an honourable notice of her by the editor, who designates her "as the most distinguished of the early matrons of our land by her literary labours." She was married to Simon Bradstreet, in England, came to Salem with him in 1630, and resided there. He was twice elected Governor. She had eight children and died in 1672.* After her death her husband married a second time.—A volume of her poems is still extant, and some specimens of her composition may not be uninteresting, written more than two hundred years ago.

"*The Four Ages of Man*" is the title of one of her poems. Childhood is thus described :—

> "Childhood was cloth'd in white and green, to show
> His spring was intermixed with some snow,
> Upon his head nature a garland set,
> Of primrose, daisy, and the violet.
> Such cold pale flowers the spring puts forth betime,
> Before the sun hath thoroughly heat the clime.
> His hobby striding, did not ride, but run,
> And in his hand an hour-glass new begun."

Her model was the famous French poet of that period, Du Bartas, and the first piece is addressed to her by a friend, in which the writer states that Mercury showed Apollo Du Bartas's works, and Minerva presented Anna's, desiring him to

> "Tell, uprightly, which did which excel;
> He view'd and view'd, and vow'd he could not tell."

After much examination they came to the conclusion, that the authoress was "a right Du Bartas girl," and had equalled her model.

Though there is much of the strained and unnatural conceit of the day, and she often outstrips her model in defects, there are rich poetic thoughts interspersed.

It is pleasant to observe how faithful nature is in every age to her own laws. The true atmosphere of woman is affection; her "*Elegy*

* Rev. Dr. Channing is a lineal descendant of this lady; she was the great *grandmother* of his mother.

) the memory of my dear and ever honored father, Thomas Dudley, ho deceased July 31st, 1633, at the age of 77," is full of natural pression and feeling. In this Elegy her mind and verse flow free d unshackled. It begins thus:

" By duty bound, and not by custom led,
To celebrate the praises of the dead,
My mournful mind, sore press'd, in trembling verse
Presents my lamentations at his hearse,
Who was my father, guide, instructer too;
To whom I owe whatever I could do;
Nor is 't relation near my hand shall tie;
For who more cause to boast his worth than I?
Who heard, or saw, observed, or knew him better,
Or who alive, than I, a greater debtor?
Let malice bite, and envy take its fill,
He was my father and I'll praise him still."

The best specimen of her powers of mind is a poem containing er thirty stanzas, entitled " *Contemplations.*" We shall finish this ticle with selecting a few of the verses.

* * * * * * * * * *

" Some time now past, in the autumnal tide,
When Phœbus wanted but one hour to bed,
The trees all richly clad, yet void of pride,
Were gilded o'er by his rich golden head;
Their leaves and fruits seemed painted, but were true,
Of green, of red, of yellow mixed hue;
Wrapt were my thoughts at this delightful view.

I wist not what to wish, yet sure, thought I,
If so much excellence abide below,
How excellent is He that dwells on high,
Whose power and beauty by his works we know.
Sure he is goodness, wisdom, glory, light,
That hath this under world so richly dight,
More heaven than earth is here, no winter and no night.

Then on a stately oak I cast mine eye,
Whose top unto the clouds seem'd to aspire;
How long since thou wast in thy infancy?
Thy strength and stature sure we must admire.

Hath hundred winters past since thou wert born,
Or thousand since thou brak'st thy shell of horn?
All these as nought eternity doth scorn.

Then higher on the glittering sun I gaz'd,
Whose beams were shaded by the leafy tree,
The more I look'd the more I grew amaz'd,
And softly said, what glory's like to thee?
Soul of this world, this universe's eye!
No wonder some made thee a deity;
Had I not better known, alas! the same had I.

Art thou so full of glory, that no eye
Hath strength thy shining rays once to behold?
And is thy splendid throne erect so high,
As to approach it can no earthly mould?
How full of glory then must thy Creator be?
Who gave this brightest lustre unto thee:
Admired, ador'd, forever be that majesty!

When I behold the heavens as in their prime,
And then the earth, though old, still clad in green,
The trees and stones insensible of time,
Nor age nor wrinkle in their front are seen;
If winter come and greenness then do fade,
A spring returns and they're more youthful made,
But man grows old, lies down, remains where once he's laid.

Shall I then praise the heavens, the trees, the earth,
Because their beauty and their strength last longer?
And think they boast to man superior birth,
Because they're bigger, and their bodies stronger?
Nay, they shall darken, perish, fade and die,
And when they perish so shall ever lie;
But man was made for endless immortality."

There are many verses containing as much poetical thought as these, which are necessarily omitted. That they were written two centuries ago gives them a claim to antiquity in our new world.

THE CHRISTIAN MIRACLES.

At the close of our former article on this subject (page 218) we said, that to the question, why in this connexion we urged such acknowledged truths, we had an answer ready;—which we now proceed to give.

To us, then, it seems, that for all practical purposes of Christian faith, the reality of the miracles is denied by many who profess to believe them. In our judgement, this is done either by attributing to them only a subjective reality; or by accounting for them as natural facts, explicable by known principles of physics; or by admitting them only as traditions current in the Church, but resting on no historical basis. Whereas our conviction is, that the interpretation, which supposes the occurrence of the resurrection, for instance, an indubitable matter of fact—a true objective reality, is the only interpretation that is adapted to the general faith of Christians, or can satisfactorily account for the existence of the Church. Can we believe, that such remarkable effects could have been produced by the preaching of fables? Or that honest men could have preached for miracles what they knew were only the results of the natural laws of the world? Such must have been their conduct, had they known, that the transfiguration, for instance, was but the occurrence of a thunder storm, that awakened the disciples from a dream in which they had seen Moses and Elias talking with Christ; or that at Cana, Christ coming unexpectedly with his friends and finding the wine insufficient for the company thus enlarged, supplied the deficiency by sending privately and purchasing more; or that the healing of the sick was but the effect of an excited imagination; or that the cure of the blind man was effected by the spittle with which his eyes were anointed, assisted by a lively faith in Christ; or that the resurrection of Christ was nothing but his awakening from a long, heavy sleep,—an effect produced perhaps by the warmth of his grave, and the aroma of the spices with which he was embalmed; or, to mention no more, that the story of his ascension originated in the circumstance, that after his last interview with the disciples he went up into a mountain amidst a tempest of thunder and lightning, and returned to them no more. To this length have some modern critics gone, to avoid the difficulties which are supposed to press upon the theory of a literal resurrection and ascension; and one

expresses himself to this effect,—if Christ rose from the grave, then he was not really dead; if he was really dead, then he did not rise. And such critics profess to be Christians, although if there be such a thing as a fundamental truth in the Gospel, it is here expressly denied and contradicted. We suppose that few Christians will be edified by such criticisms, or be able to understand how the preaching of fables, not to say falsehoods, could have been the foundation of the Church, and have sustained the faith of its members through the afflictive scenes in which their discipleship was proved. What is the religious significance of the resurrection? Besides the attestation which it furnishes to the divinity of Christ's mission, it shows us the victory of the true, spiritual life over death, and thus confirms our hope of immortality. But unless Jesus really died, and was raised from the dead by the power of the Father, the religious character of the alleged miracle and its connection with faith in another life are irrecoverably lost. It teaches no divine interposition; it confirms no faith; it says nothing of a life to come. For practical purposes—for the invigoration of hope and the support of the spiritual life, it has no value.

Farther, the Apostles preached the death of Christ as the middle-point, the great, central truth of the whole doctrine of human salvation, as that without which the plan of redemption through Christ has no consistency or efficiency. No natural explanation, no traditional or mythical fables, can make good the want of faith in the literal occurrence of this event. Without the death of Christ the peculiarity of the Christian system disappears. And were not his death followed by an equally literal resurrection, it would be no longer true, that he was "the first-born" of those who slept—the leader of many sons to glory;—that he "brought life and immortality to light," and gave the pledge of man's destination to an eternal existence. If this be wanting, we cannot realize from the Scripture the complete idea of a Redeemer, authorised and empowered to remove the sins of our race for all succeeding ages.

It is not denied that the *natural* exposition of miracles professes to retain the essential truth of the events narrated in the Gospel history, and to differ from the popular exposition only in regard to the manner of their occurrence and the instrumentality employed. But may we not here propose an inquiry often made before;—"How can the New Testament miracles remain everlasting truths,—for example, those of

Christ's resurrection and ascension,—if their reality as historical facts be denied?" that is—if it be denied that they are facts! How can they be true at all, if they never really occurred? Or how, in this case, can they exert a spiritually exciting and sanctifying power upon the hearts of men? If the true, historical basis of facts be removed, or if they be subjected to an interpretation which destroys their objective character, and places them upon a level with the fabulous traditions of Romulus and Remus, what a change takes place in the whole impression which the Gospel history makes upon our minds. Or if doubts in regard to this basis effect a permanent lodgement in our thoughts, how weak and undecided is this impression. Instead of literal truth—revelation from God, we have only a pious fraud,—the invention of men who wished to reform the world from its vices, and began by deceiving the world! Instead of a Church founded by a living head, who manifested in himself the fulness of the divine life, as the living root of a mighty tree beneath the shadow of whose branches the nations should repose, we have a traditionary, fabulous Christ, of whom we cannot positively affirm, that he ever existed, otherwise than in the thoughts of his disciples, as the representative of their idea of the unity of the human race with God! Instead of Jesus of Nazareth, "mighty in deed and word," who manifested the divinity of his mission by signs and miracles which God did by him, we have the poor substitute of an hypothesis which reduces everything to the dead level of every-day occurrences,—or, at least, what might be every-day occurrences, if men would only take pains to develope their natural powers! "The honest, true-hearted disposition of Christ, everywhere evident in the record of his life,—all our knowledge of the moral and religious condition of the early disciples,—the joyful martyrdom, which many of them endured for the honour and truth of the Gospel,—the irresistible power of Christianity, even in its earliest age, upon the whole spiritual developement of mankind, and all its blessed influences upon the world's history,—these all present an incomprehensible mystery, nay, a tormenting contradiction; the divine image of the Redeemer no longer appears as a light to illumine the world's darkness, but a false, glimmering meteor kindled by deception and unbridled enthusiasm."

If we adhere to the view, which represents Christianity as a truly miraculous dispensation, we shall find it not only indispensable to the introduction of God's visible kingdom into the world, but perfectly

consistent with his relation to the human race. In fact, "the relation of God to man—the relation of a moral and spiritual unity finds its historical completion in a miraculous Saviour, the sinless image of the true life of God in the soul of man. Our race has always had a consciousness, more or less distinct, of its divine nature; the thread of revelation runs through the history of all nations and ages; but this imperfect developement is ever dissatisfied, is ever striving for the attainment of a middle-point, and a spiritual elevation, from which a new stream of the divine life may pour itself out in greater fulness; and this middle-point, this elevation, is Christ, the real, historical Redeemer of mankind. In him humanity finds its highest developement. In him is God in his perfect revelation. This real, historical union of the Divine and human, this complete manifestation of the true life in "the author and finisher" of faith, must be granted as essential to the introduction of God's spiritual kingdom among men." This view alone suffices for the faith of the practical Christian. He feels the necessity of such a Saviour. In the light of his character he has a fuller conviction of his own unlikeness to the perfect image, —of his need of redemption and reconciliation. The peace which he seeks he finds only in Christ, the revelation of the Father, the living, dying, rising friend of man. A cheerful hope of immortal life is inspired by his resurrection, and the Christian believer, confiding in him as the true way to eternal life, looks towards the spirit-land without apprehension, and goes down to the grave with unshaken heart and tearless eye.

While in the above remarks we have expressed some of our convictions respecting the miraculous character and conduct of the Saviour, we fully admit the importance of all that may be said in reference to the spiritual nature of Christianity, the adaptation of its truths to our condition and wants, and the necessity of bringing them to the test of our own consciousness. We have no controversy with those who would bring the internal evidences of the Gospel into the clearest light, and commend them to the special attention of mankind. The signature of God is impressed in letters of living light upon the internal characteristics of our religion, and we sincerely rejoice in every attempt to guide the thoughts of men to a better apprehension of this truth. We make the above admission, however, without supposing, that the peculiarity of the Gospel consists in the nature of the truths which it discloses, in their novelty, or their bearing upon

the welfare of mankind. It is not the number or the extraordinary character of its truths, but the *authority* by which they are announced, and the sanctions by which they are enforced, that constitutes its claim to be considered an original, divine communication. Men did not so much need new truths, as that the old should be impressed with new power upon their consciences.

But we do not admit that even a secondary importance is to be attributed to the historical and miraculous character of the Gospel; or that whatever is positive in its history has lost any of its value through the lapse of ages. We believe that the facts are so interwoven with the truths of Christianity, that they cannot without violence be sundered; that the facts as well as the truths possess a permanent interest; and that to weaken their influence, would impair the strength of the foundation upon which Christianity rests in the popular mind. It must not be forgotten, that the great mass of Christians are most easily and effectually influenced by matters of historical reality, and therefore that an interpretation, which substitutes in the place of these an idea, however important it may be, or which renders necessary a train of metaphysical reasoning before the facts can be rightly apprehended, will with difficulty reach their understandings, and by no means commend itself to their hearts. The condition of the world when Christianity was introduced, and the condition of most men now, is a state of moral perversity. To use the mildest language, their attention is most easily excited by appeals to facts—to tangible and visible realities. They are earthly and sensual in their feelings; and to break in upon their worldliness it is well to represent the facts of the Gospel history in the bold relief of their miraculous character. There may be no spirituality in such a process, but it is an introduction to a better work.

But while a miraculous interposition presents a tangible and visible reality to the uninstructed mind, it is no less fitted to reach the understandings and influence the affections of the most cultivated and refined classes of men. The argument from miracles ever adapts itself to the progressive developement of the human mind; for it meets a deep, instinctive want of our spiritual nature. We suppose, that the purer and holier and more enlightened a created spirit becomes, the stronger will be its yearning for a miraculous communication,—the more earnest will be its desire to hear the voice of God uttered in such a manner as to convey the assurance, that it is the

voice of God, and not a suggestion of the human soul. The only conclusive evidence of this is miracle.

If to reconcile the Gospel to our scientific principles, we find it necessary to explain away or to deny the reality of its history, we must either restore the deficient portion in a scientific form, or incur the reproach of a needless violation of the integrity of the sacred records. Such restoration however can never fill the void which will have been made in the popular mind, or remove the suspicion of dishonesty which will naturally attach to such a proceeding. Christianity is not an idea only, but a reality also. "We cannot hold fast the Christian spirit, and reject the form in which it is presented. The spirit and the form are inseparable. Christian ideas have no value as abstractions, but as realities. There is no worth in the mere idea of a God, of a Divine kingdom, of redemption; but only in faith in a personal, almighty God, in an existing kingdom, in a historical, miraculous, ever-enduring Redeemer." We cannot dispense with these, to have them restored in the shape of barren abstractions, unprofitable to the understanding and the affections. Of what value to practical piety and virtue is the criticism, which removes almost all the historical facts in the New Testament, and substitutes for Christ a symbolical representation of the relation of all mankind to God? Or how can we apply to the general edification of Christians the idea, that instead of the spirit being poured out upon the Saviour without measure, we are to suppose that this expression intimates the impartation of divine gifts to all? Piety may well ask, what is left to love, upon an hypothesis which denies the historical and miraculous agency of the individual Christ, and adopts in his stead the collective idea of the whole human race. The Scripture represents love to the Redeemer as essential to the Christian life; but if the person of Christ be removed, or darkened with the shadows of doubt, and his peculiar activity be lost amidst the refinements of science, the mind no longer recognizes the object of its love. The mere idea, or the symbolical representation, cannot inspire the warmth of affection which Jesus enkindles in the bosom of his devoted disciples.

To such difficulties are men reduced rather than admit the positively miraculous in the history of the Saviour. So closely however is supernatural agency associated with the image of Jesus, so deeply is it stamped upon the whole system of popular belief, that the convulsive effort requisite to separate them would well nigh overturn that system

itself, and introduce essential, and in our opinion unfavourable, alterations into the popular ideas of the character of Christ as a World-Redeemer. Whatever might be gained in the accuracy of scientific exposition, would be lost in the practical recognition of the truths of the Gospel. We doubt whether the alleged conflict between revelation and science be not sometimes too readily admitted by the advocates of Christianity; and even supposing such a conflict really to exist, whether a factitious importance be not attributed to it, for the secret or avowed purpose of undermining the authority of revelation. If God be the great, first power in nature, his action must be the first department of true science. "In Him alone nature and spirit find their perfect unity. He is the final cause of all spiritual and physical being and action."

It is not our intention, however, to go further into this question, but only to remark, that if the claims of revelation and science conflict, we admit the desirableness of a reconciliation. But we deny the expediency of the attempt, if it must be made at the expense of the objective worth, or the religious significance of the Christian Miracles; or, if it be necessary to affix to them a natural, a traditionary, or a fabulous exposition. Our interest in them is a permanent interest. It is not diminished by the fact, that the age of their occurrence is long since past. To faith and piety they are ever new. "The world walks in the life-bringing light poured upon it by the Redeemer, as in the splendor of a never-setting sun, however the phenomena, which accompanied its approach and its arising, may now be withdrawn from immediate observation." J. M. M.

EXPOSITION OF MARK VII. 11—13.

But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever that mightest be profited by me; *he shall be free;* and ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition which ye have delivered.

I WILL not embarrass an explanation of this obscure and difficult passage, by mentioning the different forms in which the original has been constructed and translated. All the versions of it which I have

seen agree essentially with each other. The English reader will observe that the words "*he shall be free*" were added by our translators. They are undoubtedly necessary to fill out the idea intended to be conveyed by the original.

The difficulty of rightly understanding this passage arises, in part, from the extreme folly, superstition and wickedness of the opinion which is the subject of our Lord's rebuke. It requires a considerable effort, to conceive that such an opinion could ever have been gravely asserted by professed teachers of morality.

The meaning of the words, "it is Corban" &c. is not,—"I have actually devoted to sacred purposes the money with which I might have supported you, and have therefore put it out of my power to use it, either for your benefit or my own." There would at least have been some show of consistency in such a meaning; and though the principle implied in it would have deserved severe censure, it is not worse than we might have expected, from what the New Testament exhibits, in many passages, of the disposition of the Jews to exalt the ceremonial over the moral part of their Law.

But the meaning is,—"*Let* that wherewith I might support you be as a gift set apart for sacred uses." This was a common form of abjuration among the Jews. If, for example, a man wished to express very emphatically his intention of abstaining from wine, he said, "Let the wine which I shall drink be as consecrated wine," that is, "If I drink it, let me be held as guilty as if I had drunk such wine." There were certain words indicative of, and relating to, vows, among which was this word *Corban*, the use of which in abjurations of this kind, whether uttered deliberately, or in anger, or inadvertently, were considered peculiarly binding, and the man who afterwards did what he had thus declared he would not do, was thought to be guilty of sacrilege. Such abjurations, it will be observed, involved no actual consecration of any thing to a holy purpose. The thing which was the subject of the abjuration might be used for any other purpose except that which was abjured. Only in case of its being used for the abjured purpose did it become as a consecrated thing.

According to this monstrous principle, an ungrateful child might, in real or feigned passion, say to an aged parent, "Let that be as a gift, by which thou mightest be profited by me," and he was at once absolved from the natural obligation of filial duty. His property was not sequestered from his own use, but if he employed it in cherishing

and comforting an infirm father or mother, he was guilty of impiety. Thus did the traditions of men authorise the violation, by the same act, of both clauses of that law of God, which says, "Honour thy father and thy mother;" and, "Whoso curseth" (or, more properly, uses violent and opprobrious language towards) "father or mother, let him die the death." C. P.

THE EVIL OF SIN.

A SERMON, BY REV. ORVILLE DEWEY, D.D.

Jeremiah II. 19. Know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

In treating of the matters of religion, we should not do well, as I conceive, to spend much of our time upon general and abstract views. To carry these views into detail, to bring them home to the experience and practice, is the great business of the pulpit. While therefore the preaching to which you listen, is, much of it, designed to convey either directly or indirectly an impression of the evil of sin, of the wickedness of transgression, and of the miseries, here and hereafter, which must flow from it, I do not often descant on this evil as a distinct and abstract topic, I will confess that I should be greatly disappointed, if I had one hearer so negligent, as to infer from this, that I regard the evil as slight and indifferent—that I regard it as any thing less than the supreme, the infinite evil. I say, the infinite evil: and when I use this expression, I ought to explain it. It is one of those strong expressions, that we naturally use concerning things which are to us of the greatest import. That to which we can set no bounds, we are wont to call infinite. To the consequences of sin we know not where to set any bounds; we feel that we cannot grasp or measure them; and sin, therefore, in its effects—if to *any* thing evil that character may be applied—is an infinite evil. But the guilt of sin is a different thing. The present, actual powers of any being must be the measure of his faults; and since man is a finite

creature, his sins must be finite. To say that they are infinite because they are committed against an Infinite Being, is not to take the true and just measure. To say that, would introduce confusion into all our moral perceptions. It would be to equalize all offences. One sin could not be greater than another, if all were infinite. And besides, those who use this language should remember, that the rule by which they make sin infinite would make holiness infinite; since holiness has reference to an Infinite Being, as much as sin.

We must not pass by the general indication which this extravagance but too plainly bears. Why should men studiously and extravagantly magnify an evil which is in itself sufficiently great, and that too which is not only an evil, but a dishonor to them? It cannot be any natural desire of making themselves worse than they are. It must be a desire, though a mistaken one, to honour God, to exalt his mercy, or to propitiate his favour—to procure his forgiveness. But to think of gaining these objects by statements or confessions that are extravagant and untrue, is not only a mistake, but it is worse than a mistake; it is base disingenuity and gross superstition.

It is not superstition however, that has the truest and greatest tenderness of conscience, and much as men have in theories and words magnified their sins, they have by no means felt them as deeply as they ought. There prevails, indeed, a low and worldly estimate of the evil of sin, among all Christians; there is an earthly sluggishness and indifference on this solemn subject, which it must be the desire of every serious preacher to change into a vivid and living conviction and penitence.

I say of *every* serious preacher. He who imagines that because we deny the doctrine of total depravity, we must make a slight evil of sin, seems, I was ready to say, to be able to take into his mind but one idea at a time; and having adopted that idea, to have no power of keeping it within the limits of reason and moderation. Because a bad man is not entirely dissolute, and wholly given up to profligacy, must I therefore think lightly of his vices? Because his passions are not swallowed up in total and unmixed malignity, is his anger or his violence nothing? On the contrary, do not some lights on the picture of human life deepen the shadows? Do not some devout thoughts and affections in the heart of man render it a still more evil and bitter thing, that he so habitually departs from the Lord his God? This language—this charge of departing from God—was

originally addressed to the nation of the Jews; a nation, which, it will not be thought, was ever, at any period, *better* than the mass of our Christian communities. And yet this nation is spoken of as having departed from God, and the language of course implies that they could not always have been utterly estranged from him. Neither is their departure represented as a total estrangement.

But I will not detain you any longer with explanations. The subject on which we are engaged might fill volumes; and may well occupy our principal attention in a single discourse.

"Know, therefore, and see"—was the language of Heaven to ancient disobedience—"know and see, that it is an evil thing and bitter." The language is very emphatic; *know* and *see*, that it is *evil* and *bitter*. But when shall language be emphatic, if not in a case like this? There is nothing so evil in fact; there is nothing so bitter in experience as sin. There is no evil so great, so calamitous, so fatal. There is none, that assails our welfare in so vital a part; for this attacks the soul. There is none so insidious, so difficult to guard against; for this evil comes with temptations of every form and character, secret and open, gentle and violent; and it comes through every avenue of thought and feeling and pursuit and relationship and circumstance. There is no evil, which, when once it is done, is so hard to be remedied; for the correction of which the Divine providence and grace have employed so many and such stupendous means; none so fixed and rooted in the soul, so strong in the passions, so inveterate in the habits; and none which draws after it such a lengthened and gloomy train of consequences. And furthermore, there is nothing beside that so transcends all that we call evil—none other that is more dreadful than all calamity; none other that is to be sighed over with such bitter grief,—none other that demands more than grief—that demands penitence—shame—sorrow, bitter and unfeigned as the evil is real and great. Let us consider some of the points thus summarily stated.

I. First, sin is to be considered as an evil; and an evil more calamitous than all others.

In looking over the world I see it afflicted with many evils. In nature and life, goodly and kind as is their visitation, there is still enough to move the profoundest pity, and to feed the reveries of the most melancholy reflection. Disease, in its unnumbered forms of pain and languishment; poverty, want and famine; bereavement, with

[illegible] then, the desolating way of the elements in [illegible] earthquake and tornado; the conflagration, and [illegible] that breaks upon the ear of midnight; the wrecks of [illegible] the wide and measureless sea, where help cannot [illegible] these rise to the imagination and oppress the heart with the [illegible]. But what are all these to the evil that man does [illegible] that man does to himself? The miseries of ungoverned [illegible] the vices of intemperance and excess, the penalties of violated [illegible] the prisons and dungeons that fill every land; the numberless [illegible] and forms of sin—peevish discontent, writhing envy, pale and [illegible] remorse, the cowardly and withering fears of a guilty conscience. The victims too—the poor oppressed, the rich defrauded, the human trodden down, the high assailed with the shafts of malice and slander:—what evils are to compare with such as these? War, with all its horrors, is but one picture of the kind of evil we are now considering. The thousand fields of human slaughter, where all the passions of hell are let loose, and are only the more horrible because they raise in the hearts of brethren; the bloody footsteps of the conqueror through desolate plains, burning villages and plundered cities amidst the wailings of infancy, the shrieks of distracted mothers and virgins, the feeble and vainly imploring cries of hoary and venerable age; every thing goodly and venerable, every thing precious and holy, trampled under foot; the treasures of wealth, the productions of art, the pleasant places of domestic habitation, temple and palace, groves and gardens, all whelmed in the bloody and fiery deluge;—whence comes all this? "Whence," says the Apostle, "come wars and fightings? Come they not from your lusts," that is from your passions? And all the innocent sufferings of the world put together do not equal the miseries that have proceeded from war.

But look again—look into the interior of society. What creates the principal difficulties of business? The bitterness of competition, the insecurity of contracts, the unfaithfulness of agents; covetousness, dishonesty, selfishness. What occasions most of the uneasiness, mistrust and dissatisfaction of social intercourse? The excessive desire of admiration; the fear of neglect; the want of confidence in one another; the want of a tender and generous feeling for each other, that would make the ordinary, interesting, and the dull, more tolerable; the want, in short, of an ardent benevolence. What [illegible]—treasures that are now sealed up in fear and suspicion—

might a true-hearted goodness draw out in every company into which it should fall! Once more, what causes the chief misery that enters into families? Still I must answer by referring to moral causes. It is the collision of unkind feelings, the impatience of contradiction, the haste of the passions, that most frequently mars the peace and joy of domestic life. What a happy world might this be, if it were not for these things! But for these things, how cheerful, innocent, and comparatively undisturbed might be the courses of business, how bright the paths of society, how blessed the places of domestic abode!

Once more, let us look to the interior, not of society, but of the human heart. Let any man ask himself, "why cannot I be happy?" and let him get the fair and true answer. He will find that in one form or another, it is sin that will not let him be happy. It is not this alone, I am aware, for health, temperament, circumstances have an influence; but it is this chiefly. What directly gives a man the greatest pain, is something wrong in him. His inordinate desire of gain is not satisfied; his worldly ambition is not satisfied; his sinful love of pleasure is not satisfied; his selfishness in all its unreasonable wants and desires is not satisfied. What can satisfy the all-devouring selfishness of men? And then, a man is angry when he should not be; and he is vexed, when, if his heart were right, he would not be; and he is sad, when he need not be. And his ill health often proceeds from something wrong in his habits of living or his state of mind; his temperament, on which he lays so large a burden of the ills that afflict him, is irritated and deranged by his discontent or misanthropy. And his circumstances—they take their hue and character from the mind; and when they might be his servants, he suffers them to be his masters.

You tell me of poverty. But who does not know that a poor man with wisdom and piety, yes, though he be brought into straits and difficulties, is happier than the richest man who lives in folly and dissolute excess? You tell me of sickness. But the sickness of the body is occasional, while the sickness of the soul is perpetual. The one may be cured, while to the other there comes no healing. Though there is balm, and a physician, the sick mind, sick to delirium, cherishing its disease, will not apply for help,—will take no counsel, will seek no relief. And there is an evil, too, which I will not essay to lessen by any comparisons. There is bereavement: and when it comes, I know that we must bow down to it. There is no courage

to contend here; as there may be, with sickness and poverty. Consolation we must seek, and not courage; the endurance, and not the disparagement of our loss. And, blessed be God! consolation and patience may be found. And yet, let me add, even in relation to this form of calamity—what bereavements does sin cause in the human heart! How is the soul, not for a day nor for a year only, but through its whole earthly course,—how is the sinful and disobedient soul bereaved of peace, bereaved of the light that shines on the good man's path, bereaved of the comforting sense of God's presence, bereaved, yes, and voluntarily bereaved, of the best and highest friendship, the brightest light, and the most blessed hope! And so great is the calamity of this bereavement,—and this is a distinct consideration,—so great is the calamity of this bereavement, that to restore man to his God, to restore man to piety, to virtue, to purity, all the calamities of life are appointed; and so far from being evil, in this holy ministry, they are good. Yes, there are evils in the world, and they are all disciplinary—such as sickness, disappointment, suffering, disaster; yes, and good men have suffered evils,—prophets have left all to teach, saints have endured voluntary poverty, and hunger, and martyrdom, that they might spread the light of their testimony and example; and Jesus, the high priest, who has in his own body consummated all typical and all human sacrifices—Jesus, the chief prophet and martyr, has endured the pains of crucifixion; and all this evil has been suffered, to remedy a still greater evil—an evil, that stands alone in the creation as unmixed and immitigable—not irremoveable, but while it lasts immitigable—an evil, which, so long as it cleaves to the soul, *must* fill it with darkness and woe, with calamity and desolation.

The state of being a sinner, then, is to be represented as calamitous; the state, I mean, of voluntary transgression, and not of necessary imperfection. It is a mournful condition; it is a sad and gloomy path to walk in; it is evil and bitter. And if a man stands up in the sight of heaven and makes his lamentation, there is nothing that should justly draw forth such deep and bitter sighs from his heart, as the consciousness that he has sinned. No, not if poverty, pain, and bereavement came into his account, would he have such occasion for sorrow and mourning, as when he says, "I am a sinner—I have sinned, oh Father, against heaven and before thee." And this I say, whether the man is penitent or not. The barest and the calmest

consideration of evils may easily lead any one to see, that moral evil, the violation of one's conscience, wilful wrong-doing, is far the greatest evil, and causes far the greatest evil in the world.

II. But there is something in sin which is not reached by any consideration of it as an evil. There is something darker and more gloomy in it, than any pains and penalties following in its train. And perhaps we may say that it carries in its bosom, carries in itself, carries in what it is, a more dreadful retribution, than all its sufferings, whether in this world or the next. The sinner is more to be lamented over than the sufferer. A happy bad man, if such there could be, were a far gloomier object than a suffering good man. Virtue is still a light amidst the darkest calamities that can surround it; quench that light—let guilt and suffering both throw their shadow upon the future, and then indeed is it unmingled blackness of darkness.

Calamity, dark though it be, is an accidental evil; it exists in our circumstances; change may remove it. Sin is an intrinsic evil; it exists in our affections; it clings to our habits; no outward change can bring relief. Calamity presses upon a man; sin is a part of him; it is not a man's trial; it is a man's self. He may journey, but he cannot flee from it; he may hide himself in the deepest bowers of repose, but he cannot elude it. Go where he will—do what he will, yet ever, and every where—whether in society or solitude, amidst riches or poverty, in prosperity or in adversity, this greatest of evils besets him, nay, is within him, and a part of himself.

No outward change, I say, can bring relief. Men have sometimes imagined themselves to be haunted by an evil presence from which they could never escape; "the grim feature" has stared upon them through the veils of darkness, or it has revealed itself amidst troops of friends and the show of happy faces. Sin is the very realization of that fable. It steals like a serpent through all the paths of the affections, and amidst the sunshine and flowers of earthly prosperity its hiss is heard, and its fiery tongue shoots its venom. How distinct, and dreadful, sometimes, is that revelation of evil to a man! He has struggled on to reach a happy condition; he has sought outward good, and forgotten or fostered the inward evil; he has gained admirers and friends; but amidst praises and honors the enemy within has gained strength, growing wealth and luxury have nursed some serpent passion in his bosom; and when he has reached the long-sought pinnacle of prosperity, and stands there, and says, "I will be happy now," lo!

some accursed habit stands there too—pride, or envy, or sensuality—it stands there and he cannot fling it from him, or rather will not; its growth has been as certain as that of his fortunes or honors, and there it stands, to mar and to ruin all the good that he has heaped up to himself. Ah! miserable man! he has gained the world and lost his soul.

But, alas! this is not a subject for ingenious comparisons. Nor is it a subject, to my apprehension, on which words avail much. If it is felt, a few and those of the simplest character, will suffice; if it is not, volumes would avail nothing. If the words—sin, guilt, ingratitude, disobedience, are light words to us, what purpose would it serve to repeat and reiterate them? If they are words that sink heavily upon the heart, what need of repetition? He who has felt them, will feel that no words may compare with them. He will say with himself, "Oh! that I had been any thing—poor, neglected, disappointed, cast down, or troubled—any thing but an offender against my God and my conscience!" He will say, "I might have suffered want, I could have smiled upon it; I might have been unknown, I could have been content; I might have been afflicted, I could have borne it;—it is all over, and I can rejoice; but in the thought that I have done wrong, that I have neglected my duty, that I have displeased the gracious Giver of life—in that thought there is no contentment, there is no fortitude, there is, alas! no joy; the memory of it is evil and bitter."

My brethren, we have been speaking of sin. What *is* sin? It is a word that is often pronounced. It is a word, I believe, that is often taken lightly upon the lips of many. If any of you were asked on retiring to your homes, what was the subject of this evening's discourse, I am not sure but *you* would answer lightly; I do not know that any one of you would sit down with a sigh of thoughtfulness and of solemn feeling, and pronounce the word that describes it. But what is sin? I am not now to speak of it in detail. I am not now to speak of impiety, ingratitude, profaneness, envy, malice, sensuality. What is it in general, of which I am this evening discoursing? What is it in essence? Among all the imbosomed elements and affections of your being, is there any thing like it? To your consciousness does it not stand apart and alone, as the evil and bitter thing?—accursed, odious, hateful, condemned, self-condemned? Does not your very heart sink—does not your very soul writhe and groan under

the conviction of it? Summon it forth among all the powers, affections, judgements, of your nature. Is it not the only thing that cannot answer for itself? Or, stand thou forth, O man, in the court of thy fellows, and let them question thee. Yes, let them question and examine thee upon thy conduct from morning until night, and bravely shalt thou answer, so long as thou standest there in untouched purity and innocence. But let them put the question that convicts thee of dishonesty, of fraud, of baseness; and then a change shall come over thee, as if the universe around thee were shaken—as if the heavens grew black and the earth desolate; thy countenance shall fall, thy face shall turn pale, thy lips shall tremble, thy manly frame shall sink and fail. Oh! the lightning that descends and shatters the mighty oak is not more fearful, than that lightning conviction of guilt that pierces and rends—that breaks down all our manhood and might, and levels it with the dust!

Is there any thing, then, like this thing? And is this a thing only for certain persons, called religious persons, to speak and think upon? Art not thou, whosoever thou art, a sinner? Yes, and ten thousand times a sinner. Yes, a cloud, and a thick cloud, of transgressions has gone up from the life of every thinking, breathing man on earth. And well might such an one, and every one, go away into some deep retirement and brood over this mournful history; and say, "I have sinned against heaven and before thee;" and say again, "Oh! wretched man that I am; who shall deliver me from the body of this death;" and say once more, "Oh! that I had the wings of a dove, that I might fly away, and be at rest."

With one or two observations I will dismiss this theme, little enough attractive, I know—laden indeed with sadness, but not lightly to be shaken off.

One is, that in the pulpit we contend with the grand foe of human nature. This pulpit is not set apart from the world as if it had nothing to do with its actual and stirring affairs. It is not set here for a controversy with certain things which a certain set of people, called preachers and saints, have agreed to call great evils. We do not so beat the air. We do not fight imaginary foes. If I thought so, I would this evening take my leave of the pulpit forever. No, I contend here with real evils—with the greatest of evils—with worse than evils. I contend here with real enemies—and the most fearful of enemies. No, not if I stood up amidst the rage of pestilence with

a medicine to heal, not if I lifted up the edged sword that could turn back from your homes the tide of battle, should I be engaged in a contest so vital to human welfare. It is a ministration that goes down into the depths of the overshadowed soul, and offers the means and instruments for carrying on the fiercest and most perilous conflict in which mortal men can ever be engaged. May that conflict ever be carried on in us all, with prayer, and penitence, and watchfulness, and wrestling, and with the whole armor of God!

In the next place, let me say, that living as we do in a world where there are such enemies and evils—where our children, our friends and associates are all exposed to them, we ought not to live as if there were no such evils and enemies. We ought not to live in this world as though all were well in it, and we had nothing to do but to get comfortably and respectably through it. All is *not* well, but far otherwise. If we lived in a world of enlightened and innocent beings, that could take care of themselves, the case would be different. But we live in a world of ignorant and sinful beings, that will not take care of themselves. We must, therefore, care for them. We must care for one another. We must strengthen each other's resolutions, and encourage each other's endeavor, and bear each other's burthens, and pray and watch for one another, and "so fulfil the law of Christ." The law of Christ is the law of love for one another. It binds us to devote a portion of our time, our talents and our property, and the whole of our influence and example to the salvation of men—to their salvation from sin—the supreme evil and woe of their being. This, my friends, is no visionary undertaking, nor impracticable benevolence: not visionary, for it involves the substantial welfare of men; not impracticable, for every thought and feeling and action of ours may tend to good.

We live in a world of sin and folly and misery. Let it be better, and wiser, and happier for our living in it. Let us aim to make it so. Let not the noblest opportunity of usefulness that ever was given to rational beings, pass by unimproved. When we die, let not the best thing that can be said of you, or me, be this;—"he was rich, he was learned, he was respectable, he was distinguished;" but upon the tombs that we are to leave in a sinful and unhappy world, let it be written,—"he was good, and did good, and the blessings of many raised from ignorance and guilt hallow his memory!"

THE DOUBLE ANNIVERSARY.

"He died on the very day his younger brother completed his fourth year."
From a father's letter.

He left him lonely at his play,
He left him lonely in his sleep,
He left him on a once glad day,
And those who would have smiled, must weep!

And why, oh why, with fierce disease
Did the young victim struggle so;
Since tears, nor pray'rs on bended knees,
From his meek head could turn the blow?

Why did he linger till that day
So full of pleasant memories,
To bear its joyousness away,
And drown in tears its revelries?

Say ye, he *died* at that strange time?
He died? aye! pass'd to cherub bliss;
Was call'd that day to seek a clime
Far purer, happier than this.

When, as the rolling year comes round,
The left, the solitary boy
Beside his mother's knee is found,
Asking why tears bedew her joy;

Tell him—"This day our living son,
Our hope, our future staff, was given,
Was born to earth;—and he that's gone
This day was born, we trust, to heaven!" L. J. P.

SATURDAY EVENING AT DAVID ELLINGTON'S.

One can hardly picture to himself a more grateful scene than is presented by the close of Saturday afternoon in the country. Every thing seems to indicate satisfaction at approaching repose. The labourers, as they return to their homes, bearing the implements of toil, and attended by their cattle, carry in their very movements signs of pleasure that their toils are ended. The weary oxen, as they step sluggishly along, appear conscious of their weekly respite, and the softening light of the west sympathises with the feelings of the sentient creation. As one looks upon such a rural scene at the close of a bright summer's day, while the increasing stillness intimates that it begins to draw toward the first day of the week, he may well be reminded of Southey's beautiful description of the "holy night:"

> "When all created things know and adore
> The Power that made them; insects, beasts and birds,
> The water-dwellers, herbs, and trees, and stones,
> Yea, earth and ocean, and the infinite heaven
> With all its worlds. * * * The prayer
> Flows from the righteous with intenser love,
> A holier calm succeeds, and sweeter dreams
> Visit the slumbers of the penitent.*

It was on such an evening, when the sun had just given his parting look to the blooming and weary world, that David Ellington had come home from his work and was seated with his little family at the evening meal. The day had been sultry and the air was close and oppressive. Jane had therefore taken the table out from the confined apartment into the open air, and spread it under the shadow of the great tree behind the house. There they sat in the cool of the calm twilight, their spirits as even as the hour; and some philosophers might be puzzled to know, whether the expression of the scene without had done most to give the temper to their minds, or the state of their minds bestowed its beauty on the scene. David and Jane were no philosophers; but the thought naturally occurred to them, and they gave the question their own solution.

* Thalaba, IX.

"One would almost fancy," said Jane, "that the very sky and air were full of feeling and thought; how can they have so much expression of the soul without any soul?"

"He who made them," replied David, "cannot but give an expression to all that he makes; it all bears the mark of his hand; it is therefore adapted to excite feeling in the souls who observe it. The works he has made are suited to the souls he has made."

"And it seems to me that they address the heart just as words do. They mean something, and the eye receives their meaning as the ear does the meaning of words. It seems to me there is no difference, excepting that words are more distinct."

"In that respect the beauty of such an evening as this is like poetry, which suggests sentiment rather than distinct thought; or perhaps more like music, which brings on a certain state of feeling, and not a definite train of ideas. A piece of music stirs my feelings or puts me in a reverie, and so does a beautiful prospect or a sweet summer's evening."

"That reminds me of what we read of Wilberforce the other day. Speaking of flowers, he said that they seemed to him like the smile on the Father's countenance. So all the beauty of the sky and the earth is like the smile of God; and a smile shows us the disposition of the person just as certainly as any words he can use. This accounts for the *expression* I spoke of. One cannot sit down in the midst of this loveliness without being conscious that it is a Divine presence which makes it lovely."

"As Cowper says," pursued David,

> 'His presence, who made all so fair, perceived,
> 'Makes all still fairer.'

But if one perceive not his presence, a great element of beauty and pleasure is gone."

"The beauty remains and the divine expression is in it; but the capacity is wanting to perceive it. If we had no eyes, we should know nothing of it; if we had only eyes without feeling, we should know little of it; and we know most of it at those hours when our hearts are most softened by holy thoughts and devout affections. There is never so much beauty in it as on the Sabbath, or perhaps Saturday evening, when we are enjoying the luxury of a passage from toil to repose."

But it will not do to repeat all that was said, though it might help to show how easily the simple and thoughtful can turn to a spiritual channel the conversation suggested by casual circumstances. If men would speak out more freely what is passing within them, there would be less idle talking.

It was not long before they were interrupted by the arrival of their neighbor John Smith. John had evidently been making an effort at improvement since his morning conversation with David; and he occasionally sought an opportunity to renew the talk with him. So he dropped in now, as he said, just to pass away an hour in friendly chat, for he really did not know what to do with himself.

"The fact is," said he, "Saturday evening is the hardest night in the week to get rid of. 'Tis not exactly reputable or proper to be pushing about in the same way as on other evenings, and yet one does not like to be moped up at home. It's neither work day nor Sunday."

"What is it then," said David.

"Why, it's something between the two."

"That's the beauty of it to me," said David, "and the very reason why I like it. It is particularly delightful to have a little season of transition between the common affairs of the world and the sacred duties of the sabbath. I should not like to rush suddenly and without preparation from the one to the other; and this quiet evening is an excellent time for preparation."

"But for my part," answered Smith, "I do not see that any particular preparation is necessary; and I have heard you say a hundred times, that a good man will live so as to have every day a sabbath as well as Sunday, and be ready at one time as well as another to join immediately in prayer."

"Not a hundred times, John; perhaps two or three."

"Well, not exactly a hundred, to be sure," said Smith, smiling at David's precise way of correcting his extravagance in speech; "not exactly a hundred times; but I am sure I have heard you say so, and I have heard it from the pulpit."

"Very true; and I will not take it back. A man should make every hour holy, and be every minute prepared for worship or for death. But very few men have ever reached such a perfection; and therefore we have no right to act as if we had, and put aside special [redacted] of preparation. We need them so much the more now, [redacted] hope by and bye to need them less."

"But don't you suppose that one would get on faster if he were to begin with making all days alike?"

"No, not at all; and for this reason;—if he were to begin so, he would make Sunday like a week day, and not the week days like Sunday; he could not avoid this. And just so it has happened with all that I ever knew attempt to act on this principle. It was perfectly impossible for them to live every day a life of sober, devout, contemplative deportment, such as belongs to the sabbath and to heaven; they were not advanced enough in holiness for that; and therefore all they could effect toward making all days alike, was to make Sunday a common day. By this means they did make all alike, but they deprived themselves of a great aid to religious improvement, and their characters perceptibly lost ground. Instead of getting six more sabbaths in the week, as they pretended to do, they lost the one they had."

"Then I don't see but that you would give up the six days to the world, and confine religion to the seventh."

"I did not say that, did I? And you don't suppose I meant it, do you?"

"Why perhaps not; but I don't see why it does not follow. For you allow men to be less religious on other days than on Sunday."

"No, that is not what I mean. A man is never allowed to be any thing else than a religious man; he may not be irreligious any day. But then, when he is in the midst of business, and so forth, in common life, he is likely to have his thoughts diverted, and his feelings ruffled, and to be put off his guard, and be tempted in a hundred different ways. He must be very strong and confirmed in a holy life, to be able to get through it all without offence. And how is he to become strong enough? By the help of the sabbath; by resting, thinking, reading, worshipping, on that one day, away from the world and in communion with God. He will then go back to the world stronger and stronger every week, and thus make every week more and more like a perpetual sabbath. Just suppose, if you please, that a man were once a week taken away from the earth and transported into heaven; that there he joined in the pleasures and conversation of its pure inhabitants, and learned to make an exact comparison between their condition and that of men upon earth. How would he feel on returning to the world? Would he not look on it with different eyes? would he not go about its business with his thoughts full of that better world, and would he *not be anxious to live so as to become* worthy of possessing it here-

after? Why, John, if you were to spend every Sunday actually among the blessed spirits of heaven, you would be haunted by the thought of it all the week long, and after a while you would find no happiness in a day which was not spent in as devout a frame as any sabbath. Don't you think so?"

"To be sure," said Smith; "it could not be otherwise; that is clear enough. And I do not think I should be sorry if it happened to me."

"For I suppose you are not satisfied with your present state," said David, in a tone of half question.

"How can I be?" John asked; "and yet I do not see how I can help it. What can a poor ignorant man like me do?"

"That brings us to the very point," said David. "If you could spend one day a week in the real heaven, you think you should have no difficulty; and I think so too. But as that is impossible, you must do the next best thing,—which is, to use the sabbath for the same end. It seems to me that this is precisely the design of it, and that it may have precisely this effect. It is intended to be a miniature heaven, a specimen of what shall be, an occasion for showing the contrast between a worldly and a divine life; and if you will so occupy the day as to get yourself fully into its spirit, and to taste the enjoyment of a serene and worshipping frame of mind, you will find yourself affected by it on Monday and Tuesday; all life will take a complexion from it; and the renewing of this state of soul every sabbath for months and years, will by and bye make it the settled state of your soul. So that at last you will live just as if you had really gone up to heaven once a week, and seen with your own eyes its glories."

"But you do not suppose that heaven is a mere place of rest and pious meditation, do you? It seems to me it must be something more; there must be something *doing* there."

"Yes, undoubtedly; but then, whatever is done must be in accordance with a certain state of mind and heart. That state is essential to the happiness of heaven; neither the work of heaven can be done without it, nor its pleasure enjoyed. So that the important thing is, to get the soul into that state. When this is accomplished, the satisfaction and the activity will follow.—And this, I think, is the excellence of the sabbath. Six days we are to labor and do our work; we ought to do it in a religious spirit; and that we may be able so to do it, the seventh is made a holy day, which may send us back to our work *refreshed* and thoughtful."

"Just as Watts expresses it in one of his Hymns," said Jane, "when he says that public worship is *like a little heaven below;* and then he adds,—

'Nor all my pleasure, nor my play,
'Shall tempt me to *forget* this day.'"

"But for my part, unhappily," said Smith, "I do not find Sunday so much like heaven; and I forget it almost as soon as it is over."

"How happens that?"

Smith said he could not account for it; he supposed it was so with most people; he could not find that Sunday had much influence on men during the week. This led to a good deal of discussion on the value and operation of Christian institutions, and the cause of their apparent inefficacy. A great many reasons were assigned, some very obvious, some very frivolous; but all taken together showed a quantity of obstructions on the part of society and of individuals, which made Jane say at last, that it was almost wonderful Christianity had any effect at all; for it seemed to be the business of men to counteract it as much as possible. "If they were to set themselves on purpose to destroy its impression," she said, "they could hardly invent surer means of doing it, than by the habits they at present indulge."

"There is a sad mistake in all this thing," said David; "and for aught I see, it is growing worse every day. Even those from whom you would least expect it, fall into the current and help promote the evil. It is only last week that Mr. Hertson, on returning from the city, was telling me of what took place there lately. A great party was given on Saturday evening, where were dancing and other amusements till after midnight. The street was crowded with carriages, and the noise and confusion interrupted the repose of the whole neighbourhood. And who do you suppose were guilty of this indecency? Who were they that committed this outrage on the feelings of the sober people of the city, and the established manners of the place? Why, you would suppose of course it could only be the merely frivolous and worldly, who hold in scorn all serious things. And so I said to Mr. Hertson. But no, he said there were present many persons of respectable standing, church-going people, who counted themselves good Christians, communicants, who professed to

love the institutions of religion and to be desirous of their good influences. There they were, desecrating the holy season by untimely revelry, disturbing the quiet of their more devout neighbours, and bringing a scandal on the cause of religion."

"But I dare say it was done thoughtlessly," said Smith; "I do not suppose they *meant* to do all this harm."

"Thoughtlessly!" cried David. "What right could they have to be thoughtless in so grave a matter? That is itself a sin in a case like this. To go to work deliberately, by a preparation of several days, to spend a whole night in unfitting themselves for public worship, and then to plead that they did not think of doing harm, is a ridiculous aggravation of the offence. It proves that they had no proper sense of the meaning and worth of the sabbath either to themselves or others. If they had, they would have cut off their right hands before they would have done what was so certain to unfit them for the right use of the next day. I should like to know how many of them staid away from church in consequence; how many slept at church; how many were thinking all church time of the pleasant or unpleasant occurrences of the evening, instead of worshiping God. I should like to know what was the state of the house in which the indecorum was perpetrated; and who was responsible for the waste of time and the ill example to the domestics and dependents. Mr. Hertson says, that he was told such things are not common; but it is clear, that whoever introduces or countenances them ought to be regarded as an enemy to the community in which he dwells, and an abettor of irreligion and sin."

"But we do not have such doings out here in the country."

"No, thank God, but if other bad fashions of town get into the country at last, this will too. And indeed I fear that we have not much to boast of. We do not throw away our holy opportunities in the same manner, but we are far from using them as we should. Even you, John, who are one of the quiet people, began with complaining that Saturday evening is a heavy time; and now you add that Sunday is not very profitable to you. And why? The only reason must be, that you misuse it. You do not make it a business to prepare for it as it approaches, and to make the most of it as it passes."

John admitted that this was the case, and added that he should be very glad to be guided to the best methods. The conversation did not soon come to a close; but what its purport was, and what were its *results, must be* related at some other time. E. W. jr.

NOTICES OF BOOKS.

THE WORKS OF BENJAMIN FRANKLIN, *containing several political and historical Tracts not included in any former edition, and many Letters official and private not hitherto published; with Notes and a Life of the Author. By Jared Sparks. In twelve volumes*, 8vo. Boston: Hilliard, Gray and Co., 1840.

We cannot within the limits of the Miscellany notice critically this publication in any way as it deserves, but we consider the fact of such a book being at length *achieved*, and making its *appearance* in palpable evidence of the fact, too signal an event, at least in our little world of letters, to pass wholly unobserved. Considering its subject, the range which the author and editor has taken, the materials he drew from and wrought up, and finally the ability and fidelity with which his long established character is a guarantee that the work must have been executed, we may safely say, that a monument has been here raised, not to the honor of a Boston man only, but of Boston itself, and of the whole republic. We cannot do less than congratulate the public accordingly, as we do the indefatigable biographer and historian, on the completion of this important portion of his labours. In regard to his materials, as well as the general interest and richness of the entire work, some notion may be formed by noticing even the mere arrangement which has been adopted by Mr. Sparks, viz:

1. Autobiography.
2. Essays on Religious and Moral Subjects and the Economy of Life.
3. Essays on General Politics, Commerce, and Political Economy.
4. Essays and Tracts, Historical and Political, before the American Revolution.
5. Political Papers during and after the American Revolution.
6. Letters and Papers on Electricity.
7. Letters and Papers on Philosophical Subjects.

Some original additions, the editor intimates in his preface. This seems really modest enough, when we come to ascertain that the

whole number of articles here published, which have not appeared in any former collection, including letters and miscellaneous pieces, amounts to about six hundred and fifty, and that upwards of four hundred and sixty of these have never before been printed. They consist of letters and other papers, written either by Franklin, or by some of the most distinguished of his correspondents. In the tables at the end of the tenth volume each of the pieces now printed for the first time is designated. Every American must congratulate himself, not only on the hands this great enterprise has fallen into and received justice from, but on another important circumstance hardly less fortunate—the preservation of all these materials. Mr. Sparks has gathered them more or less from the most various quarters and parties, but it appears that the great mass of papers that accumulated in Franklin's hands while he was minister in France, as well as many others of an earlier date, have been in possession of the Fox family at Philadelphia, carefully preserved now for nearly fifty years, and unexamined, until they were submitted to inspection for the present purpose. We see it is stated also that the autobiography of Franklin, read so much and with so much interest heretofore, though first written in English, was first published in French; and not till about twenty years since, did the original make its appearance.

PRIZE ESSAYS ON A CONGRESS OF NATIONS, *for the adjustment of International Disputes, and for the promotion of Universal Peace, without resort to Arms. With a sixth Essay, &c.* Boston: Whipple & Damrell, for the American Peace Society. 1840. pp. 706, 8vo.

AN ESSAY ON A CONGRESS OF NATIONS, &c. *Containing the substance of the Rejected Essays on that subject. With Original Thoughts and a Copious Appendix. By William Ladd.* Boston: 1840. pp. 192, 8vo.

FEW handsomer volumes than this, we must say at the outset, have ever been published in Boston; and the contents are worthy of the type. They consist of Essays selected by a Committee of that

excellent institution, the American Peace Society, from a great number committed to their charge in consequence of the very liberal premium of a thousand dollars which they offered for the *best*. This premium was not awarded; the referees, Judge Story, Mr. Wirt, and Judge McLean in the first instance, and afterwards Mr. J. Q. Adams, Chancellor Kent, and Mr. Webster, being unable to fix upon any *one* which in their opinion deserved so great a distinction among a host of able competitors. The Society, however, was unwilling to lose these labours, and here we have probably pretty much the spirit of the whole collection. First among them we notice an elaborate article by our fellow-citizen, J. A. Bolles, Esq., who has done himself great honour by his argument and his composition. All the other Essays deserve special notice, but we have only space to commend our readers to Mr. Ladd's, which, we are glad to observe, has been published also in a separate form. A short extract from the "advertisement" will explain Mr. Ladd's views:—

"My claim to originality, in this production, rests much on the thought of separating the subject into two distinct parts, viz. 1st. A Congress of ambassadors from all those Christian and civilized nations who should choose to send them, for the purpose of settling the principles of international law by compact and agreement, of the nature of a mutual treaty, and also of devising and promoting plans for the preservation of peace, and meliorating the condition of man. 2d. A Court of nations, composed of the most able civilians in the world, to arbitrate or judge such cases as should be brought before it, by the mutual consent of two or more contending nations; thus dividing entirely the diplomatic from the judicial functions, which require such different, not to say opposite, characters in the exercise of their functions. I consider the congress as the legislature, and the court as the judiciary, in the government of nations, leaving the functions of the executive with public opinion, 'the queen of the world.' This division I have never seen in any essay or plan for a congress or diet of independent nations, either ancient or modern; and I believe it will obviate all the objections which have been heretofore made to such a plan."

Mr. Adams, who of course has read all these Essays, thus expresses himself, in a letter dated September 4, 1838, to the President of the American Peace Society:—"The publication of the five dissertations, and the distribution of them among the princes and rulers of nations, will awaken and keep alive the attention, both of Europe and America, to the subject." Acting in the spirit of this hint, it is declared to be "the intention of the American Peace Society, to present a copy of

the volume to the President of the United States, the heads of departments, the Governor of every State in the Union, to every foreign ambassador in Washington, and to every crowned head in Europe, and to the executive of every republic in America. The London Peace Society are expected to assist in the general circulation of the volume, and to present a copy of it to every foreign ambassador in the principal courts of Europe. They have engaged to take two hundred and fifty copies of the work."

We hasten to draw attention to a work, both the subject and the intrinsic merits of which deserve a fuller notice than we can now give them. Every lover of peace or friend of humanity, every Christian most certainly, should welcome its appearance and carefully examine its pages.

PEBBLES FROM CASTALIA. *By Isaac Fitzgerald Shepard.* Boston: Whipple & Damrell. 1840. pp. 160, 12mo.

THE CAPTIVITY IN BABYLON, AND OTHER POEMS. *By Rev. Joseph H. Clinch, A. M.* Boston: James Burns. 1840. pp. 115, 12mo.

FLOWERS PLUCKED BY A TRAVELLER ON THE JOURNEY OF LIFE. *By Charles T. Congdon.* Boston: George W. Light. 1840. pp. 72, 12mo.

WE do not admire the first of these titles, nor indeed the last. If they do not savor of affectation, they sound rather old-fashioned for this age of steam; though that, by the way, is an argument as available against the whole publication, and moreover against all publications of the same class. In other words, these are not—we may as well acknowledge it—the days, at least not the *golden* days, of poetry, or sentiment, or literary luxuries of any sort. How such a practical, driving generation as this is, came to be favored with so much of it—or so good—as they have been, is the marvel to us. Here, in Boston, for example, in these hardest of times, we see volume after volume poured forth from the "populous loins" of the press; volumes, whose mechanical *getting-up* is really beautiful, while at the same time the

contents, to a very considerable extent, are attractive, and even such as would once, or elsewhere, have created a decided sensation in the republic of readers. Mr. Shepard comes within this category. He is young, we believe, and was bred as a printer, though now a member of Harvard College. This may be taken for his *debut* in the book way. But many of his pieces exhibit a highly respectable finish of style, as well as a genuine breath of poetic spirit. The tone of the book, too, is uniformly pure and high, and that will be a great recommendation of it to many tastes in this community. On the whole, with little errors, and some bad habits in the style, it does him much credit, though it be the age of steam it appears in; the more, rather, on that account.

Mr. Clinch is an "older soldier." He has been longer before the public, and written more. His compositions exhibit a degree of maturity corresponding with this experience, together with a polish which is not always, though it always should be, another of the effects of the same cause. On this score Mr. Clinch deserves much credit, in fact; and there are so much crudeness and carelessness, of material and manner, in the poetry, and indeed in the publications, generally, of the day, that we consider it the more worthy of both notice and praise. The poem, which gives its name to the volume, will be read with satisfaction by the classical as well as the poetical fraternity. Several other pieces in the collection please us, and the shorter ones have the advantage of additional spirit and feeling. Among these may be mentioned "Memory" and "By-Gone-Days;" a class of subjects, we apprehend, more congenial to the author's mind and heart than such as "Athens." Generally, indeed, we would have these foreign themes eschewed, rather than courted so much as they are.

In Mr. Congdon's volume there is much modest merit, of a kind which prepossesses us in his favor, and makes us hope that he may publish again—at some time or other. This qualification must not offend him. He will himself see clearly enough the deficiencies and crudities of the present collection in due time; we venture to say, long before Horace would have bound him to do so. These faults need not be particularized; they are those, generally, of a young writer, and time and labour—the more, the better, of both—will be their only sure corrective. Meanwhile, some pieces exhibit a degree of maturity, both in mind and style, which we scarcely expected;—the stanzas for example, "To the Old Year."

Two Discourses *Preached before the First Congregational S in Medford; one upon leaving the Old Church, and one Dedication of the New. By Caleb Stetson, Minister of the S* 1840. pp. 60. 8vo.

The last of these discourses we noticed in our account c dedication at Medford. The subject on leaving the old house directly from the occasion, and was founded on the words of 1 Chronicles xvii. 1. "Now it came to pass, as David sat in his that he said to Nathan, the prophet, Lo! I dwell in a house of c but the ark of the covenant of the Lord remaineth under cur Mr. Stetson begins with shewing how natural is the feeling, tl ought not ourselves to dwell in spacious and costly mansions, we leave the house of God a mean and unsightly tabernacle. this he passes to an extended view of the civil and ecclesi history of Medford—a plantation begun the same year as I 1630; yet, for some reason unknown, with no organized chu settled ministry for more than eighty years. The first preache seems to have been fixed there, was *Benjamin Woodbridge* went in 1698, and preached ten years, though not ordained. first regular minister was *Aaron Porter*, ordained in 1713, v church was organised. Mr. Porter died in 1722, and was succ by *Ebenezer Turell* in 1724. His ministry extended to 54 yea before his death *David Osgood* was settled as colleague with 1774. His ministry also was long, extending to 1822; when h Of his character and influence Mr. Stetson says much ir encomium. He was indeed an uncommon man, and the mem him will not soon pass away. Dr. Osgood was succeeded by *A Bigelow*, now of Taunton, settled in 1823; and the present past ordained in 1827. The discourse closes with appropriate thou taking leave of a house so venerable, and hallowed by so many and tender associations. The second discourse, "on public wo will, from the nature of the subject, have more interest for g readers, and the manner in which the several topics are dis entitles it to a careful perusal.

CHRISTIANITY THE BASIS OF TRUE PHILANTHROPY. *A Discourse delivered at* [*on*] *the Fourth Anniversary of the Warren Street Chapel, January* 26, 1840. *By Thomas B. Fox, Pastor of the First Religious Society in Newburyport.* Boston: 1840. pp. 16, 12mo.

THE Warren Street Chapel, though not under the charge of the Benevolent Fraternity of Churches, is devoted to the same great purposes with the other chapels built for the ministry-at-large—the instruction and elevation of the neglected in our community. Mr. Barnard, the minister of this chapel, has however laboured with a special view to the benefit of the children of the poor, and to them his Sunday services have been particularly addressed.

Mr. Fox's discourse is plain and sensible. Making a very happy use of the passage from which his text is taken—the healing of the lame man at the gate of the temple, related in the third chapter of the Acts,—"Man," he says, "lies on the earth, the beautiful gate of the celestial temple, lame and weak, asking with all the eloquence of suffering for succour and help. How shall he be rescued and restored? How shall he be raised up and made to enter the temple walking, leaping and praising God? Even as of old. In the name of Jesus Christ of Nazareth, is he to be lifted up and made whole—to receive light and strength, and be sent rejoicing on his heavenward way." Having thus introduced his subject, he proceeds "to show that certain truths of Christianity are those to which we must look for all energetic, persevering, and victorious efforts for the reformation of society and the regeneration of man." The evils which oppress mankind he attributes, "mainly, either to the triumph of the animal over the spiritual nature or to ignorance." To contend successfully with these evils, it is necessary to have faith in "the worth of the soul—the value of the immortal spirit," and in "the doctrine of the human brotherhood." But these "truths, which animate genuine benevolence, are those taught and enforced in the Gospel." From the nature of "the process by which humanity is to be redeemed from suffering" Mr. Fox, also, infers that "education is the great instrument of reform,"—education which uses various methods, and which "attends to the body, as well as to the mind, to the mind as well as to the heart." The

institution on whose account the discourse was delivered, is thus shown to have claims upon "the prayers, good wishes, and personal services of those who may have neither silver nor gold to bestow."—The outline which we have given is well filled up within the brief space to which the preacher confined himself.

A Discourse *Preached at the Dedication of the Suffolk Street Chapel, February* 5, 1840. *By John T. Sargent, Pastor of the Chapel.* Boston: B. H. Greene. pp. 20, 8vo.

We like Mr. Sargent's discourse at the opening of his new chapel. If it were longer, or entered more into a discussion of important truths, we might like it better; but it is strictly appropriate, sound in doctrine, and, with one or two exceptions, correct and choice in language. It speaks of "the suggestive influence of the meeting-house," considered as "the outward sign of the religious spirit," and then passes on to a particular notice of the *free* chapels which within the last few years have been erected for the use of the ministry-at-large. His own chapel he dedicates to God, "the only living and true," to "Christ our Lord and Saviour," to "all the influence which enlightens, sanctifies and saves—the holy spirit, full of grace and truth," to "the great cause of human brotherhood," and to "liberty," for "this chapel is in every sense of the word a free chapel." He then alludes to the "fraternity by whose effort and sympathy it has been erected," and referring to the exchange of the humble "upper room" in which he and his people had previously worshipped, for the substantial edifice in which their future services would be held, closes with the expression of a hope, that "if by some curious after-generation the inscription beneath the corner-stone of this structure be raised or reviewed, it may still appear untarnished, and while it shows upon its face these solemn words—'To the edification, instruction, and salvation of man; to the building up of virtue, truth and holiness in the human soul,' so may then the past history of this edifice prove its fidelity to these glorious objects."

We have intimated that there are one or two exceptions to the general purity of Mr. Sargent's style; but we should not notice them,

if they were not examples of a carelessness so common that it needs to be pointed out. The first occurs at the commencement of the sermon, where it is said that religion "may avail of the outward;" the idiom of the expression requires *itself* after *avail*, and the omission of the pronoun is an inelegance, which every good writer should avoid;—the error in this instance may be the printer's. But in another case the fault, we fear, belongs to the author; who speaks of the spires of our meeting-houses as "tall scattered beacons," and of the free chapels as "lifting no pinnacles for a beacon light." It is a common, but an inaccurate use of the figure, when a beacon is thus presumed to be an object of attraction. The purpose of a *beacon light* is to spread an alarm, or to warn the mariner against the perils of an approach to land. The criticism is not very important, but we believe it is sound.

AN ADDRESS *Delivered at the Berry Street Church, before the Society for the Prevention of Pauperism, March* 1, 1840. *By William Howe.* Boston: 1840. pp. 22, 12mo.

THE Society for the Prevention of Pauperism is in its design one of the most admirable institutions of our city. Its efficiency has not equalled our expectations,—principally, as we hope, from a want of pecuniary means sufficient to enable the Managers to employ a suitable number of agents. Their efforts the past year appear to have been confined to the support of an office where the needy or friendless might be directed to places of employment, and to the maintenance of such a system of concert among our various benevolent societies as might prevent successful attempts at imposition on the part of applicants for charity. More than this, much more, they ought to have the power of doing, and no one who considers the immense importance, in every point of view—financial, social and moral, of *preventing* pauperism, can hesitate, we think, to pay the small annual subscription of two dollars. The name, not only of every wealthy, but of every sober and industrious citizen of Boston should be found on the list of this Society. It is good economy, to sustain such an institution.

Mr. Howe's Address is to the purpose. Without embellishment or much skill in the use of language, it exhibits some of the causes and effects of poverty in a city in such a manner as cannot but make an impression on the reader, and shows the efficacy of remedial measures when wisely pursued. One fact alone is enough to call attention to the subject;—"it has been estimated," says Mr. Howe, "that there are now about five hundred *vagrant* children in this city, who attend no school." And one of the counsels which he gives, would, by itself, prevent much evil;—"in no instance whatever should we give from our doors to a common street beggar. I do not say that aid is not needed, but their peculiar wants demand something of more value than what they would be likely to receive from your doors. Your personal presence, or the kind offices of some one connected with this office, is first needed." This principle of intercourse with the poor and wretched lies at the foundation of Christian benevolence.

THE AUTHENTICITY OF THE NEW TESTAMENT. *Translated from the French of J. E. Cellerier, Jr. With Notes and References by a Sunday School Teacher. Second Edition.* Boston: Weeks, Jordan & Co. 1840. pp. 254, 12mo.

THIS is a new edition of a book which was favourably noticed in the first number of our journal. The sale of the first edition in so short a time is a proof, both that a work of this kind was wanted, and that this volume has been found capable, in a measure at least, of satisfying such a want. Any thing which increases the interest of young people in the New Testament, or strengthens their confidence in its divine instructions, we cannot but value; and while we must give the first place in Sunday school instruction to that exhibition of truth which immediately connects it with the sensibilities and the will, we are glad to see means provided for training the intellect to a defence of the faith which the lips profess. As the translator justly remarks, "the treatise of Cellerier by no means exhausts the subject;" but to those who have not access to larger works it may be a help, both for personal satisfaction, and in their preparation to teach others.

INTELLIGENCE.

INSTALLATION AT FALL RIVER, MASS.—Rev. Augustus C. L. Arnold was installed Pastor of the First Unitarian Church and Society in Fall River, on Wednesday, March 25, 1840. The exercises were as follows:—Introductory Prayer, by Rev. Mr. Stone of West Bridgewater; Selections from the Scriptures, by Rev. Mr. Brooks of Newport, R. I.; Sermon, by Rev. Mr. Bigelow of Taunton; Prayer of Installation, by Rev. Mr. Farley of Providence, R. I.; Charge, by Rev. Mr. Hall of Providence; Fellowship of the Churches, by Rev. Mr. Briggs of Plymouth, late pastor of the church; Address to the Society, by Rev. Mr. Farley of Providence; Concluding Prayer, by Rev. Mr. Peabody of New Bedford.

The sermon was from Matt. x. 7: "And as ye go, preach." The office of the minister of the Gospel is, to preach—proclaim, its great and eternal truths, motives, duties, sanctions. This was the main topic of the discourse, in the course of which Mr. Bigelow enforced some of the peculiar advantages with which Unitarian views of Christianity furnish the preacher in presenting the Gospel to the intelligent and free mind; and animadverted with great plainness of speech upon the Calvinistic errors of doctrine, and some of the prominent "Orthodox" measures.

Religious services were held in the church on the evening previous to the installation, and on the evening following. On the former evening Mr. Briggs of Plymouth preached; and on the latter, Mr. Peabody of New Bedford.

The services were all well attended; and we are glad to learn that the state of feeling in the society is harmonious, and its general prosperity encouraging. After being long deprived of a stated ministry, and having passed through a severe struggle with many embarrassments, it is a circumstance of special congratulation, that a new pastor is given to their hopes and wishes, and their embarrassments are almost wholly removed. Mr. Arnold has been connected with the Universalist denomination, and was recently the pastor of a Universalist society at Essex, Mass.; but our views of the Gospel had approved themselves to his convictions by a more thorough investigation of the sacred records. We welcome him to his new relations to our religious communion.

INSTALLATION AT DOVER, N. H.—Rev. John Parkman, late minister of the Unitarian Society in Greenfield, Mass., was installed as pastor of the First Unitarian Church and Society in Dover, N. H. on Wednesday, April 22, 1840. The services were as follows:—Introductory Prayer and Reading of the Scriptures, by Rev. Mr. Thomas of Concord, N. H.; Sermon, by Rev. Mr. Gannett

of Boston, Mass.; Prayer of Installation, by Rev. Mr. Peabody of Portsmouth, N. H.; Charge, by Rev. Mr. Pierpont of Boston; Right Hand of Fellowship, by Rev. Mr. Osgood of Nashua, N. H.; Address to the People, by Rev. Dr. Parkman of Boston; Concluding Prayer, by Rev. Mr. Fox of Newburyport, Mass.

The preacher took for his text the words of John i. 9: "The true light, which lighteth every man." The main object of the discourse was, to show that the doctrines of Christianity which are held in common by all sects—its undisputed truths are the essential articles of faith, in which resides the power of the Gospel. This was shown, first affirmatively, by an exhibition of the principal points of Christian belief, viz. the existence of God, the fact of a Divine revelation, the character of Christ, the importance of goodness, its nature, and the immortality of man; and negatively, by a comparison of the popular theology with Unitarian views, for the purpose both of presenting the precise difference between them, and of justifying the conclusion that the peculiar tenets of Orthodoxy cannot claim an equal importance with the undeniable revelations of Christianity; the points selected for this comparison being the nature of God, or of Jesus Christ (as identified by the Trinitarian, but by the Unitarian regarded as Creator and creature,) the nature of man, the atonement, conversion, the character of the Bible, and the nature of retribution. The sermon was closed with a notice of the unfairness—as manifest from the previous discussion—of some of the current objections to Unitarian Christianity.—The Charge presented to the minister the duty of regarding his responsibleness to his own heart and to God, of being faithful and free—free, that he might be faithful, of considering the end of his ministry—to turn man from sin; in effecting which he must carry on a warfare, and therefore should be provided with both offensive and defensive armour;—offensive, the sword of the spirit, which is the word of God, and with which he must strike at sin, not at the sinner—at live sins, not the ghosts of dead ones—above all, at covetousness, the great sin of our times; defensive, the shield of faith, in the use of which he would escape the fear of man, putting his trust in God; continually attending to the wants of his people—their spiritual wants, that he might at last present them with himself before the Lord, in the white robes of righteousness.—The Right Hand of Fellowship insisted on the joys of the ministerial service, urged the maintenance of a hopeful spirit, and alluded to the large number who from the same collegiate class with the speaker and the friend whom he addressed had entered upon the ministry, and the variety of religious denominations with which they were connected.—The Address to the People enjoined upon them the culture of a spirit of reverence and its manifestation in faithful attendance upon the institutions of public worship, zealous cooperation with their minister, generous confidence in him, and care to avoid the imposition of unjust restraint upon his spirit.

In the evening, religious services were again attended, and Rev. Mr. Pierpont preached from 2 Corinthians xi. 3: "I fear, lest by any means your minds should be corrupted from the simplicity that is in Christ;"—on the comparative merit of the two systems, the Orthodox and the Liberal, on the score of sim-

plicity. Mr. Pierpont recovered his manuscripts, which by some mistake were taken from the railroad car at a wrong depot, before the commencement of the evening service, but his Charge was from necessity extemporaneous, and therefore the more remarkable for its arrangement of thought and terseness of expression.

Benevolent Fraternity of Churches.—This admirable institution celebrated its sixth anniversary on the evening of Fast Day, April 2, 1840. The exercises were held in the Federal Street Congregational meetinghouse. Prayer was offered by Rev. Mr. Peabody of Portsmouth, N. H. The Annual Report was read by the Secretary, Rev. Mr. Lothrop of Boston. It presented a distinct view of the condition of the ministry-at-large in this city, and contained large extracts from the semi-annual reports of the ministers to the Executive Committee. After a respectful notice of Rev. Dr. Tuckerman, and the expression of regret that his enfeebled health had compelled him to leave home for the warmer climate of Cuba, the Report spoke of the completion of the Suffolk Street Chapel, of the retirement of Rev. F. T. Gray from the ministry-at-large in consequence of an invitation to another field of labour, of the establishment of Rev. R. C. Waterston in his place, and of the aid which the Fraternity had received by the grant of the late Society for the Promotion of Christianity in India, whose funds, amounting to about $6000, were before the dissolution of the Society transferred by vote of the members to the Benevolent Fraternity, for the purpose of paying off the debt incurred in the erection of the chapels. It then, in the language of the ministers-at-large, exhibited the nature and amount of their services, showing not only that they were diligently engaged in their work, but that the attendance upon their ministrations was large and constant, and came chiefly from the class whom this ministry was designed to benefit; the Pitts Street Chapel being full, and the congregation at the Suffolk Street Chapel having increased since it was opened. An argument of the minister of this chapel in favour of the admission of others than the poor to seats in the house, so long as they exclude none of those for whose benefit it was specially intended, was also introduced. The Report then glanced at the future wants of the institution, spoke of the justice of allowing larger salaries to those who gave their whole time to its service, named $3000 as the sum which would be needed the next year, and closed with a brief notice of similar endeavours in behalf of neglected and debased humanity, in England, and in this country—in Cincinnati.

After the reading of the Report, the meeting was addressed by Francis O. Watts, Esq., Rev. Mr. Bartol, and George B. Emerson, Esq., of Boston; Prof. H. Ware, jr., of Cambridge, and Rev. Mr. Gannett of Boston. Mr. Watts noticed the origin and growth of the institution, and spoke of its peculiar claims to the support of Unitarians, whose neglect of some other manifestations of the religious sentiment, he thought, made it more important that they should sustain this form of Christian action, the results of which thus far had fully justified the hopes of its friends. Mr. Bartol exhibited what he considered the principle of the ministry-

at-large, viz. to christianize the ungathered poor in cities, by the charity of the more favoured churches; showing the force which should be allowed to each of these words. Mr. Emerson avowed his strong interest in the object of the ministry, and in the reports of the ministers, his satisfaction with the fruits of their labours, and his final concurrence in the appropriation of the funds of the India Society to this purpose. Mr. Ware briefly enforced the principle, that it is the Gospel alone which will raise the poor. Mr. Gannett drew attention to the call made in the Report for an increase of subscriptions. The meeting was then closed with singing.

We have styled this an admirable institution. Such it appears to us to be, both in its design and in its plan. Its design was well expressed by Mr. Bartol—to christianize the ungathered poor of our city by means of religious teachers sustained in their ministry by the contributions and sympathies of the more favoured congregations; its plan is merely the practical exhibition of the idea of union among these congregations for this purpose, and for no other. We see not how any possible evil can arise from such a union; and scarcely less difficult is it, to believe that some good, and probably much, must not be the result. We wish therefore that all the churches of our denomination in this city might connect themselves with the Fraternity, and we hope, that notwithstanding the pressure of the times, the subscriptions of the present year will reach the amount which justice seems to require that the Committee should have at their disposal.

The Delegates from the several branches of the Fraternity are chosen annually on Fast Day. These compose the Central Board, who on Sunday evening, April 12, chose for Officers, who constitute the Executive Committee for the present year;—Samuel Greele, Esq., President; Rev. S. K. Lothrop, Secretary; Mr. Elijah Cobb, Treasurer; Hon. Richard Sullivan and Rev. Alexander Young.

Anniversary Week.—The anniversaries which are celebrated in this city in the last week of May, and which call together numbers, particularly of the clergy, from other parts of the Commonwealth and from other States, will recur before the publication of our next number. On Tuesday evening the American Unitarian Association will hold a public meeting in the Federal Street meetinghouse; on Wednesday morning the Berry Street Conference will be in session; on Wednesday evening the Sunday School Society will celebrate their anniversary in the Federal Street meetinghouse; on Thursday the Convention Sermon will be preached in Brattle Street Church, by Rev. Leonard Withington of Newbury, Dr. Walker, who was chosen First Preacher, having ceased to be a member of the Convention in consequence of his removal to the chair of Moral Philosophy at Cambridge. For the two last years the Book and Pamphlet Society have had their annual sermon on Thursday evening of this week, but the attendance has been small, as many from the country have then returned to their homes, and the people in this city are wearied with the multiplication of meetings. The previous Sunday evening, it appears to us, would be a much better time for this service.

REVIVALS.—The various religious journals which we see, continue to give accounts of the spread of *revivals* in different parts of the country. The New York Observer presents a "statement of the recent additions to the (eighteen) Presbyterian churches in that city," adding the remark that "many more will doubtless be received into communion with the various churches as fruits of the present revival." The largest number in any one church is 92, but in two or three other instances nearly 50; the whole number being nearly 500. In Philadelphia a computation of the number of persons admitted into the (sixteen) Presbyterian churches as "the fruits of the revival in that city" up to the early part of April, gave 671 as the result, the largest number in any one church being 99. "190 had also been recently confirmed in two of the Episcopal churches." In Baltimore the Lutheran Observer gives as "the aggregate of the additions to the (twenty-eight) different churches since the commencement of the revival there, a little more than three thousand;" two thousand of which are assigned to the fourteen or fifteen Methodist Episcopal churches, and of the rest the largest number, 210, were added to one of the Baptist churches, and the next largest, 122, to an Episcopalian church. In Cleaveland, Ohio, 502 have been admitted to five churches, "about 180 of whom were examined for admission into the Presbyterian church." In Boston, the interest in religious meetings appears to increase. At the laying of the corner-stone of the new Baptist meetinghouse in Bowdoin-square, in this city, "to be erected chiefly by the voluntary contributions of members of the different Baptist congregations, for the use of a church yet to be formed, and a congregation yet to be assembled," the plate deposited beneath the stone bore this inscription—"Laid April 9, 1840. A year distinguished by an unparalleled revival of religion throughout the U. S." So far as our own observation extends, we are confirmed in the opinion that the present excitement has less of an objectionable character than usual. From a communication which we have received from a friend it appears, however, that of some places this remark, unhappily, is not true. The following letter was written in the neighbourhood of New York.

"In the last Miscellany I perceive it stated, that the "Revivals" now in progress are attended by fewer improper and unchristian measures, than usual. The remark in relation to your neighbourhood I may not dispute—in mine it cannot be sustained a moment. Nearly all the worst features of the system are put forward here.

1. The denunciation of other sects. Unitarians, Universalists, and sometimes Episcopalians have been denounced—their views caricatured—their perdition confidently predicted. A young Unitarian felt obliged to rise at one of a certain celebrated Elder Knapp's meetings, and interrupt the torrent of invective directed against his views, by saying, that nearly every statement had been false. The Universalists have been obliged to hold public lectures in self-defence from these gratuitous attacks.

2. The admission of very young children into the church. The first Sunday of April was commemorated in one church near me, I am told, by the admission of some thirty children, some no more than eight years of age, all of them perhaps not that. It is not their commemorating the death of Jesus I condemn

—no; God forbid!—I would invite them to it. But the long creed, the renunciation of all amusements, the transient and feverish excitement, the hypocrisy following upon it, and at last the tenfold open vice teach us to fear for the ark of the Lord when such measures are used to sustain it.

3. And then, the subsequent speedy expulsion of many—some for crimes detailed to the public in recent police reports—are a sad proof that the Lord is not in the lightning and the earthquake. Some converts last not more than a month or two after the unusual meetings are suspended, and then they fall "never to rise again"—fall with such an explosion, as far more to injure the holy cause of religion than an army of such professors could promote it. I find them generally endeavouring to attract as much attention in the second state as in the first—vociferating as loudly concerning the hollowness of all holy professions, as in the prayer meeting they boasted their joy and triumph.

4. Not to weary you;—a fourth objectionable feature is, that the revivals around here supplant the regular pastor, and his rightful influence, gentle and constant as the dews of heaven. In New York the principal labourers have been Messrs. Kirk and Knapp; they have superseded all other ministering angels. Each after his peculiar way, they are at the head and front of the present religious movement. Now, one that cares any thing in his heart for Christian institutions, cannot fail to deplore this weakening of the hands and interrupting the administrations and throwing into the shade the exercises of the regular pastor. The regular devotions and meditations must seem very tedious and lifeless after the storm has gone by. The regular sermon prepared from week to week must appear empty and inefficient after discourses repeated, memoriter, with theatrical action and oratorical display for the hundredth time; each new trial adding something to the body or polish or pungency or wit of the discourse."

A Good Movement in Louisville.—At a meeting of the Unitarian Society in Louisville, Kentucky, on the 1st of April, an association was formed, under the title of the "Louisville Unitarian Association for the extension of Christian Knowledge," the objects of which are declared to be, "to assist in sustaining a General Agent for the West, and a School for Western Preachers." The Constitution requires the payment of one dollar annually as a condition of membership, and prescribes as "the duty of the Board of Managers, as soon as convenient, to form a depository of books and pamphlets from which the members of the Society may be supplied with works for use and circulation." In a private letter it is stated:—"Our object is to get up an annual subscription of five or six hundred dollars among our Western societies towards the support of a Western Agent. With this we wish a Theological School to be connected, so that the Agent with the assistance of the preacher where he is placed may act as Professors in the School. Students will, in such a case, not be wanting. We are in earnest about this business, and mean to start our Theological School at once, in Cincinnati, Louisville, or St. Louis."

INTELLIGENCE FROM QUINCY, ILLINOIS.—Mr. Huntington, whose efforts the last winter to raise money in New England for the building of churches in the West are known to most of our readers, has returned to his labours there. Mr. Briggs has received a letter from him, dated at Quincy, March 23, from which we are permitted to take the following intelligence.

"We left home the 18th ult., and arrived here without accident, on Saturday the 7th inst. Had a meeting in the Court House the next day, and a crowded room. The following Wednesday evening gave a lecture, which was well attended. This exercise is to be kept up, on the Thursday evenings. We have also had the usual services on the two sabbaths since the first;—a growing interest seems to be manifested in our meetings.

There has been an extraordinary excitement here, on the subject of religion. Meetings have been protracted through a period of now nearly six weeks. The Congregational (Orthodox) church began the series; the Methodist followed; the Baptist succeeded; next the Mormon, whose meetings were more crowded than any other; then came the Presbyterian; and to-day the Episcopal church commences with three services. Three religious services have been held in each of these societies every day in the week, during the time of its protracted meeting. It is said that the Christian and the Campbellite churches are to have their turn, too. Besides the above, there is a Universalist, and a German Lutheran church in this town; and two Roman Catholic (German and Irish;) each of which two last has a brick chapel about half built. These churches, together with our own, comprehend a population of about 2,000 souls. If the spirit of proselyting were only moderately active among us, it is obvious, that with *eleven* religious societies, several of which have resident preachers, there are likely to be very few in our community not attached to one or another of these. Indeed, such is the case at present.

Our church have "no certain dwelling-place" as yet. We meet now in one place, then in another. We Unitarians are pilgrims and strangers in the land. Oh! that we had a little sanctuary of our own, though it were only a hovel. But money is very scarce, here; there has been, and still is, great commercial distress throughout the West. Our society have lately held a meeting on the subject of building. With $500 in cash from other quarters, they would immediately undertake to build a small, plain chapel; but without such a start, none of us would think it advisable to break ground. Our society is made up of young men of sterling merit, but they are all poor. It has received some valuable accessions by immigration, since I was last here. I have found a young man here of great promise, whom I have persuaded to commence the study of theology."

TEMPERANCE IN IRELAND.—Surprising accounts have been published of the success which has attended the labours of temperance agents in Ireland. Hundreds and thousands, with characteristic eagerness, have rushed to take the pledge—"at Cartleamer 15,000 persons in two days;" and although at the

moment they may have been in a state of intoxication "for the last time," the lapse of two or three months has only shown the steadfastness of their purpose. "It is impossible," says the London Globe, "to shut one's eyes to the great moral revolution now in course of being effected throughout the Southern parts of Ireland, through the agency of Rev. T. Matthew. It is stated that nearly a million of individuals have taken the temperance pledge at his hands, and that a case of relapse is rarely, if ever, met with." The Roman Catholic clergy have manifested a strong interest in the subject. The Waterford Chronicle of January 28 observes, that "the Society of which the great apostle of temperance, Rev. Mr. Matthew, is President, numbers already considerably over half a million of souls. In a short period it is supposed that the greater portion of the South of Ireland will have become *temperancised*"—a new word, by the way. Mr. Delavan of New York says, under date of March 21, "Later statements give the number as *one million*, and not an instance yet known of backsliding." The effects are such as justify confidence in the sincerity and stability of the converts to abstinence from intoxicating drink. The deposites in the Limerick Savings Bank, it is stated, "have nearly quadrupled in three months." In Cork "not a drunken person was seen in a fortnight." At Waterford quarter sessions, "the chief magistrate congratulated the grand jury upon the absence of crime in the city since the visit of Rev. Father Matthew." Should this change in the habits of the Irish peasantry be permanent, it must give a new aspect to the condition of that unhappy country; we can hardly set bounds to the hopes that may be indulged.

New Unitarian Chapel in Belfast, Ireland.—We copy the following article of intelligence from the Bible Christian.

"The want of a third place of worship, designed for the use of those Unitarian churches who are not possessed of regular accommodation in either the first or second congregation having been for some time felt, a few public spirited gentlemen resident in the town and neighbourhood entered into a subscription in order to procure a meetinghouse for that purpose; and having concluded an agreement for the purchase of one in York street, it was opened for the public worship of God upon the principles of Christian Unitarianism on Sunday, 5th of January 1840. On this deeply interesting occasion, Rev. Dr Montgomery preached to a highly respectable auditory one of the most able and argumentative discourses ever delivered in Belfast, in explanation and defence of the principles of religious liberty and of Christian doctrine professed by the Unitarian body. On the Sunday following Rev. James Carley officiated to a congregation nearly as numerous as had attended at the opening of the chapel, and the services have since been carried on with every prospect of usefulness and success."

Manchester College, York.—The Christian Reformer gives the following information.

"At a special general meeting of Trustees, held at Cross street chapel rooms in Manchester, on Friday, 20th Dec. 1839, after a full discussion, the decision of the Trustees was in favour of a removal of the College to Manchester as its *future site.*"

THE JEWS IN SYRIA.—Dr. Bowring, in his "Sketches of Oriental Religions" in the Christian Reformer, has given a long, but interesting account of the Jews who may now be found in the Holy Land and the other parts of modern Syria. We omit many passages, that we may reduce the length of our extracts.

"When I left Egypt, accompanied by a distinguished Bey of that country, a Jew of Aleppo was his Dragoman, and from him I had often opportunities of learning particulars of the state of his nation in Syria. He was not without instruction. He spoke Turkish and Arabic, Italian and French. He had seen much of the world, and was a fair representative of the Jewish population. Cunning, under the cloak of simplicity—intriguing, though seemingly sincere—sensual, but desirous of being thought indifferent to personal enjoyment—and withal strongly attached to his creed and people, proud of their history and of their hopes.

"If I were to judge from Joseph's language, I should say that the bitterer and stronger antipathy of the Jews was rather directed against the Christians than the Mahometans. Though there is a more elevated notion of Christian civilization, yet the religious rites and creeds of the Mussulman more closely resemble those of the Jews. Circumcision—the belief in the Divine Unity—a common reverence for the names and characters of the Patriarchs—create associations from which Christians are for the most part excluded. Christians, too, have, on the whole, been more coarse and violent in their persecution of the Jews. They have tormented them as if they had a personal quarrel with all and every individual member of the nation, who have been treated as if each had personally participated in the crime of the crucifixion. To the contempt with which the Mussulman regards all infidelity, all resistance to Islamism, the Christian has added a hatred and a malevolence peculiarly his own.

"The first place in Syria where I saw any thing like an outward profession of Judaism, was Antioch. It is, however, only since the invasion of Syria by the Egyptians, that any Jews, or any considerable number of them, have inhabited Antioch. It was under the Turkish authorities one of the most fanatical cities in the East,—Mussulmans and Christians both agreeing to persecute the Hebrews. But the Jews have come in for a liberal portion of that toleration whose benefits have mainly fallen upon the Christians. A few instances, but very few, of converts to Mahomedanism have occurred among the Jews—far less in proportion than among the Christians—though the step from Judaism to Islamism seems far less marked than from Christianity to the recognition of the Koran. A still smaller number of cases have I heard of, where Jews have adopted the religion of Jesus. In Syria, their faith seems to wax stronger, surrounded as they are with the historical associations, with the scenery, with the traditions of their Holy Books. Their pride is involved with their convictions, in fidelity to their creed. There is a small body of Jews at Tripoli, in Syria, who have a synagogue of humble pretensions. There are also a number of Jews settled at Lattakia, the ancient Laodicea. They are petty merchants and traders, but the commerce of the place is by no means considerable.

At Aleppo, I had myself an opportunity of judging of the condition and of the manner of life among the more opulent Jews, being received into their families, introduced to their women, and frequently finding occasion to talk with them of their past and present history. A few particulars respecting one Jewish household may give some correct notions as to the rest, though that of which I am about to speak is undoubtedly the most opulent of Aleppo. Being invited at an hour fixed by my host, I was met at the entrance of the house by several servants clad in the long Syrian robes—the body-garment of silk, the exterior of woollens—with the wide sash and the large turban, whose shawl is

required to be of a sombre hue. At the inner door the host came to welcome me, in a European costume, except that a handsome furred pelisse was the outer covering. After the ordinary salutations—'Peace be with you,' 'And may God increase your prosperity,'—I was led into a room paved with tesselated marble, on an elevated part of which, covered with mats, was the divan. There sat in the corner, crouched in the usual Oriental manner, a lady covered with an immense quantity of diamonds. She was the mistress of the house, the mother of the family. The jewels which adorned her person were of the value of many thousands of pounds sterling. An immense quantity of small gold coins hung from her hair and fell on her shoulders, tinkling at every movement; the garments were richly embroidered with gold, and round her waist was a costly Cashmere shawl. Her eyebrows had been obviously stained with kohl, and her finger-nails reddened with henna. She was smoking the Syrian pipe, called the Shisheh, in which a sort of tobacco (the Timbac, principally produced in Persia) is burned, and its fumes inhaled after passing through water, which is held in a cocoa-nut-shell, ornamented with silver. The lady waved her hand and bade me welcome; and soon some young maidens, mounted on a sort of high wooden pattens, called *kabkabs*, which they left when they reached the matting, entered, prettily attired, bringing pipes, coffee, sweetmeats and sherbet in succession. I have seldom seen handsomer faces than had these young Jewish maidens. They were the children of the family, and no higher honour can be done to a guest than that they should be in attendance as waiters—there being a succession of servants to wait upon them. Other ladies were introduced: those who bore the maternal dignities seated themselves on the divan, and were provided with the odorous shisheh. Conversation became animated; inquiries were made about Europe and England and Englishmen, but far more anxious inquiries about English women; and I found that of all the fair auditory there was not one who had ever quitted Aleppo.

"Besides the holy cities, there are in Syria many spots which are the objects of great veneration among the Jews—spots which they visit on stated days, and frequently perform in them some religious ceremonies. I was told by one of their nation that there is, at a distance of some miles from Aleppo, a solitary place which is resorted to on a particular holiday by all the Hebrews in the district. It is known by the name of Ezra's house, and is averred to be the place where he composed his inspired writings. I did not visit the spot, but was given to understand it was not willingly shewn to strangers. Ezra is one of the prophets who is regarded by the Jews with particular veneration. He did great service in collecting MSS. and purifying the text of Holy Writ—he popularized the Bible—and to him it is well known many spurious or apocryphal books have been attributed.

"Damascus stands where it stood in Abraham's time,—perhaps the most ancient, certainly one of the most interesting cities in the world. Lovely in position—renowned in the Old, distinguished in the New Testament—a holy city among the Mahometans—the seat of romance and poetry—still Damascus stands in unchanged—and, if the word may be allowable with reference to any thing earthly, it may here at least be blamelessly employed,—Damascus stands in *unchangeable* beauty. The fierce spirit of its inhabitants, once so fanatical, has been moderated by a more tolerant and gentle influence. Jews and Christians mingle without mutual abhorrence, and our Dragoman, Joseph the Jew, was the guest of one of the most distinguished authorities of the city.—Many of the Damascus Jews carry on an extensive commerce in foreign merchandize; they trade with Great Britain and with the ports of France and Italy. Among them are some of the richest men in Syria, possessing from one to two millions of piastres, of which one hundred make a pound sterling. They deal largely with the caravans which arrive from Mesopotamia, Persia and all the regions of the East. Some of them traffic with the Arabs of the desert. In Damascus and Aleppo, commerce has much of a primitive and patriarchal character.

Multitudes of camels, asses and trading travellers arrive,—deposit their merchandise in the great khans or receptacles of the city,—and when their commodities are sold or exchanged, they depart in a body to the places of their destination.

At a few miles from Damascus is the village of Djobar, which is entirely peopled by Jews. We were nearly two hours on horseback before we could find the place, which is prettily situated on a green fertile spot, forming part indeed of that delicious girdle, called the Garden, which surrounds Damascus. The inhabitants are about a thousand, and seemed in a tolerably prosperous state. It is the only instance I have ever met with of a population wholly Hebrew—governed, as are most of Oriental villages, by local institutions of their own, and having their little hierarchy of rulers and subjects, undisturbed by the molestations of any intruders but those of lawless violence. Indeed, some robberies had lately taken place: they had been visited, they said, by the wandering Arabs, who had broken into their synagogue, carried away their garments and utensils, but left what *they* valued most and the Arabs least—their copies of the Pentateuch and other Holy Books. The synagogue of Djobar is deemed of great sanctity; it is built over the cave in which, as they contend, Elijah was fed by the ravens. The building is quite modern, and was erected only three or four years ago, on the site of a more ancient edifice which had fallen into decay. They possessed a few Hebrew MSS. and a very handsome MS. copy of the Old Testament on a roll, kept in a silver case, which they opened for my inspection, and which, though apparently not of the highest, was of considerable antiquity.

"There was a colony of opulent Jews settled at Tiberias, on the Sea of Galilee, a place famous for its baths, and naturally of great interest from its connexion with the narratives of the New Testament. A few years ago the town was nearly destroyed by an earthquake, and was abandoned by most of its population, and few or no Jews now inhabit it. A similar desolation has overtaken the ancient Saphet, one of the few places whose population consisted wholly of Jews. Like Antioch and many other of the cities of Syria, a succession of earthquakes has thrown down all that remained of the past; and the last earthquake was so overwhelming that the spot was wholly left, though perhaps, next to Jerusalem, the spot of all others the most dear to the Jews.

In Jerusalem itself there are from two to three thousand Jews. Few among them are wealthy. They are for the most part Europeans, who have come to terminate their earthly pilgrimage in the prophetic land. Many of them, particularly of the Polish race, have married Jewish women of Palestine, and their descendants will be nationalized in the country. The number of foreign Jewish settlers in Judæa is increasing from year to year, though they bring not with them either wealth or influence. Divorce is of easy attainment, and their marriages are frequently broken, though it is said during the period of its subsistence they exhibit fidelity to the marital vow. Their synagogue in Jerusalem is a mean structure, and there is so little trade or manufacture that there are no means of amassing wealth. The Jews settled on the coast have more opportunities of embarking in commerce. There is a small community, consisting of perhaps two hundred, at Sidon, where they have a synagogue; and at Tyre (Sôur) there are also a few Hebrew families. There are at Jaffa a greater number still, but most of all at Beyrout—the most flourishing sea-port in Syria, where the Jews have enjoyed, and enjoy, a portion of the general prosperity.

I am not aware that any thing peculiar characterizes the ritual of the Syrian Jews. Circumcision is a ceremony accompanied with much rejoicing, and is generally performed in the synagogues. The marriages of the Jews are celebrated in their private houses, and with a considerable outlay of money for bridal garments and domestic feastings. But in both these observances there is a remarkable resemblance between the Mahometan and the Jewish rites. The Purim (like the Passover) is a thoroughly national festival, and the old

traditions which associate its observance with great excesses are but too faithfully adhered to. I have observed that the Jews in all parts of the world delight to linger on such parts of their history as connect them with sovereignty and empire. To have been great in the persons of ancestors, flatters the pride and consoles for the humiliations of the poor and lowly; and there is no Jew so poor and lowly as not to fancy that some portion of the regal glory of Esther and of the triumph of Mordecai is reflected on his whole nation as well as on his own humble name. In Syria, as throughout the East, the cemeteries of the Jews are neat and carefully watched over; the inscriptions are, I believe, invariably in Hebrew, and now and then (but not frequently) bear some reference to a hope of immortality.—Nothing is more strictly attended to among the Syrian Jews than the veiling of their women. At home, their harems are accessible, and the veils are laid aside; but abroad, I do not remember to have met with an unveiled Jewish woman. In truth, this can hardly be referred to as a Jewish observance, for no native woman, except those of Frank or European families, whatever may be her religion, appears uncovered in public.—The general instruction of the Jews in Syria is about the average instruction of the community there, which is to say, that the best instructed possess nothing but the merest elements of knowledge. Most of them are acquainted with Hebrew; but among the Syrian Jewish women ignorance is deplorable; there are scarcely any who can read or write even the vernacular language.

The most interesting circumstance which presents itself to my mind in recalling what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love, of the Jews for their own Judæa, the Canaan of their fathers. Who could see without emotion thousands of poor Israelites, who from the remotest parts of Europe have made their way—in spite of evil fortune and difficulties and distress—by long and weary pilgrimage—through privations incalculable and sufferings without end—often shoeless and almost clotheless—friendless, penniless—that they might see the City of David and lay their bones in the bosom of Jerusalem! What multitudes are there among them who have sold their last possession,—having gathered together their little, their insufficient all,—and have started, marching towards the rising sun, from the Vistula, the Dnieper and the Danube, on a journey as long as perilous! How many have perished, exhausted, on the way! How many that have landed at Joppa, or crossed the Taurus at Antioch, have been unable from over-exhaustion to reach their longed-for goal! How many have sunk in sight of the Mount of Olives! And how many have closed their eyes in peace and blessedness, when the privilege has been vouchsafed to them of treading within the walls of Salem!"

Correction.—In a preceding page we have spoken of the rapid sale of the first edition of the translation of Cellerier's "Authenticity of the New Testament" as a proof of the favour with which it has been received. We have been sorry to learn since that page was printed, that the sale of the volume has been small, instead of large, and that the imprint of "second edition" is in some measure deceptive. We believe that it is not uncommon with publishers to prefix a new title-page to the remainder of an edition which finds a slow sale, but we cannot think it right, and we are not willing to be instrumental in conveying to others the false impression which we had ourselves received.

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THE BOOK OF ESTHER.

WHO wrote that portion of the Old Testament called Esther no man knows; nor where it was written. Perhaps Mordecai was the author, a little less than five centuries before Christ; assisted in the latter part (as is commonly believed) by the accomplished Ezra. A difficulty meets us on its threshold, we scarce know how to remove. In the whole book, with abundant opportunity, with almost a necessity for its introduction, there is no mention of the name of God. It is certainly not a little remarkable—this uniform silence maintained with regard to Jehovah, his protection of his chosen people, and the power of prayer to obtain deliverance and victory. One circumstance, could it be made sure, would remove this stone of stumbling in a great degree. The book appears on its face to have been written for Heathen, not Jewish eyes—for the Persians and other uncircumcised nations, to convince them of the good desert of the Jewish people, and the worth of the Jews as citizens, exhibited in the modesty, firmness, patriotism and fidelity of Mordecai. If this was the purpose, then how natural, that whatever peculiarities in his nation's views of God distinguished offensively the Jew should be carefully omitted by the writer—that every thing not essential to the history and likely to disgust a Gentile reader should be carefully weeded out. Still this *is* a difficulty: and yet the unbounded reverence felt by the Jew always for the book, and more than all else, the fact that a feast is celebrated on the fourteenth and fifteenth of the month Adar, called

Purim, when this book is read in the synagogue, and at the name of Haman the whole congregation stamp with their feet and cry "Let his memory perish," establish the record as substantially true; giving us an evidence in its favour, few books, sacred or profane, can claim.

And what now is the book? It is the moral of ambition—the judgement scene of envy and revenge—the crown of lowly virtue. It is a true and touching picture of life. Not merely of life in ancient times and in the marble courts of kings; but of life as it passes with us, to-day, in the undistinguished homes of citizen-sovereigns.

The story is simplicity itself. A besotted Persian king, possibly Xerxes after his defeat in Greece, one certainly abandoned to indulgence, capricious and weak as he was, orders his queen to appear in the midst of a drunken revel. To have done so would have been proving her own shameless abandonment; intemperance and wantonness being almost enjoined at public feasts in that day, for a female to appear at them would have seemed a monstrous excess of indelicacy. The order is not obeyed. The native dignity of Vashti is mightier than that mandate before which millions trembled. Instead of honouring her virtue, her immovable modesty and pride of character, in the hours of returning soberness, the incensed despot exiles her from his society and crown forever.

Esther, a Jewish maiden, is chosen for her exceeding beauty from all the maidens of the land, her adopted father remaining in some humble office at the palace gate. But no situation is so humble as to escape the bloodshot eye of revenge, none so mean but something in it will awaken envy in the lawless mind. Some reverence is demanded of the old Jew at the gate by the king's favourite and vizier, a reverence which he that withheld it felt to be only due to the sovereign himself. But "though they spake daily unto him, Mordecai hearkened not." At once the favourite is stung to the quick; all his greatness, power, honour, favour, opulence, availed him nothing. This one little spot covered the whole heavens. He saw nothing else, heard nothing else, dreamed of nothing else, but that "Mordecai bowed not." All his pride changed to shame, the flatteries of his friends seemed now bitter taunts, his luxurious banquet became loathsome. Such is the power of envy! such at our firesides as in the palaces of king's favourites, beneath the naked vault of heaven and the canopied purple and gold.

In that country kings appearing scarcely at all before the multitude, Haman was the observed of all observers. His word was law, his smile life. When he went forth in the morning, all men hastened to greet the image of the great king; as he rode along, crowds kneeled to him as to a god. His pride knew no bounds, his magnificence had no rival. The kingly power was his in all but name. He reaped its honours, feasted on its viands, bathed himself in the adulation offered by a servile people. He had all but the peril and the fear of kingship. Men would use his name as a proverb of happiness. Alas! there is a worm in the very bud. Mordecai has poisoned his cup. He goes home to his palace sick with hate of the Jewish gate-keeper. A cloud veils his brow. His very breath and motion is all sullenness—the brooding of a storm.

His friends and wife gather around. Anxiously they ask what severe calamity has befallen him—what injury which they might resent—what enemy had he discovered whom they could remove? And what meanness must they have secretly marked in his reply. A man whose favour he thought not worth seeking, a Jew at the gate, had not offered homage among the crowd. This was all. And though the victim of envy had procured a decree for the massacre of the whole Jewish nation, when his enemy would surely fall amidst the death-groan of his kindred, the ruin of his nation, of all he loved, all God had chosen—though the king had granted this, it was not enough. More signal vengeance his raging passion craved—vengeance upon the *person* of his enemy. His friends are base enough to applaud his resolution—they sympathise wholly with him. They advise that a gallows of enormous height be erected before Haman's door; then, from his own banquet-room could the emir catch the last groan and see the last struggle of his unsuspecting enemy. Then should soft music sound its mockery of the helpless death-cry! Little did he imagine that that passion should dig its own grave, that the very purpose of crime should work out terrible vengeance upon him.

But a sudden change comes over the scene. His royal master calls him to the council chamber, and asks him how the worthiest subject in the empire could be honoured. Haman, supposing it is for himself, exhausts his imagination in accumulating circumstances of grandeur. The royal robes and crown (which it had been considered death for any but the king to wear), the king's favourite horse, the highest prince proclaiming through the streets his honour,—all these

the giddy ambition of the spoiled favourite advises for "the man whom the king delighteth to honour." There is not in all history a more affecting instance of mortified vanity than this. All the proud state imagination appropriated to himself he is commanded to bestow upon his hated rival, and he, the king's favourite, must serve as a common herald before *him*. No wonder that he hasted to his house mourning, with his head covered. The reward Mordecai in his modesty had not claimed for the signal service of saving the king's life was now at last bestowed upon him, and Haman was the instrument of his just honor!

Haman feels his proud estate giving way beneath him. His friends forebode evil. And well they might. For the fall of detected vice is seldom partial. The terrible revenge he had purposed in the extinction of the Jewish people, then in honourable captivity, becomes the reason for Esther's appeal for her own life and the life of her nation. An appeal made with such well applied art, advocated by such personal charms, the effeminate despot could not refuse. And when Esther declares at the second banquet it is her own life she would save from Haman's murderous hate, he bursts upon the minion with such impetuous wrath, that its unexpected victim casts himself upon the foot of Esther's couch, supplicating mercy. The very act hastens his doom—enkindling the ready jealousy of Ahasuerus—dooming the intended murderer to that very tree of all agonized death he had prepared for Mordecai, to perish miserably in the very eyes of his wife and children.

Who can fail to remark what a curse revenge ever proves to itself. How surely he who digs a pit for his neighbour falls therein himself—at least an abyss of restless, feverish passion within his own heart. Still might the favourite have ruled him who ruled half the East. Still might his thirst for indulgence been quenched from the overflowing cup of royal favour. Still might his pride have made itself drunk on the incense of a fawning city, though Mordecai did sit with head unbent at the king's gate. True elevation of mind would have taught him to overlook this slight deduction from the sum of his glory. True generosity would have made him forgive the Jew, out of regard to his manly independence of character or the inherited dignity from which it came. But headlong passion hurled him down its own dread precipice. Satisfaction for a fancied wrong drove him on as if mad, until his thirst for revenge revenged itself upon him. "As a rolling stone forced up hill by severe effort returns upon a man with im-

petuous violence, crushing those very bones whose sinews gave it motion."

Such is human life, here and every where. And the same tale which so vividly portrays that truth of all experience—the horrors of revenge, with equal power delineates the baseness and bitterness of envy, and the joy and crown of modesty, independent towards man, serene even amidst storms in its reliance upon God. F. W. H.

THOUGHTS ON INTERPRETATION.

In reading that singular mixture of wise and simple sayings, which appeared in London a year or two ago under the title of Guesses at Truth, *By Two Brothers*, we were both pleased and surprised by the following passage, which we ask leave to give at length, that we may say what we think of it.

"In reading the Apostolical Epistles, we should bear in mind that they are not scientific treatises, armed at all points against carpers and misconceivers, but occasional letters, addresed to disciples who, as the writer knew, were both able and inclined to make due allowance for the latitude of epistolary expression.

"But is not this what the Socinians contend for? If it were, I should have nothing to say against them. What I object to in them is, their making not due allowances, but undue; allowances discountenanced by the plainest passages as well as the uniform tenor of the sacred writings, by the whole analogy, and so far as we dare judge of them, the prompting principles of revelation.

"But how shall we discern the due from the undue? As we discern every thing else; by the honest use of a cultivated understanding.—If we have not banished the Holy Spirit by slights and excesses, if we have fed his lamp in our hearts with prayer, if we have improved and strengthened our faculties by education and exercise, and then sit down to study the Bible with inquiring and teachable minds, we need not doubt of discovering its meaning; not indeed purely; for where find an intellect so colourless as never to tinge the light that falls upon it? not wholly; for how fathom the ocean of God's word? but with such accuracy, and in such degree, as shall suffice for the uses of our spiritual life. If we have neglected this previous discipline, if we take up the book with stupid or ignorant, lazy or negligent, arro-

gant or unclean and do-no-good hands; we shall in running through its pages, stumble on many things dark and startling, on many things which, aggravated by presumptuous heedlessness, might prove destructively offensive."

Every man is welcome to his own way of saying things, as well as his own way of thinking. But why can he not say his own thoughts, without striking at other men? Here is sound truth in what we have quoted, but it must needs be coupled with the insinuation, that the truth does not dwell with *you*, only with *us*; and then to give the insinuation a definite shape and personal application, it is pointed at the bugbear race called *Socinians!* Not to enlarge on that which has been repeated until we are quite weary of it ourselves, viz. that he who gives the name of "Socinian" to those now known as Unitarians, either does not know the meaning of the word, or forgets both parts of the precept, to "speak the truth in love,"—we have something to say about the reasoning of the passage; a kind of reasoning, which perplexes us nearly as much, when it comes from fair minds, as the continued application of the false and offensive name.

Mark, first, the admission. The Apostles wrote to those, who, they knew, "were both able and inclined to make due allowance for the latitude of epistolary expression." There would seem to be no remarkable concession or great danger in such an admission. It is required by the nature of things. All writing supposes it. No letters, essays, or treatises of any kind, could be freely written or fairly read, without allowing this. Every kind of composition has its laws, determined not by convention or assumption, but by the circumstances of the case, by universal common sense, by necessity. A man is to read what is written in any book, for any purpose, precisely as he hears what is spoken every day; that is, as a man, as a reasonable being. When Paul says, in the very beginning of his first Epistle according to the common arrangement, "Yea, let God be true, but every man a liar," or again, "Let us do evil, that good may come," the reader who should refuse or forget to make due allowance for the latitude, not only of epistolary composition, but of all composition and all human expression, would be in danger of coming to singular conclusions.

This is obvious. And yet it is all, as the Guesser at Truth seems to apprehend, it is all that the liberal interpreters of Scripture contend for. It is all they ask. And little and unavoidable as it seems, it cannot be granted, without granting the main principle which distin-

guishes Unitarian interpretation from all other. Nay, it is no distinction. It is not a monopoly, nor the peculiarity of a sect. Trinitarians use the principle as much as others. They surely make "due allowance" for the latitude of the kind of writing which is before them—Epistle, Gospel, history, psalmody, or prophecy. The only distinction is, that they make it in their own way, and others make it in their way. Both and all judge for themselves what the latitude of the writer is, and what the allowance of the reader should be. The Catholic reads—"Why even of yourselves judge ye not what is right?" and says, 'Here surely is great latitude of expression, this cannot be taken literally, due allowance is to be made; I will abide by the decisions of the Church.' The Protestant reads—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" and says, 'This cannot be meant literally; I will abide by the dictates of reason, and give that latitude which it demands.' So the Trinitarian, so the Unitarian decides, on this particular passage, and the Catholic tells them they are both wrong. Again, Christ says—"I and my Father are one," and the Catholic and the Protestant Trinitarian now agree in saying, that the passage *is* to be taken literally, and no latitude allowed, not even the explanation of our Lord to be applied, when he prays that all his disciples may be one with him and the Father. But Christ says yet again—"My Father is greater than I," and 'Here,' cry the same interpreters of both churches, 'the words must *not* be taken literally, due allowance must be made, great latitude must be given; so great, that we must believe the very opposite of the literal sense, viz. that the Father is *not* greater than he.' Try now the latitude of "epistolary expression." Paul says, "Great is the mystery of godliness; God was manifest in the flesh;" —'This is literal,' the Trinitarian declares; 'no allowance is due here, no latitude.' But the same Paul also writes, "To us there is but one God, the Father;"—'This is not literal; for then we could not speak of 'God the Son;' we must make due allowance, such as will suffer us still to believe that not the Father only, but likewise the Son and the Spirit are each God.'

Let no one think that we are speaking lightly. We have adduced these common passages, only to show that all Trinitarians are constantly applying the very principle of interpretation which is now in question, and applying it very differently in different cases, according to the church or the creed. It is a grave fact, and it deserves con-

sideration, that there is no doctrine in the Christian church, which calls for greater latitude of interpretation, or requires more of *reason* to sustain or to find it, than the doctrine of the double nature of Christ, and in fact the entire Trinity. It not only stands upon inference, but it demands in one place a most literal adherence to the literal sense, and in another place, in the same connexion, gives to words the freest possible construction; in fact, makes them mean that which they never mean in any other connexion, or any other book. If this assertion is strong, we simply call up the Trinitarian interpretation of the words—"My Father is greater than I"—"The Son can do nothing of himself"—"Of that day and that hour knoweth no man, no, not even the angels which are in heaven, neither the Son, but the Father."

No one, we suppose, has ever denied or will deny, that some allowance is to be made for the latitude of expression in the Bible, as in all books. But if some, how much? "How shall we discern the due from the undue?" every one will ask with the author quoted. And every one must give substantially his answer,—"As we discern every thing else; by the honest use of a cultivated understanding." And now what does all his subsequent remark, all his reasoning, and that of many others, clearly imply in regard to Unitarians? Nothing less than this; that they do *not*, any of them, make an honest use of their understanding. They are dishonest. They are corrupt. It is this intimation, this monstrous assumption, which most amazes us, and which we still hear or see so often, that we are constrained to notice it. We must entreat our brethren to think of what they are saying; to think of it, first, as a matter of mere reasoning, and then as a serious allegation. Is not the reasoning puerile, unworthy of intelligent minds? We are first told that if we make an honest use of our understanding, we shall discern between the due and the undue allowance, the right and the wrong interpretation. And, then, simply because we come to a different result from theirs, they infer and avow that we did not make an honest use! Such an argument might, though we hardly think it would, satisfy children; it is too small for men. This is not however the worst. The implication that Unitarians "banish the Holy Spirit by slights and excesses," and when they study the Bible, do it not "with inquiring and teachable minds,"—is a most serious charge. It is fearful, even as an intimation. We *know not* how any humble Christian can dare to utter it, to whisper,

to think it even, in reference to whole classes of men, and to no inconsiderable part of the Christian world from the beginning. For all departures from the faith of the individual or the party involve the same principle, and are liable to the same condemnation.—But we have no wish to dwell on the thought. We leave it with repeating the strong, but not too strong, language of THACHER, in one of the earliest discourses that was preached here directly on the subject of the Trinity. "Have we forfeited our Christianity, nay, our integrity as men, because we have not so learned and so preached Christ? Will this accusation be repeated by our brethren, think you, when we all stand together before the judgement-seat of Christ? Oh far, far rather would I appear before my Judge, at that solemn hour, with all the accumulated errors and absurdities which the human mind in its most pitiable weakness has ever engendered, than with the tremendous responsibility of having made such charges as these against my brethren, on light and insufficient grounds."

We have lately been assured by a clergyman, whose conscience has constrained him to discard the doctrine of the Trinity, after preaching it several years, that he was brought to this conclusion chiefly by the study of the Scriptures, and that most of his other reading was in defence of the Trinity, to fortify his mind with reasons for retaining his faith, if possible. The more he read, the less was he satisfied; and he found it particularly difficult and painful to use the common *Doxology*, for which he could find no example and no authority in the Bible. It is one of many instances we have known, among clergy and laity, of similar difficulty and similar result. And it would seem enough to teach charity and humility at least, to consider—what we often see in departures from other views and from our own—that the mind which thus changes its views retains the same sentiments and habits as before, the same reverence, the same piety, the same earnest desire of truth and devout study of the word of God. Shall a single change of doctrine, while the man is the same, turn all our feelings, destroy confidence, and make an angel of light to be a spirit of evil? Alas, how little do we know ourselves. How poorly do we interpret the character of our religion. Sadly should we suspect the soundness or efficacy of our faith, if it required us to cast off those who go out from among us, or allowed us to malign their motives. Does any one suppose, that the Reformers possessed no piety *until they became Reformers*? Were Luther and

Zuingle any less Christians, or any more, while in the bosom of the mother church, than after they left it? You call the Catholics bigots and calumniators, for saying that those noble men lost all their piety when they changed. How much better is the feeling or the insinuation, that they gained it all by the change? We mistake the relation of faith to piety. It is an intimate relation, it is vital. But its complexion and influence depend not on the kind of faith, so much as on the power. Or rather, they depend on the kind in reference to the heart, much more than to the mind. "With the heart man believeth unto righteousness." And the belief of the heart, its honest conviction, its undoubting trust, its affection and devotion, may live and grow through all outward changes and amidst many diverse influences. "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

The action of Piety, or the state of the heart and the character, upon Interpretation and its results, is a great subject. We desire to see it faithfully presented. We believe it would be found, that it bears equally on all classes of Christians, and that it invokes all to give more earnest heed to the inner man and the actual life, as affecting every thing outward, and greater than all beside; as, indeed, the teacher and interpreter of all. We are constantly quoting the words, but we have not yet fathomed the depths of the sublime truth—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." E. B. H.

CHURCH MUSIC.

It seems to have passed from recollection, that music was admitted into our public worship as a means, not as an end. The importance and usefulness of it, as an aid to devotion, seem to have been erased from men's minds, either by the desire to be gratified in their love of it as an art, or from the neglect which has given up to hired musicians the whole direction, as well as execution, of that part of our service, which should lead the mind to sublime and soul-raising thoughts. It is not surprising that there are some who oppose the use of music in

our churches at all, if we think how little the end which is sought is attained.

In all ages music has been used to influence the mind; and its power is not less in stirring the soldier's courage, than in raising our hearts to lofty and holy thoughts. But to affect us in any degree, it must be appropriate. Could the voluptuous fascinating waltz, however perfect in its kind, ever nerve the arm for war? or the grandest march ever composed lead the soul to holy contemplations? Music does not drive, it persuades the mind.

Not long ago, in my walk into the country on a Sunday morning, I reached a church just as the congregation were going in. I entered and took my seat. Soon the venerable pastor came in. Immediately on his reaching the pulpit, the musicians in the gallery, struck up a —— I cannot call it an anthem. It was a quick movement, and apparently sung by several men and women, but the words were drowned in the noise made by violin, clarionet and horn. Yet it was music. Aye, such as would have been praised at theatre or ball. But were the thoughts of any one of those present prepared by it, for the solemn services they were entering upon? The music during the exercises was much of the same character; the words were lost sight of, and with them all feeling, by the musicians, in their desire to, each, make "music." After service I asked the sexton, if such was their usual music. He told me that "it was but seldom they had such as that, but one of the hired performers belonged to the orchestra of one of the theatres, and sometimes he brought out his friends,"—and alas! his music too. He could have had no idea that music for the theatre was not music for the church.

The organ, or the several instruments which take its place, is by no means a necessary aid. So the heart be in it, no music so powerfully affects the soul as voices alone. Yet often the instrumental overpowers the vocal part. The music during our service is only useful as it heightens some idea expressed in the poetry; and shall the noise of instruments or the want of feeling in the singers be allowed to take away all devotion from the hymn, which when read makes the heart leap and tremble with emotions of love or gratitude to its Maker?

The only way to remedy this evil is, to make each individual feel, that our church music is not what it ought to be. The majority rules in church affairs, as well as in politics. While we have the works of

Haydn, Mozart and Handel, to mention no others, to choose from, we cannot fail to have solemn music, if the wish be but felt. There is no one who, if asked, but would say he felt this wish. Yet why in so few of our churches is any attention paid to the subject? And why, even in those few so little attained? Repetition will act upon the minds of men, and reader, I entreat you, let your church music be what it ought. Every one has an interest in the subject, and you therefore should feel interested. It is in your power to aid in this cause, for it is the general will from which the change must come, and that will is formed by private influence. J.

NICOLL'S POEMS.*

A little volume was published in Edinburgh, in 1835, of which we have by us a copy—perhaps the only one in this country. It bore the title of *Poems and Lyrics, By Robert Nicoll*, and had neither preface, nor other introduction to its contents than a simple dedication to a female author, Mrs. Johnstone. Sent into the world in this quiet way, it probably found few readers. But besides the modesty of its pretensions, two other circumstances would have prevented its wide circulation;—the author was Radical in his politics, and Unitarian in his religious views. The book however contains much that should recommend it to the lovers of Scotch verse, and of genuine poetry. An admirer, without being an imitator of Burns, the writer had a kindred spirit, which manifests itself in his various effusions—whether serious or humorous, bold or tender. Burning with that love of justice which so much in the social state of Great Britain is suited to kindle into indignation, like the "Corn-Law Rhymer," he sometimes used his verse to relieve his own soul, or to inspire others with the sentiments which a freeman should neither be ashamed to avow nor afraid to express; a true hearted Scotchman, he loved to celebrate the charms of his native hills and the delights of domestic sympathy; while at times the playful or the sarcastic shows the variety of his powers. If he had lived, he might have done what would have drawn attention to these early

* Poems and Lyrics, By Robert Nicoll. William Tait, Edinburgh, 1835, *pp.* 220, 12mo.

productions of his muse, and have exforted even from prejudice an acknowledgement of their merits; but he died two years since at Edinburgh, to which he had returned, after losing his health in conducting a political journal distinguished, we believe, by the violence of its character, in Leeds. At the time of his death he had not reached the age of thirty.

We are sure that some of the pieces from this volume will gratify our readers, to whom they will be new.

WE ARE BRITHEREN A'.

A HAPPY bit hame this auld warld wad be,
If men, whan they 're here, could make shift to agree,
An' ilk said to his neebour, in cottage an' ha',
"Come, gi'e me your hand, we are britheren a'."

I ken na why ane wi' anither sud fight,
Whan to 'gree wad make a' body cosie an' right.
Whan man meets wi' man, 'tis the best way ava,
To say, "Gi'e me your hand—we are britheren a'."

My coat is a coarse ane, an' yours may be fine,
An' I maun drink water while you may drink wine,
But we baith ha'e a leal heart, unspotted to shaw;
Sae gi'e me your hand—we are britheren a'.

The knave ye wad scorn, the unfaithfu' deride;
Ye wad stand like a rock, wi' the truth on your side;
Sae wad I, an' nought else wad I value a straw;
Then gi'e me your hand—we are britheren a'.

Ye wad scorn to do fausely by woman or man;
I haud by the right aye, as weel as I can;
We are ane in our joys, our affections, an' a';
Come, gi'e me your hand—we are britheren a'.

Your mither has lo'ed you as mithers can lo'e;
An' mine has done for me what mithers can do;
We are ane hie an' laigh, an' we should na be twa—
Sae gi'e me *your hand—we are* britheren a'.

We luve the same sister day, sunny an' fair;
Hame! O! how we lo'e it, an' a' that are there!
Frae the pure air o' Heaven the same life we draw—
Come, gi'e me your hand—we are britheren a'.

Frail shakin' Auld Age will sune come o'er us baith,
An' creepin' alang at his back will be Death;
Syne into the same mither yird we will fa':
Come, gi'e me your hand—WE ARE BRITHEREN A'.

I AM BLIND.

THE woodland! O! how beautiful,
How pleasant it must be!
How soft its grass—how fresh the leaves
Upon each forest tree!
I hear its wild rejoicing birds
Their songs of gladness sing;
To see them leap from bough to bough
Must be a pleasant thing:
I must but image it in mind—
I cannot see it—I am blind!

I feel the fragrance of the flowers,—
Go pull me one, I pray:
The leaves are green upon its stalk—
'Tis richly red, you say?
O! it must full of beauty be—
It hath a pleasant smell;
Could I but see its loveliness,
My heart with joy would swell!
I can but image it in mind—
I ne'er shall see it—I am blind!

The trees are glorious green, you say—
Their branches widely spread;
And Nature on their budding leaves
Its nursing dew hath shed.
They must be fair; but what is green?
What is a spreading tree?
What is a shady woodland walk?
Say, canst thou answer me?
No! I may image them in mind—
But cannot know them—I am blind!

The songsters that so sweetly chaunt
Within the sky so fair,
Until my heart with joy doth leap,
As it a wild bird were—
How seem they to the light-bless'd eye?
What! are they then so small?
Can sounds of such surpassing joy
From things so tiny fall?
I must but image them in mind—
I cannot see them—I am blind!

A something warm comes o'er my hand;
What is it? pray thee tell:
Sunlight come down among the trees
Into this narrow dell?
Thou seest the sunlight and the sun,
And both are very bright!
'Tis well they are not known to me,
Or I might loathe my night;
But I may image them in mind—
I ne'er shall see them—I am blind!

My hand is resting on your cheek—
'Tis soft as fleecy snow:
My sister, art thou very fair?—
That thou art good, I know.
Thou art—thou art! I feel the blush
Along thy neck doth wend!
Thou must be fair—so carefully
Thy brother thou dost tend!
But I must image thee in mind—
I cannot see *thee*—I am blind!

The changes of the earth and sky,
All Nature's glow and gloom,
Must ever be unknown to me—
My soul is in a tomb!
O! I can feel the blessed sun,
Mirth, music, tears that fall,
And darkness sad, and joy, and woe,—
Yea, Nature's movements all:
But I must image them in mind—
I cannot see them—I AM BLIND!

MY HAME.

O! I ha'e lo'ed the heather hills,
  Whar' simmer breezes blaw;
An' I ha'e lo'ed the glades that gang
  Through yonder greenwud-shaw!
But noo the spot maist dear to me
  Is whar the mune doth beam
Doon through the sleepin' leaves, to watch
  My ain wee cantie hame.

My cantie hame! its roof o' strae,
  Aneath yon thorn I see—
Yon cosie bush that couthie keeps
  My wife an' bairnies three.
There's green girse roun' my cottage sma',
  An' by it rins a stream,
Whilk ever sings a bonnie sang
  To glad my cantie hame.

Whan delvin' in the sheugh at e'en,
  Its curlin' reek I see,
I ken the precious things at hame
  Are thinkin' upo' me.
I ken my restin' chair is set,
  Whar' comes the warmest gleam—
I ken there 're langin' hearts in thee,
  My ain wee cantie hame.

O! can I do but luve it well,
  When a' thing's lovesome there?
My cheerfu' wife—my laughin' weans—
  The morn an' e'enin' prayer.
The Sabbath's wander in the wuds,
  An' by the saut-sea faem—
The warst o' hearts might learn to lo'e
  My ain wee cantie hame.

The blessin's o' a hame-bless'd heart
  Be warm upon it a'—
On wife an' bairns may love an' peace
  Like sunbeams joyous fa'!
Blithe thochts are rinnin' through my heart,
  O! thochts I canna' name—
Sae glad are they—while thinkin o'
  My ain wee cantie hame.

THE UPRIGHT MAN.

A SERMON BY REV. ANDREW P. PEABODY.

PSALM XV. 1, 2. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

How perfect this description of character! How does it fill full with deep and glorious meaning the simple phrase, *an upright man! He, that walketh uprightly*,—whose hands work no deceit, whose lips utter no guile. He renders to all their rightful dues, not only in mere money and chattels, but in fair report and honest fame. He keeps every social obligation inviolate. This is a high praise, though it implies nothing more than honesty, which is a virtue of negations; for in a selfish and lucre-loving world, one who is with the world, and of it, finds many temptations to swerve from strict honesty.—But the Psalmist's upright man does more. His integrity is an active principle. He is actively just. *He worketh righteousness.* He is so enamoured with that law of justice, which is the perfection of love, the foundation of God's throne, the harmony of the universe, that he makes every righteous cause his own, lends his voice and arm wherever he can remedy wrong, and becomes God's co-worker in breaking every yoke, and subduing into equity all the jarring elements of man's estate.—But this is not all. His virtue is not external, not a godlike habit; but a principle. He *speaketh the truth in his heart.* He is faithful to his light, true to his convictions of duty, honest to the verdict of his conscience and the voice of his God, taking his seat fast by the oracles of Heaven's will, and making that will his sole starting point in every career of life. The upright man, in this broad significancy, would be a theme for volumes, rather than for a sermon. Yet it may not be unprofitable to view these elements of character in their mutual bearing, as blending to constitute human perfection.

1. He that *walketh uprightly.*—I apprehend that the limits of common honesty are sadly narrowed down in the esteem and conduct of many, who would claim to be regarded as upright men. They deem all honest, that the law allows,—that only dishonest, which the law forbids. The legislature furnish their standard of right. How

many there are, who feel that what cannot be legally enforced is not morally binding! How many, who shake off honest dues, as they would new-shorn locks from their shoulders, as soon as the law discharges them,—who imagine that no record can be entered against them in the book of eternal justice, which could not be filed with an earthly court!

Custom too is another, an unwritten law, which is prone to invade on the province of honesty. Are there not maxims of trade, practices in business, modes of obtaining advantage, of suppressing a fair and equal knowledge of the facts in a case, ways of making bargains and contracts not strictly mutual, which are upheld by the common consent of high-minded, yea, of Christian men, yet for which they can offer no adequate argument or apology; but can only say, "Such is the universal practice,"—"It has never been called unfair?" Thus is custom made to interpose its broad shield between conscience and many an act on which conscience would frown, were it brought to her light. The truly upright man will not take it for granted, that common practice is necessarily right. But he will decide each individual question as freely and impartially, as if it were presented for the first time and to him alone.

Nor are the demands of honesty discharged, when all contracts are fulfilled to the letter without undue advantage taken of law or custom. There are many of what are commonly called the duties of charity, which a man need not be generous, but only just, in order to discharge. Unforeseen circumstances often impose new obligations on a contracting party. Terms, which seemed fair when a contract was made, may become crushingly heavy before it is executed; and, though conscience seldom troubles the man who thus to his own vast profit becomes another's ruin, it hardly requires the science of a babe in Christ, to know how equitably the gospel standard of uprightness would bind a man in such a case to share and lighten his brother's unforeseen burden. Then too the visitations of Providence, by sickness and death, are continually creating circumstances which claim, not by law or custom, but in equity as among brethren, the modifying of contracts, the suspending of demands, the conferring of unstipulated indulgences and gratuities.

Honesty also concerns itself with that, which is more precious than money—with character. The upright man knows neither scorn, nor malice, nor prejudice. He holds his neighbour's fair fame dear as

his own, and would no more readily become a slanderer or a tale-bearer than he would have the snakes of the fabled Medusa hissing about his head. In the heat of party dissension he refuses to judge his opponents by wholesale, and to deal one measure of denunciation and abuse among all. He forgets not the *man* in the *partisan*. He frankly owns the gifts of mind and heart, even when exerted in the cause which has not his sympathy. He can no more tolerate misstatements or slanders forged by those with whom he feels and acts, than if they were forged in the opposite camp. He lets no political or religious shibboleth stand in the way of his neighbourly and brotherly sympathy, respect, intercourse and kind offices.

2. The upright man *worketh righteousness*.—He does not confine himself to the narrow sphere of his home, his private interests and daily business. In a certain sense, "his field is the world;" that is, he surveys his condition from an elevated point of view. He regards himself as a member of the great brotherhood, holding certain public and general relations, and bound by sacred obligations, that extend to the outermost verge of the social circle, or, at least, that cease only at that point, where his vision fails, and his arm and voice grow powerless. He looks so far as his horizon reaches; and how full is the scene of wrong-doing and wrong-suffering! What a concert fills the air, from every clime, of clanking chains, and lashes, and groans, and smothered sighs! The cry of the oppressed goes up, not only from the slave marts and plantations of the South. It blends with ocean's anthem. It starts from many a poor debtor's cell, and from the iron grates of many a prison-house, from the madman's cage and the moping idiot's corner. It ascends from the scene of many an outcast orphan's bondage, where the child of tender years is bound down to hard work and coarse fare and stripes, in mansions of wealth and plenty; and perhaps with the voice of her wailing rises mock incense from the household altar to insult the face of Heaven. The time was, when the human race might have been divided between the preying and the preyed upon, and hardly a remainder left. Glory to Jesus! those days have past, many a strong rod has been broken, and the oppressor and the oppressed now rejoice together as the Lord's freemen. But these two great classes are great still. Nor can the upright man be heedless of the cries and groans of his fellows. He labours, heart and hand, to right all wrong and to break every yoke. Wherever he can make himself *heard or felt in a righteous* cause, his integrity

ceases to be a mantle stiff in its frigid folds, and becomes a consuming fire of holy zeal.

The upright man is a philanthropist. Integrity is not the cold, negative virtue, the iceberg, that half of mankind suppose it to be; but warm, sunlike, glowing. It is an impulsive principle. It leads to high and godlike effort and self-sacrifice. And many a flinty heart, that here thought itself upright because it never refused to pay a debt, will find itself at the bar of final judgement stripped of its self-conceit, and held guilty of unnumbered kindnesses neglected, and wrongs that lay unremedied in its daily walk.

But this working of righteousness is not enough. Indeed in the *machinery* of good-doing there is often a sacrifice of integrity. Men band together in the cause of righteousness, merge in the common will their individual sense of right and duty, and follow the multitude in opposition to their own convictions. And to this danger is the principle of association, when carried to excess, always liable. This principle has its foundation in integrity; but undermines integrity when it grows too strong. The principle is in itself just and noble; for there are many yokes to be lifted which a single hand can never lift,—many Augean stables to be purged which it would take a moral Hercules to cleanse alone. Nor do I think that we, Liberal Christians, are especially called upon to tremble for the excesses and dangers of this principle of association. We are already too much afraid of it. We need to have it increased and cherished among us. In the good that we do and the influence that we exert, we are too much units and isolated. Hand ought to join hand, heart beat responsive to heart. Nor need we fear lest we feel and act too much in unison, so long as we are faithful to the yet remaining part of the upright man's character.

3. He *speaketh the truth in his heart.*—This is the perfection of integrity—the climax of human worth. These are the men, whom their race need; and "the Father seeketh such to worship Him." The truly upright man is not a man of expediency or policy. He gives not up his conscience to the keeping of others. He does not place himself in the breeze of popular feeling, and present himself to be blown about like a senseless vane. He does not go from man to man, from assembly to assembly, crying, "Men and brethren, what shall I do?" He brings low his ear to the oracles of truth. Silent *and still he* hearkens at her gates. He shuts out the cry of the mul-

titude, that he may not lose her faintest breathings. Her word is his law. He scans with unbiassed eye the sacred page, and gathers up its indications of duty as the voice of God. He hears too the God within. He bows with reverence at the shrine of conscience, and would deem it the grossest sacrilege to stifle or gainsay her responses. His daily inquiry is, "Lord, what wouldst thou have me to do?" And from what he deems his duty neither earth nor hell could allure or terrify him.

It was thus that the three holy children held fast their integrity, and entered the furnace seven times heated rather than deny the faith of their hearts. It was thus that Daniel chose the lion's den rather than cease from his daily prayer to the God of his fathers. It was thus that an earlier patriarch walked alone with God on an earth filled with violence. And now, as in the world's infancy, integrity may sometimes point to a solitary path,—conscience may say, "This is the way, walk thou in it;" and the upright man will in such case go forth alone, undaunted by lack of sympathy, or by the doubts and cavils of those who see not with his eyes. He is no misanthrope. He craves not a secluded walk. He would rather move with a goodly phalanx, if their movement coincides with his sense of duty. But, alone or in crowds, he must unhaltingly pursue the path marked by the rays of truth with a line of living light.

Such men are the fruit, not of crowds or excitements, but of deep, holy solitude and inward musing, of faith nurtured by prayer. And they are the men that are needed to reform the world, to purge away violence and wrong, to invest the Prince of righteousness with the sceptre of universal sway. Such a man was St. Paul. When he had received his mission from heaven, "immediately," says he, "I conferred not with flesh and blood, neither went I up to Jerusalem to them which were Apostles before me;" for he was determined to preach a Gospel which was not after man. He was unwilling to enter into any bonds, which could cramp his own integrity. His preparation was a solitary sojourn in Arabia, where he communed with the light within, and heard the voices of Heaven, and measured the field of duty.

Is there not at the present day a lamentable lack of this independent, self-sustaining uprightness? Is it a common grace even in the fold of Christ? I fear not. Men suffer themselves to be drawn in currents, and shaped by circumstances, instead of steming currents and bend-

ing circumstances. But the perfect Christian must be in the fullest sense *upright*, that is, must follow without gainsaying every monition of conscience, every pointing of duty. And if there be a man for whom all heaven has a feeling of kindred, it is he, who always speaks what he thinks, and acts as he believes, whose whole outward walk is in perfect harmony with the hidden man of the heart. Integrity means *wholeness—entireness;* and this word can be fairly used only of him, all whose heart, speech and life are self-consistent, and belong and harmonize together.

Such is a brief and faint outline of what is implied in the Psalmist's description of an upright man. And now can we not say with the Psalmist: "He that doeth these things, shall never be moved?" Dim and shadow-like the phantoms of earth flit by him. They stay not his path, nor turn his steps aside, as he walks in his uprightness. Opposition, coldness, obloquy may be his portion. He heeds them not; but says, "If God be for me, who then can prevail against me?" The changes of life steal over him, the waves of tribulation break upon him; he still holds fast his integrity. His is a path, that waxes brighter and brighter unto the perfect day. Onward and upward in this career he moves, in evil report and good report, let the scene about him shift as it may, till death summons him to *abide in God's tabernacle* and to *dwell in his holy hill.*

SKETCH OF THE CHARACTER OF THE LATE JOHN THORNTON KIRKLAND, D. D.

The death of the late President Kirkland, though an event which the infirmities that pressed upon his declining years led his friends to regard with less than usual sorrow, could not occur without calling up his image, as it appeared in the days of his vigour, when he was at the head of our University, the object of universal respect and love, adorning with his graceful virtues the station which his talents enabled him to fill with so much advantage to the institution over which he presided. Dr. Kirkland was born in Herkimer Co. N. Y., in 1770. He graduated at Cambridge in 1789, was tutor in the College from

1792 to 1794, was settled as pastor of the New South church and society in Boston in 1794, from which place he was elected to the Presidency of Harvard College in 1810. In 1828 he resigned this office in consequence of an attack of paralysis, and after a short interval went abroad in the hope of deriving benefit from travel. He visited not only Great Britain and the continent of Europe, but Palestine and Egypt, and after some years returned home partially restored. He never however recovered his physical energies, or the brilliancy of mind that belonged to his days of health, and after a year of exhausting illness he died in Boston April 26, 1840, at the age of sixty-nine.

A meeting of "pupils of Harvard University during the Presidency of Dr. Kirkland" was held on the annunciation of his death, at which a Committee was appointed to "consider what measures were proper to be adopted to testify their respect for his memory." This Committee, of which Hon. Edward Everett was chairman, reported certain resolutions, which were unanimously adopted; two of which we copy:

"Resolved, by the Alumni of Harvard University here present, that, while they bow with submission to the will of the Sovereign Disposer, who, in his own good time, has been pleased to call their late beloved and revered President from the sufferings and imperfections of this life, as we humbly trust to a higher and happier state of being, they entertain the most grateful recollection of the faithful and affectionate friend and guide of their youth; that they recall, with a melancholy satisfaction, the time when they enjoyed the benefit of his counsels, dispensed with that Christian benignity, which gave the power of persuasion even to the voice of merited rebuke; that they shall never forget the numberless acts of parental kindness received at his hands; and that, however long the period since a portion of them ceased to be the objects of his care, the feelings of filial veneration, awakened in their hearts in the morning of life, exist in undiminished strength.

Resolved, That, in addition to the loss which they have sustained in the decease of their late beloved and respected President, the Alumni of the University, in common with their fellow-citizens at large, lament the loss of a distinguished member and ornament of society, a wise and good man, a learned divine, a thoughtful and persuasive preacher of the Gospel, eloquent in life as well as in doctrine, an accomplished scholar, an enlightened patriot, and an unchanging friend;—from whose heart, as from a living fountain, the kind and generous affections flowed out in a full and constant stream, cheering and refreshing all within the sphere of his influence."

The funeral of Dr. Kirkland was attended in the New South meetinghouse by a large concourse of persons, of all ages, when the Scriptures were read and prayer was offered by Rev. Mr. Young.

We have been permitted to publish the closing paragraphs of a sermon preached at the First Church in this city, on the Sunday after his interment, by the Pastor of the church; from the words, "The sun knoweth his going down."

"I have offered these reflections, with the idea that they were not unappropriate to an event that has taken place in our community during the past week; an event that carries back the thoughts of many of us to former times, and revives in our minds the image of an accomplished man, as we once loved to look upon it, by burying out of our sight the poor remains that disease had left. Thus does death, in ending the malady of a friend, put an end to our too exclusive remembrance of him as an invalid and a sufferer. It seems to make him well, by removing his illness; and the grave, that swallows up the wasted form, gives it back to our recollections restored to the grace and beauty of its best years. The departed, being now wholly separated from time, allow us to choose for their picture the seasons when they appeared to most advantage, and the infirmities of declining days are hidden behind the friendly shadows of the valley. A life, that was once among the brightest, after long struggling with obstructions and clouding circumstances, has at last "known its going down." I leave to others the privilege and the duty of speaking of him in a larger audience, as his public position and distinguished name entitle him to be made mention of. My own task can soon be performed. And if there are any who think, that even this earliest opportunity is too late, since he has been for such a length of time incapable of any active service and withdrawn from the public eye; let me say to such, that an eminent worth ought not to lose any thing of the respectful and affectionate remembrance that belongs to it, because it has pleased that Almighty Being, at whose disposal are the faculties of our life, as well as its duration, that its faculties should be shattered while its term was prolonged. For myself, the condition of these halting and broken days is rapidly passing out of mind; and the object of ancient veneration reappears as at first. The eye has won back the light of its benign intelligence. The impeded tongue utters again its words of a playful but profound wisdom. The brow is serene once more; and

the form, grown erect since it has been entombed, moves with the easy dignity by which it had once been distinguished.

There is this of peculiar in the recollections of him, by the great multitude of persons, who in every part of our country will tenderly record them;—that, notwithstanding that tenderness, they can neither miss nor lament him. How miss? when his counsel had so long ceased to guide, and his beaming countenance to cheer them; when they, whom he had helped to inspire with the love of excellence, have been scattered for the most part to great distances, and if they had been here, would have found nothing in him to aid them, for his gentle authority was gone, and his voice of Christian persuasion was broken. And why lament? when the bitterness of death had been for a great while past, and nothing remained for it to bring but deliverance and rest. But as a mind of the richest powers, while God spared its endowments, he will be reverently remembered by the oldest among us; and as the head of our University, graceful and impressive, he will live in the hearts of many who are yet young; while the walls of innumerable churches, that have heard his precepts and devotions, will seem to transmit still the tones of his benevolent piety. That piety, of which in the present connexion it is most becoming for me to speak, was remarkable for the amiable and winning form that it wore. Herein it partook, as is usual, of his natural disposition, which was full of kindliness. In approaching God, it did not quit his neighbour. There was no harshness, no gloom, no heat in it. It thought calmly; it spoke meekly; it waited humbly. It reflected, and it loved. It was unaffected, unpretending, without grimace and without guile. The *sentiments* of his faith were largely liberal, yet with nothing of indifference or looseness. The *spirit* of his faith knew no limits either in its hope or charity. It made great allowance for the ignorance, frailty and waywardness of mankind. It set the standard of Christian attainment high; but was careful not to expect too much from an imperfect race. His religion was marked with a sober philosophy, though it made no pretension to its name. It was founded on the wants of the human soul, and delighted in nothing so much as its practical applications to the duties and trials of life. It was of a steady and tranquil light; rather pure than dazzling, and sending forth from it not so much fervours as rays. His mind was too sagacious to be startled by any new speculations, and too well established to be carried away by any of the moveable extravagances of his own or any

other time. It was never on the stretch after visions of truth, that had been hitherto unperceived; nor was it easily taken with the gloss of freshly varnished opinions; nor was it suddenly fired with the temper of restless innovation. But at the same time, it was receptive of every real improvement, and ready to embrace cordially whatever showed itself to be good. Its smooth temper floated above the chafing and bitter sea of theological contentions. Its clear and quiet eye took note, from a high point, of those great social problems, for which so much remains to be done by the discernment of prudent hearts. I can see him, as his smiling forbearance by its very look put fanaticism and bigotry to shame. I can hear him, as in a single short but comprehensive sentence he has summed up the merits of a tedious dispute; or weighed the pregnant word of a true wisdom against the bulky follies of the world. So dispassionate was he, that it seemed to cost him no effort to be impartial or to be kind; and so penetrating, that nothing took him by surprise, and you could scarcely believe that any forms of thought lay wholly beyond the reach of his calculation.

Great is the value of such a man in visionary and quarrelsome and noisy days. The age might seem almost impoverished to a too fond and complaining fancy, now that such a spirit as I have depicted, with all that it might have accomplished were the activity and the date proportioned to the power, has gone out of it. But it has gone, and long since. The tongues of his friends have been prepared for several years to say this, and have been forbidden till now. He that drew so many toward the right by insensible cords,—that ruled with a sweet controul by his intellectual and moral gifts,—has lain down with the simplest and obscurest of the children of men. The sod is the same over *him*, that covers the sottish, whom the highest virtue could not attract, and the abandoned, whom the divinest learning did nothing to reclaim. Who shall glory in the beauty that fades;—in the strength that breaks;—in the knowledge that vanishes away;—in the capacities of the understanding, that are eclipsed as easily as they shine? Let us glory in nothing, and put our trust in nothing, that is marked with mortality; but build upon the endless soul, and look up to the Infinite God. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

"The sun knoweth his going down," says the text. He knoweth also his reappearing. We will not forget that the night of the grave is awaiting its day-break. Under our setting life the Gospel has *written the inscription*, "I shall rise again."

THE NEW CONTROVERSY CONCERNING MIRACLES.*

A SERIES of pamphlets has lately appeared, all of which bear upon a controversy, which, if for no other reason than the number of publications it has called forth, may be considered as *the* controversy of the day, or the year. Some of the readers of the Miscellany may have seen advertisements and extracts from the successive publications, without the time or the inclination to peruse them all. For such readers we will endeavour to give a brief sketch of the controversy, as far as regards the pamphlets we have enumerated below, without entering at length into the great subjects which they involve.

A new movement had for some time been creating a degree of interest in our little theological world, in which a new mode and use

* 1. A Discourse on the Latest Form of Infidelity; delivered at the request of the "Association of the Alumni of the Cambridge Theological School," on the 19th of July, 1839. With Notes. By Andrews Norton. Cambridge, John Owen, 1839. pp. 64, 8vo.

2. "The Latest Form of Infidelity" Examined. A Letter to Mr. Andrews Norton, occasioned by his "Discourse &c." By an Alumnus of that School. Boston, James Munroe & Co., 1839. pp. 160, 8vo.

3. Remarks on a Pamphlet Entitled "The Latest Form of Infidelity Examined." By Andrews Norton. Cambridge, John Owen, 1839. pp. 72, 8vo.

4. Defence of "The Latest Form of Infidelity" Examined. A Second Letter to Mr. Andrews Norton, occasioned by his Defence of a Discourse &c. By George Ripley. Boston, Munroe & Co., 1840. pp. 85, 8vo.

5. Defence of "The Latest Form of Infidelity" Examined. A Third Letter to Mr. Andrews Norton, occasioned by his Defence &c. By George Ripley. Boston, Munroe & Co., 1840. pp. 154, 8vo.

6. Two Articles from the Princeton Review, concerning the Transcendental Philosophy of the Germans and of Cousin, and its Influence on Opinion in this country. Cambridge, J. Owen, 1840. pp. 100, 8vo.

7. The Church, the Pulpit, and the Gospel. A Discourse delivered at the Ordination of Rev. George E. Ellis, as Pastor of the Harvard Church in Charlestown, March 11, 1840. By Alexander Young, Minister of the Church on Church Green, Boston. Boston, Little & Brown, 1840. pp. 64, 8vo.

8. The Previous Question between Mr. Andrews Norton and his Alumni, moved and handled in a Letter to all those Gentlemen. By Levi Blodgett. Boston, Weeks, Jordan & Co., 1840. pp. 24, 8vo.

9. A Letter to Andrews Norton, On Miracles as the Foundation of Religious Faith. Boston, Weeks, Jordan & Co., 1840. pp. 52, 8vo.

of individual speculation had been brought to bear upon the evidences of Christianity. Mr. Norton had once or twice expressed himself strongly in opposition to the character and tendency of some opinions publicly advanced among us. As far as we ourselves were informed, it was to give an opportunity to this gentleman, who holds so honourable a place in our denomination, to express and maintain his well considered judgement upon the new movement, that he was invited to deliver the first address before a newly formed Association of the graduates of the Cambridge Theological School.

1. The occasion appropriately suggested Mr. Norton's subject. Fathers and brethren devoted to the study and the public exposition of Christianity were gathered after separation, in a spot consecrated in their memories. Reminded of early pursuits and friendships, of disappointed hopes and worldly trials, they cling to a cheerful faith. The value and the interests of their religion are the subjects of their thoughts, and the desire to be faithful to it, to comprehend it and to sustain it amidst the ferment of this revolutionary age, demands that a serious and thoughtful attention be given to its present aspect. The characteristics of the times and some prevalent opinions which are at war with a belief in Christianity are to be considered. By a belief in Christianity, says Mr. Norton, "we mean the belief that Christianity is a revelation by God of the truths of religion; and that the divine authority of him whom God commissioned to speak to us in his name was attested, in the only mode in which it could be, by miraculous displays of his power." An imperfect understanding of Christianity and its ancient and various corruptions have led to the present tendency of the age, which is to reject Christianity. Political commotions over the whole world contribute to this tendency. Established power is upheld by misrepresentations of Christianity; our country sympathises with Europe, and while we are flooded by light and pernicious literature from abroad, we have among us no controlling power of intellect. The old leaven of infidelity is still working under a new form. It is now characterised by the use of holy names deprived of their essential meaning; it assumes the Christian title, while it strikes at the roots of all faith by denying the miracles which attest the divine mission of Jesus Christ. Spinoza was the first to deny the possibility of miracles, while at the same time he affected religious language and concern. Mr. Norton then discusses the subject of *miracles*, showing that they are the essential and primary evidence

[illegible] that a truth has been [illegible] [illegible] capable of proof. [illegible] doctrine of Christ [illegible] they are a [illegible] a probable [illegible] him to conclude [illegible] be a Christian [illegible] authority of Christianity [illegible] the faith of others [illegible] joined to the Discourse. [illegible] characteristics of [illegible] to justify [illegible] disguised under the name of Christianity. [illegible] macher are quoted as [illegible] covertly ruinous to Christian faith. [illegible] to the objection [illegible] and critical learning.

2. Under the name of an Examination of the Unitarian Christianity School, Rev. George Ripley [illegible] course in a pamphlet of [illegible] to the occasion. He [illegible] to an occasion which brought [illegible] whom prevails a great [illegible] which however has never [illegible] us, but he brings the [illegible] trine of the impossibility [illegible] Ripley, we have not a single [illegible] an exclusive spirit inconsistent with [illegible] in denying the Christian name to [illegible] view they fail in the conditions of being entitled to it. This exclusiveness is unjustifiable, however true and important the doctrine which is insisted upon may be, but Mr. Ripley adds, the doctrine may be shown to be almost peculiar to Mr. N.—This doctrine is, that miracles are the only proof of religious truths as revealed by God to man. Mr. R. does not question the Christian miracles, nor their validity as credentials of a Divine messenger; but he disputes the statement that miracles are the ONLY evidence of the Divine origin of Christianity. Here, it seems to us, a misunderstanding commences on the part of

Mr. Ripley. As Mr. Norton delivered his Discourse, and as we now read it, we then conceived, and we now conceive, that his full meaning is, that miracles are primarily or ultimately essential to the proof of the Divine revelation of Christian truths. There may be other arguments to add to or to follow from these, but there must be these; without these all others would be insufficient. A landowner or an extensive manufacturer may for a time leave the country, and commit his business to the care of an agent. That agent may make it probable to us that he is the authorized agent of the absent principal, by scheming and planning as the principal was known to scheme and plan, by an honest and open way of proceeding, by doing many things opportunely, and by doing all things well. But let him undertake to pull down and build up, to issue notes of hand and promise of payment and to transfer deeds in the name of the absent owner, and we believe that Mr. Ripley, though he thinks as little of profit and loss, and has as good an opinion of human nature as any man living, would think it essential that the agent should exhibit the seal and signature of his master. Certainly a court of justice would demand such credentials. A pretended Divine messenger without miracles would be precisely like the agent without credentials. Again, if the pretended Divine messenger offered as miracles some strange phenomena which might all be explained without any thing supernatural being involved, he would resemble an agent who exhibited forged credentials. In this latter case, however well the pretended agent might scheme and plan, he would certainly be in a worse position with his forged credentials than without any. Again, we may suppose ourselves sitting in a room with our back to the entrance, and imagine we hear a footstep and recognise that of a friend; then the sound of his voice, the touch of his hand, may confirm our impression; but we must see him face to face, to be fully and clearly convinced that it is he. This distinction between *confirmatory* and *essential* evidence is strong in our minds, and is as we think overlooked by Mr. Ripley, though the foundation of Mr. Norton's argument.

Mr. R. thinks Mr. N. has confounded two distinct propositions,—a belief in the Divine origin of Christianity, and a belief in a certain class of its proofs. Thus, as some persons may believe in the Divine origin of Judaism before they are satisfied concerning the miracles of Moses, so there are some who believe in the Divine mission of Jesus Christ before they are satisfied concerning his miracles. Mr. R. therefore

denies that miracles are the *sole* proof of a Divine revelation. To sustain his position, he glances at the different arguments and topics which have for ages been adduced as the collateral evidences of revelation, and each of which has a peculiar force to different minds. He accuses Mr. N. of an innovation in theology and reasoning. The displacing of the internal evidence which Mr. R. charges upon Mr. N., according to the former, found its first advocate in modern times in Dr. Chalmers, who subsequently qualified his statements. Then Mr. Ripley quotes a line of Christian writers—the early Apologists for the religion, the founders of the Protestant Church, Barrow, Samuel Clark, Gerard, Dwight, Verplanck, Jacob Abbott, Buckminster, Thacher, Parker, &c.—Here again we put in a word. The passages which Mr. Ripley quotes express the confidence of the writers in the internal recommendation, the convincing truth, of Christianity, and in the collateral, or rather we should say, the consequent evidence of its Divine origin by its effect upon the heart. But we question whether any one of these writers would have maintained, that Christianity would have to all minds sufficient evidence of its containing revealed truths did not miraculous acts accompany it. The fact that it is true assures to it these consequent arguments and recommendations, but the *proof* that it is revealed truth is not to be confounded with the consequents of its truth. A story which we hear may be true, but the truth of the story is no proof that this or that individual told us of it and gave us good evidence concerning it. Thus Dr. Walker is quoted as asserting, that we need not enforce the miracles upon children or doubters until we have displayed the truth and application of the lessons which the miracles sanctioned. But Dr. Walker does not say, that the miracles need not exist upon the record, or that we could in the end be satisfied without them.

Mr. R. then reverts from human authorities to the Scriptures. These, he says, appeal to other considerations besides miracles. Some Divine messengers performed no miracles, as Samuel, Jeremiah, and John the Baptist. Other Divine messengers, though they performed miracles, did not appeal to them as the sole evidence of their mission, as Jesus Christ and Paul. Again, Mr. Ripley says, "we find express passages in the Scriptures which prove that miracles are not the only evidence of Divine revelation," and "which imply the necessity of various kinds of evidence." We are warned of the plausible claims of deceivers, of the dreams of false prophets. But *does Mr. Ripley mean to assert, that* miracles are here intended? He

says, "Jesus declares in the most solemn manner, that the power of working miracles was so far from being the only evidence of a Divine commission, that it was not even a proof of a good character. A man, he asserts, may perform miracles in his name, may utter prophecies, may cast out devils, and at the same time be a worthless man, and rejected, at the day of judgement, from the kingdom of heaven." We are amazed at the construction which Mr. Ripley has put upon the Saviour's language. Neither he nor any one of his Apostles, or of the Prophets, has any where asserted that a bad man could perform miracles. The most which he or they assert is, that some men may *claim* miraculous power, and others may make it appear as if they possessed it. The words of the Saviour to which Mr. R. refers, bear this important preface: "Many *will say to me* in that day, have we not prophesied in thy name &c." Matt. vii. 22. To claim to be a prophet, and to be a prophet, are very different things.—In conclusion, Mr. R. alleges some bad practical consequences as following from the position that miracles are the sole evidences of a revelation. It would impair the power of preaching,—it would deny the Christian name to those whose convictions are attached to it independently of miracles,—it would take the faith from the common mind and give it up to antiquarians and scholars, for the unlearned cannot master the history of the faith. But would Mr. Ripley hesitate to cross the ocean, because he could not construct the charts and instruments nor understand the process of working a ship?—Some literary and historical questions are discussed at the close of the pamphlet, in which Mr. Ripley accuses Mr. Norton of some important errors as to the Atheism or Pantheism of Spinoza, the Pantheism or Rationalism of Schleiermacher, and the opinions of De Wette.

3. Mr. Norton replies to this pamphlet, which he considers a personal attack. In a few brief preliminary observations he again asserts the essential importance of miraculous evidence for the attestation of a miraculous message, and does justice to the vast amount of internal and collateral evidence, which may aid, but cannot supersede, the former. He then justifies the charge of Atheism which he had brought against Spinoza, and reflects with some severity upon mistranslations, misquotations, and the use of poor authorities adduced by Mr. Ripley in vindication of Spinoza. The charge against Schleiermacher of not believing in the personality of the Deity, nor in personal immortality, and of a disingenuous claim to the Christian name, is substantiated,

and the alleged errors of translation from De Wette are divested of the importance which Mr. Ripley attached to them.

4. Mr. Ripley in a Second Letter complains that Mr. Norton has seen fit to shift the ground of the discussion, to reply only to the statements which concerned his personal reputation, not to the arguments in which the whole public is interested. But since the matters of controversy are now made to be the opinions of Spinoza, Schleiermacher and De Wette, Mr. Ripley is willing to stand at issue with Mr. N. upon the correctness with which either party has stated them. This pamphlet is wholly occupied with an investigation into the opinions of Spinoza, concerning God; Mr. Ripley contending in opposition to Mr. Norton, that Spinoza believed in a God distinct from nature, in his personality and intelligence, though he departed wide from the common modes of thought upon that high theme. We shall not undertake to analyse the abstruse and learned labors of Mr. Ripley to this point. We should be glad to praise him as he deserves for the hard study and the minute earnestness which he displays.

5. In his Third Letter, which is devoted to an examination of the contested opinions of Schleiermacher and De Wette, Mr. Ripley uses the opportunity to give a more complete view of German Theology than has as yet been offered in the controversy. He acknowledges the freedom of those two theologians in the treatment of the letter of our faith, while he claims for them a sincere reverence of its spirit. This single sentiment will furnish our readers with the main purpose of the whole pamphlet. Living in a revolutionary and a skeptical age, these two scholars endeavoured by a modification of the Christian faith to enforce it upon thinking minds. Their speculations are as wild and loose as the freaks of fairies. They seem to proffer Christianity to all men together with the privilege of transfusing into it their own ideas and conceptions. Yet they preserve its spirit and its reverence. Here, to our minds, is the origin of the dark fear which we entertain concerning these rash speculations. Their authors have been educated under Christian influences. Their individual faith was formed, their principles were confirmed by clear and well grounded doctrine and discipline. They may in after life battle with words and with cunning fancies in comparative safety to themselves. But let them teach their "freedom with the letter" to their children and pupils, let them undertake to *form* a Christian faith upon their new speculations, and then we believe their labor will be futile and hope-

less. They will have betrayed the faith, and the faith will forsake the hearts of their pupils.

6. The two Articles from the Princeton Review were republished in their present form by the request of Mr. Norton. The first of them traces the progress of metaphysical inquiries in New England, as founded on the philosophy of Locke, developed by Edwards, and rendered absurd by the subtilty of Emmons, and then rushing from the extreme of a cold and heartless method to utilitarianism. For the last few years thought and opinion have been making an irresistible attack against these two forlorn citadels of human speculation. Yet for this new movement we have had no great philosophical leader among ourselves. We have received the new light by instalments from France, where they have tarried awhile on their way from Germany. The writer then gives a sketch of the successive phases of German Philosophy under its changing masters, Kant, Fichte, Schelling and Hegel. These successive systems of misshapen phantasies we should fail in making intelligible to our readers. They involve terms, ideas and illustrations not yet familiar to our minds, much dark light, much abortive conception and feeble parturition. We are told that they have revived much of the old Grecian philosophy; perhaps therefore in his turn that wisest of all the wise men of Greece, who brought philosophy down from the skies, will come again, and when he has come we shall hope to understand it. Madame De Stael first introduced German philosophy into France, but its extravagancies met with little favour there until Professor Cousin in 1816 brought them into notice. After lecturing four years, his exercises having incurred the displeasure of the Government, he was suspended for seven years, when he was restored, and is still diffusing light in the College of the Sorbonne. His views of God, of the human soul, of the Scriptures, and of the principles of morals are alarmingly expounded, and severely criticised. The pamphlet classes Mr. Emerson's Address at Cambridge in the same catalogue of threatening dangers.—The second Article is a more full exposition of the characteristics and tendencies of the present school of philosophy in Germany—that of Hegel, and it concludes with an earnest warning to the students of our land.

7. Mr. Young's Discourse is a decided and uncompromising assertion of the dependence of Christian faith upon the historical tradition of the miraculous events connected with the Saviour's life. Christian institutions are the pillars which support the ark of religious refuge.

The prayer and the Scriptures and the spoken sermon are the indispensable aids for the culture and instruction, yes, even for the permanent existence, of the religious sentiments. Philosophy, now as of old, proffers her assistance; and an honourable place of right belongs to her; but it is not the first place; this belongs to the record of facts, to the transmitted testimony of the Church.

8. Levi Blodgett is a fictitious name. The writer expresses his sentiments with clearness, yet we cannot but think they are superficial and not sufficiently considered. He confines himself to the question, "Do men believe in Christianity *solely* on the ground of miracles," and he concludes that they do not, on the strength of the following considerations:—the primary elements and convictions on which religion depends are innate, and need only developement and culture; men need religious teachers not to implant religious sentiments, but to address and elevate them; men obey their teachers, and recognise them as teachers of truth, not through force of the mighty works which they do, but the recommendation of their lessons, the power of their inspiration; Christianity is the most perfect of religions, and Christ performed miracles, as other religious teachers have done; but a miracle cannot prove the truth of a doctrine, on the contrary the truth of the doctrine vouches for the reality of the miracle; finally, no one of the Saviour's miracles, except his resurrection, can be proved without difficulty. In this pamphlet likewise an argument is based upon what appears to us the absurd supposition, that a teacher of iniquity or falsehood may perform miracles. The highest praise we can give to the writer is that of having clearly expressed his opinions.

9. The last pamphlet on our list contains the most explicit and consistent statement which has as yet appeared in opposition to the doctrine of Mr. Norton's Discourse. In calling it consistent, we do not allow it to be true, nor consistent with truth, but merely consistent with itself. It starts with the assumption, "that the understanding has nothing to do with religion,"—that religion "renounces all pretensions to regulate opinion, or to interfere with morals, politics, or any of the practical business of life." And it concludes with the assertion that the Almighty has no mode of addressing or confirming the faith of an individual by a miraculous event; miracles, "even if they were performed before our very eyes, would, as evidence, be totally useless." The leading assumption implies, that it is only when an individual is

withdrawn from the press of cares and of outward objects, that he can feel the sensibilities and hold the convictions of religion; in affliction and sickness alone can he be a believer. When a writer starts with an assumption like this, it is of but little consequence where he leaves off, or to what conclusion he arrives. Yet there is an equal absurdity and untruth in the conclusion which the writer before us arrives at, wholly independent of the error which vitiated his reasoning in its first step. He confounds miracles with wonders, and will admit no distinction between the act of the Saviour in raising the dead to life and the power of Zerah Colburn to solve arithmetical problems. We believe however that the writer has boldly, as well as skilfully and forcibly, stated the only alternative which is to be adopted if the principle laid down by Mr. Norton is denied. He calls upon the original mover of this controversy to answer his arguments, he charges him with having endangered the faith of Christians, and of adopting a principle which if consistently followed out will result in Atheism. We hope that Mr. Norton will favour our community with a thorough exposition of his own opinions. G. E. E.

INSTRUCTIONS OF TRAVEL.

The following article is the substance of a sermon delivered by the writer to his own people, after his return from a journey of some weeks through the Western country.

The few weeks I have spent away from you have been full of incident, and I trust, instruction. Phases of life and the world have passed before me to which my eyes would have ever been sealed, had I remained in the quiet of my own study and the ordinary routine of parochial duty. Men have appeared before me in their true character, and I have studied that character, as I could not have done under other circumstances. I have sat in converse with such as in the class of society in which they are wont to mingle at home submit to the conventional restraints of that society, because they would otherwise lose caste, but who unknown in the great world have lain aside their outward garb, and acted out themselves. I have seen the sterling

worth of integrity and the weakness of a superficial morality. And in all this I have read a valuable lesson. Books have been denied me, and the luxury and profit of retirement and meditation, but I have gleaned from these open volumes much crude and valuable matter to sift and refine—to classify and arrange in the laboratory of study, and by which from time to time I hope to be able to come before you with greater consciousness of strength in the weapons of our holy warfare against the man of sin.

And what, you may ask, is the result of my investigations? What are the views of human nature these opportunities have caused me to embrace? Are they favourable to humanity, and do they savour of hope and promise? Or do they falsify the generous and hopeful tones of the blessed word of life? Do they fortify, or weaken the expectations of the philanthropist and Christian? Unhesitatingly I can answer, that what I have seen but confirms the belief I have ever cherished, and which has been my chief support in the unsuccessfulness of my past labours, that "the little leaven shall yet leaven the whole lump." My faith in the omnipotence of Christianity and its final and glorious triumph has received new strength and sustenance. Not that I have found the world better than I expected—not that I have seen less selfishness, and cupidity, and licentiousness, and cruelty, and wrong, and bigotry, and crime, than I had looked for, for at almost every step of my progress have I encountered the manifestations of depravity; but that at every step I have also been delighted to find the prevalence of a better and redeeming spirit in the very heart of society.

Had I been disposed to look only on the darker shades of the living panorama which has been passing before my eyes, surely my faith had received no quickening impulses, my heart no softening and generous influences. I had returned soured, disheartened, disgusted with my profession, shattered in my faith, chilled in my affections, a man-hater and a God-doubter. But if the more beautiful touches of the spirit's pencil on the living picture have given peace and hope to my soul, so, truly can I say, that the dark defilements which the man of sin hath spread over that picture have but fired me with a steadier and more zealous purpose to devote the powers which God hath lent me, in aid of the purpose of that mission which called the Son of God from the bosom of his Father to save a benighted and depraved race

from darkness deeper than that of the grave, and misery more awful than the whole woe of life. There is *much* to do. Little, very little of the great lump is leavened;—very small is the number of those who seem fully to appreciate the purposes of this life and the mission of grace; but surely if there would have been reason not utterly to despair in times of old, had there been found ten righteous persons in the devoted city for which the patriarch wrestled with the angel of God, we, while we mourn the depravity and darkness that exist, should not forget the army of those whose counsels are with heaven, and whose names are written there.

And the number of that army is by no means so insignificant as the doubting and scoffing think and declare. I confess, that hopeful as I have ever been, I am but the more so for what I have but just now learned. I am tired—I have ever been, I am more so now—of the voice of querulousness and despondency. I have little pity, and even less patience, for that class of persons who see nothing in life but its darker and most painful passages, and who are ever croaking their almost blasphemous disbelief in the power, the saving power, of the Gospel. Surely this is not cooperation with him whose faith never wavered, and whose success was as great as his faith. And if in that darkest epoch of the world he and his disciples doubted not, but laboured on in hope, then well may we, to whom such results have been unfolded—such a glorious light has come.

It needeth not that a man should have supernatural communications, to look into the future and see some of the great secrets which now lie there, waiting but for the voice of time to become fractions of the past. Every man who carefully has read the past, and who calmly and fearlessly looks on the present, and who withal has looked somewhat into the philosophy of life, is in fact a seer, and can read future results as plainly as the astronomer can calculate the phases of the stars. And with such an one, the lights and shadows of life which are constantly passing before us no more affect his faith, than do the clouds and lightning trouble the other in regard to his final conclusions. For such an one, I think there is nothing to alarm his fears. The world is in a state of progress,—man is moving onward,—great principles in government and religion, as in science and letters, are obtaining, slowly, but surely,—and society is, on the whole, every day improving. Commotion there doubtless is, and enough to shake—not to shatter—the foundations of order and morality. Counter currents,

tempestuous storms, sudden outbursts of malignant moral gases—all these conspire to produce commotion in the inward, as like causes in the outward, world. But, though they may fill his heart with sadness, on account of the sin and sorrow they produce, yet they no more disturb his faith in great first principles and their certain and successful—nay, desirable—results, than does the dashing, on the rocky shore, of the angry surge make him tremble for the security of the pillars of the universe; for the latter is as likely to go beyond its allotted bound, as the former to set aside the immutable counsels of God in respect to the ultimate triumph of his moral government among his sons and daughters in the earth. And for one I must say, that what I have seen but confirms my trust in Providence, and makes me the more desirous to do what I can to diffuse life-giving views of the overruling Power, who through all convulsions and revolutions guards the ark of our salvation from destruction or final injury.

Nor by any means are these views calculated to lull us to inactive peace. Comforting they are and encouraging to the Christian, but in no way do they countenance respite from our labour, or even repose for an hour. We are not to despond, for the work is begun; but we are not to expect rest, for the work is *but* begun. A few are saved, but the many need salvation.

A great moral drama is at this moment being enacted in the world, and its scene is here—in our blessed land. To the Christian philanthropist, in it is involved whatever is of value to human life and human progress. Nations, worlds, angels are anxious spectators. All cannot see through the plot and thus count on a successful issue, but he who reads the providence of God aright, however the present act may conclude, will never doubt but that He who from the beginning sees the end will well and truly perform the work he has so truly begun.

But in this scene we are all actors, and on its conclusion our acting is to have an important bearing—at least important to ourselves. And this have I learned from the recent observations I have been enabled to make:—

First, from the *right acting* in this world; that we have much to encourage and strengthen hope. More are they who are on the Lord's side than they who are on the side of sin;—not in numerical strength, it may be; but in moral power and might; inasmuch as knowledge is stronger than ignorance, and virtue more invincible than sin. And this moral force, as it seems to me, is increasing every day more and

more. I see it in wholesome laws well administered, despite the occasional violences which go unpunished. I see it in the spread of knowledge, despite the stupid and cherished ignorance of many. I see it in the prevalence of moral sentiment, despite the startling instances of bad faith and ruined integrity and base depravity, which have filled every press and ear to sickening. Nay, in the very execration on those guilty heads do I behold the signs of that true life, which so many seem to think has utterly died out of our midst. I behold it in the working of those moral engines among us, which the good and great have set in motion for the mitigation of woe and the carrying on of mercy's work below. I see it in the countless institutions springing up in our midst every day, from which the lights of science and philosophy go forth to bless the little world to which they are a radiating centre. I see it in churches and rites and forms of our blessed religion. And more than all, as I have already said, do I see it in the Sun of righteousness, in whose beams, which fill the earth, are life and peace and joy. And by all this am I encouraged to hope for the best, and "to stand fast in the liberty wherewith Christ hath made us free."

And secondly, I have learned from the *wrong acting* in this drama, that we have much to do,—nay, that we have no excuse for inactivity or listlessness. Much, alas! how much is wrong; and sadly doth it check the march of light and life, sadly doth it delay the consummation of the Gospel so devoutly to be wished. This should be a warning to us, that we be not found with the opposer and the scorner, for if on us "that stone shall fall, it will grind us to powder." It should be an inducement to us, to be more diligent and faithful, that so, when our acting in this present scene is over, we may be found ready to share in the conquests of the Son of man, when he shall return bringing his saints and angels with him. A. D. J.

NOTICES OF BOOKS.

CHARLES ELWOOD: *or the Infidel Converted. By O. A. Brownson.* Boston: Little & Brown. 1840. pp. 262, 18mo.

THIS little work seems a hearty utterance of the author's mind and heart. He says in the Preface, that it has been written "in an earnest spirit and for a serious purpose." Those to whom some of the views advanced may be distasteful, cannot but admire the union of so much strength and clearness of thought with such warmth and tenderness of feeling. The book is evidently not written for a mere story. The narrative is but a thread to string the thoughts upon. Charles Elwood is a young man of strong sense and deep feeling, who has been educated under strict and rigid religious influences, who finds when he begins to think for himself, that what he had revered as religion was in spirit inconsistent with true benevolence, and in doctrine without any rational foundation. The selfishness of the Church, the base passions so often appealed to from the pulpit, disgust his heart, the arbitrary assumptions of the champions of the prevailing faith provoke the indignation of his reason.

The narrative opens with a conversation between the young infidel and a rather ignorant and intrusive though well meaning clergyman, who called one morning to bring, as he said, a message from God. Elwood asks him for his proof of being sent by God, and will not acknowledge another man's feelings, however ardent, as any proof to him of a commission from Heaven, nor will he admit that the Bible is a sufficient credential of a Divine ambassador. Then follows a long discussion of the evidence necessary for a revelation, in which the prominent objection to its claims is drawn from the lack of any certain test of a communication from God. The argument from miracles is opposed, on the ground of its being of no avail to one who does not previously believe in a God, and of there being no sure proof that he who works miracles comes from God or speaks the truth. Mr. Smith leaves the infidel without much progress towards his conversion. Then Elwood meets a more potent antagonist, in the fair girl to whom

he was betrothed. She was under strong religious convictions, whose purity and fervour he admired while he could not share her enthusiasm. He attends an inquiry meeting, which is excellently described. He converses with one of the clergymen present, who seems a model of a designing, cold-hearted, yet shrewd priest. He argues with this Mr. Wilson on the being of God, and endeavours to show the insufficiency of the common argument of design in creation as proving a designer, and treats Paley and the school of Theologians of nature with little respect. His infidelity brings him into social disgrace. His betrothed is alienated from him, and poor Elwood is exiled from his home. Embittered by injury, he becomes a furious radical, and sets out to rid the world of priestcraft and tyranny. He finds the world too strong for him to lead it his own way, and is disgusted at the grossness of many who clamour forth their praises of his harangues. Poor, sick, and disheartened, he at last finds a friend, who acts the good Samaritan, and takes him to his home—a Christian home. Here true Christian kindness warms the infidel's heart with admiration and love, and rouses his interest to know more of a faith that is united with such charity, such rationality and refinement. Through the heart he is drawn towards religion, and the affections of his early days of childish spontaneous faith are revived. He enjoys the society of his benefactor, Mr. Howard, and the preaching and conversation of Mr. Morton, the minister of his kind host. Mr. Morton's argument meets the infidel's difficulties on the side of the intellect, as potently as the kindness of the Howards met the difficulties brought by the affections against Christianity. Elwood adopts Christ, as the inspirer of the true social and humane principle, and as the manifestation of the eternal reason. He is led to look upon his former opposition to Christianity as an honourable protest against a spurious substitute, an uncharitable and superstitious device of man.

The arguments employed by Mr. Morton are such as are drawn from the spiritual or transcendental philosophy. The being of God is demonstrated to follow from the very nature of truth, beauty, goodness. The book closes without showing the sequel of the hero's life, and leaves us in doubt how far and in what manner his conversion affected his conduct. Herein lies its greatest defect. The author portrays with a master hand the infidel's doubts and struggles, but fails to show the state of his mind after these doubts were removed *and these struggles* over. He leaves Elwood an admiring listener to

a philosophical argument, but does not show him to us a tender-hearted Christian sitting at the feet of him who is the Truth and Life. The infidel is hardly converted.

We doubt not, that this work will have its mission of usefulness, and will meet the wants of many. All reflecting men have doubtless many struggles both of heart and head in passing from childish credulity to manhood's rational faith. The great crisis in our religious being is the most interesting crisis in life, and is a fit theme for the pen of genius. It would be well, if works of imagination would deal more with the most exalted subjects of the imagination, than they do. The Germans, with whom religious feeling enters so largely into life, have theological romances not a few. De Wette's "Theodore" is the best of the kind within our knowledge. Mr. Brownson's work is an American "Theodore." We much prefer the German romance, saying nothing of other particulars, for its deep sympathy with all religious sentiment, and especially with the symbols and hallowed rites of the Church. But such a comparison is unfair, for the little work before us makes no pretensions to excellence as a romance; and moreover we dare say, that with many it will have more power from what seems to us the too abstract and impersonal exhibition of Christianity.

If we were to find fault with the writer's moral tone, we should say it lacks humility. The infidel is too proud a man throughout. He justifies his whole life, and says little of his sins, as affecting his faith. Yet the moral tone is high. The author need not doubt, that he has written to some effect. He will find fit audience, and not a few.

Two Discourses, *delivered September* 29, 1839, *on Occasion of the Two Hundredth Anniversary of the Gathering of the First Congregational Church, Quincy. With an Appendix. By William P. Lunt.* Boston: J. Munroe & Co. 1840. pp. 147, 8vo.

We have carefully read these two Discourses, and cannot but consider them among the most elaborate, accurate, and valuable of all the compositions of this class which have lately been issued, numerous and important as they are. The author has apparently a good deal of the peculiar spirit, which is needed to do them justice, and he has taken a genuine, reverential, antiquarian pleasure in pur-

suing the researches which are so plainly and plentifully indicated by his addresses, and especially by the appendix attached to them. Filled with the right temper for his enterprise, he has completed it with corresponding fidelity; and his labours, like those of one of his venerable predecessors often cited in these Discourses, will be perused and studied, with equal pleasure and benefit, by many a member of the Quincy generations "yet unborn."

We the more rejoice to notice Mr. Lunt's qualification for the kind of work of which he has given us such a specimen in these pages, inasmuch as his theme was a conspicuous and important one; few more so among us, of the same class. Mount Wollaston is famous ground. Says Governor Winthrop, September 17, 1639, "it had been formerly laid to Boston: but many poor men having lots assigned them there, and not able to use those lands, and dwell still in Boston, they petitioned the town first to have a minister there, and after to have leave to gather a church there, which the town at length (upon some small composition) gave way unto. So this day they gathered a church after the usual manner, and chose one Mr. Tompson, a very gracious, sincere man, and Mr. Flynt, a godly man also, their minister." This was the fifteenth church in the order of time which was gathered in the Massachusetts colony, and we do not go too far in saying that it has generally held a rank, and exercised an influence, beyond even what might have been sustained by this respectable seniority among the churches. Even at the outset, few as its members were, the case was so. It was owing to the *character* of those members, and especially of the ministers they employed. Few religious societies in this country, we apprehend, have been more favoured in this respect. Most of them would find it much to say, in reviewing so long a history as this, that their clergymen had brought no reproach on Christianity or the Church. The clergy of Quincy must receive much higher praise, as the most summary notice of them will be sufficient to show. Mr. Tompson, who lived and laboured till 1666, Mr. Lunt tells us, is spoken of by those who have written of our early history, as a "powerful and successful preacher," and quite a pillar in these New England churches. He is also said to have been in his day an author of some repute. He was English-born, and bred, and had preached in Lancashire. That he was educated liberally is to be fairly inferred from Cotton Mather's hexameters, lame as *they are*:—

"Oxford this light with Tongues and Arts doth trim;
And then his Northern town doth challenge him.
His time and strength he centered there in this;
To do good works, and be what now he is.
His fulgent virtues there, and learned strains,
Tall, comely presence, life unsoil'd with stains,
Things most on Worthies, in their stories writ,
Did him to move in Orbs of service fit."

Mr. Flynt, who lived till 1668, was grandfather of the celebrated Henry Flynt, tutor at Cambridge over fifty-five years. He appears to have filled his place to the satisfaction of his people, and this is something to say for him, for they were, as we have hinted, rather distinguished for intelligence and spirit, among the societies around them. Our annalist records, as a fact honourable to the disposition of the inhabitants of this town, during the period we have just been passing over, and some indication too of the growth of the place, that among the contributions made in various places towards the erection of a new edifice for the College at Cambridge, (which was completed in 1677,) the town of Braintree furnished the sum of £87. 14s. 6d., there being only four towns in the colony that contributed a larger sum for the same purpose. Another of the Quincy succession was Rev. Mr. Hancock. In his case eulogy would be superfluous; the character, which he may be said to have given his illustrious son, speaks sufficiently for him, though he did not live to witness its brilliant results. He however discharged his sacred duties nearly eighteen years. His successors we are compelled by our limits to pass over, noticing only a remark made on Mr. Briant, in connection with the earliest preacher at Wollaston. Mr. Lunt says, "in point of intellect, they stand in the first class of the New England clergy. They were very different, I am well aware, in the structure and tendency of their minds, and quite at variance in the creeds which they adopted and advocated, each with so much acuteness, force, and persuasiveness. But it is for this very reason that they deserve to be studied in connexion. They were placed in somewhat similar circumstances, during the respective periods in which they lived. They were both of them, bold, and candid, and of course [?] imprudent, in the statement of their honest thoughts. They were both of them specimens of minds that resisted the current notions and prejudices of their times. They both of them incurred odium *by the Christian* manliness with which they opened

and pursued the truths that broke upon their souls." These are sterling characters, and fair specimens moreover of the Quincy Line.

MISSIONARY FAILURES, *the Reason for Renovated Exertions. A Sermon delivered in St. John's Church, Brooklyn, N. Y., March* 15, 1840. *By Evan M. Johnson, Rector.* pp. 16, 8vo. Dedicated to Bishop Chase of Illinois.

WE notice this Discourse chiefly to bring before the public some remarkable facts its author has thought necessary to fix attention upon. The general idea of this publication and several others from the same quarter, is that foreign missions have promised every thing and accomplished nothing; and that one grand reason of their failure is, that for the sake of rumoured success abroad things have been sadly neglected at home, and the religious community allowed to become too low and sickly at its very heart to send a strong pulse of life into the farthest extremities. Being a high Churchman, of course a great deal is said, and a great deal more insinuated, about the absurdity of any other missions but those by "the Church"—i. e. his particular denomination, separation from which he "conscientiously believes" to be sin. We have here the genuine doctrine of Rome, with which Mr. Johnson evidently has strong sympathies, as being, besides the *Protestant Episcopal Church*, another "branch of the One Catholic Church," in which "a divinely constituted ministry has existed in uninterrupted succession from the Apostles of our Lord." All other Christian believers are only "sectaries," "schismatics," and "errorists," who have carried out "to its full extent the much abused dogma of the Reformers *so called*, 'the Bible, the Bible alone is the religion of Protestants.'" This is a rather stronger infusion of Oxford theology into American preaching than we were prepared to expect.

But to the facts. In the writer's neighbourhood, this has been the developement of the missionary system in his own denomination. More than $3000 sent out the past year on missionary calls, and yet two churches in the same time sold under the hammer for debt: one a free church, the other crowded with a coloured congregation. Another, which cost $15000, about to be sold for just the sum given for

distant and uncertain projects of benevolence. Another, (Christ Church, a contributor of nearly half this generous missionary subscription) has not paid so much as the interest for the ground it occupies. A sad instance, this last, of giving away what is not its own—of bestowing on foreign charity what ought in good conscience to go to liquidate a just debt. It seems very much as if I, owing you a hundred dollars, should cancel the obligation by putting, without your wish or consent, a hundred dollars into the coffers of an Association under your name.

Again, Mr. Johnson states, that while the slaves at the South have been generally neglected, and the Bishops at the West left almost to beggary, (of Bishop Chase it might be said not almost, but altogether) funds have been lavishly squandered where no returns were expected to be found. In Greece he states the Episcopal missionaries have not acted as missionaries; and have neither done nor pretended to do anything in that line. So likewise the Rev. Dr. Robertson, now supported at great expense to distribute tracts at Constantinople. So the Rev. Mr. Southgate and family, travellers, who promise "a journal." So Messrs. Lockwood and Hanson, who have given up China in despair and are now useful at home. So Dr. Boone, who though remaining as a missionary attempts nothing in that capacity, and does but little as a physician or schoolmaster.

These are sad tidings. If they cannot be questioned, (and in the community where they were preached and published no such attempt has been made,) the inquiries Mr. Johnson has made as to the cause of failure deserve solemn heed. Besides the vicious appeals made to personal vanity in order to raise large amounts, and the sectarian spirit which has characterized the whole, he believes the chief reason of failure is "*the neglect of one duty for the sake of another*," the "fighting against God," by applying to uncertain uses abroad what was needed for immediate and certain use at home. In close, he beseeches the foreign missionary to return; not to rob the children here of their bread, but enter the field God has opened for him, in our own land, at our own day.

The style of publication of this sermon leads us to think, that the author did not expect it would find a sale large enough to justify him in incurring great expense. If it was worth printing, it deserved a better dress than that in which it appears.

THE PREACHER AND THE PASTOR. *Two Discourses delivered i Harvard Church, Charlestown, Sunday, March* 15, 1840, *on th Commencement of his Ministry. By George E. Ellis.* Boston Wm. Crosby & Co. 1840. pp. 47, 8vo.

IT is an excellent, and probably an invariable, custom in our Con gregational churches, with which Mr. Ellis complied, in presenting t his people on the Sunday which followed his induction into the sacre office those views of the ministerial relation which particularly affec ed his own mind. And yet it is subject to this remark, that th preacher, if he have never before had charge of a congregation undertakes to speak of that of which he has had no personal know ledge and some of his impressions concerning which must be rectifiec although most of them may be strengthened, by subsequent experience Performances of this class therefore, whatever expansion of thought c fervour of sentiment they may discover, are necessarily imperfec and should be noticed with a spirit of gentle criticism. Mr. Elli stands in no special need of this caution against severity of judgemen for his Discourses contain much valuable matter, and show that hi mind has surveyed, and in the main has justly estimated, the peculiar ities of the position to which he has been called. Still we cannot bu think, that in his desire to avoid the assumption of that mere officia superiority which in former times was allowed to the minister, and t check by anticipation an extravagant disposition on the part of hi people to rely upon him for pastoral offices, he has qualified farthe than he need, or than sound judgement would permit, the duty of th minister in respect both to the public and the private exercise of hi influence. Indeed, we detected, as we thought, in reading some passages a want of clearness and strength of conception, which w are sure the writer would not manifest in discussing the same subjec after a few years' acquaintance with the service on which he had jus entered. So far, however, are we from considering this a proof o any thing else than inexperience, that we believe few men upon com mencing their ministry would have shown such an insight into many of the peculiar relations which it involves at the present day.

Mr. Ellis, after alluding to that single word in his text (2 Tim. ii. 2 which, in requiring the ministry of the Gospel to be committed t

faithful men, indicates the "condition which comprehends all others," and after noticing briefly "the unchanging and stable elements" which belong to this office on the one hand, with the variable modifications by which it is affected on the other, proceeds to discuss the four topics which fall under the general subject of his morning's discourse. This subject is—the preacher; these topics are—his authority, his duty or appropriate vocation, his influence or the value of the office, and "the superiority or the subjection of its exercise to public opinion." He has no authority from descent or office; "it is found in the faithfulness with which he applies Divine truth to the souls of men." It is his vocation, to "illustrate the duties and purposes of life." His influence, though not less now than in former ages, is different in its foundation, and rests on "the absolute necessity of a spiritual faith for every individual being." The "restrictions which public opinion imposes upon the liberty of the pulpit are, decency and good sense;" "the minister, as a member of society and as not infallible, is bound to declare *with courtesy* all his opinions on subjects connected with the moral and religious interests of men."—In the second Discourse, (from Acts xx. 28) the relations of pastor and people are considered. Mr. Ellis first observes that they are voluntarily assumed, and then remarks that "the connexion has no formal and definite terms of individual duty," but is one which puts into the pastor's hands such means as friendship and sympathy can use. From this view of the nature of the relation Mr. E. draws the remark, that its duties are not all on one side; the people must "entertain a liberal respect for the private opinions and actions of their pastor," must construe his motives kindly, and show a generous regard for his feelings. Neither must they "look to him for all the aid which they may need in their religious education," but must cooperate with him in his labours for their individual and social good. He then adverts to the services of the minister in seasons of trial and affliction, and labours to dissuade his hearers from indulging "unreasonable expectations" and from "putting upon their minister the burden of all their sorrows," and especially urges the importance of preparation for hours of trial by previous fidelity in the Christian life. He closes with a solemn application of the views which he has presented, to his own case and that of the congregation whom he addressed.

INTELLIGENCE.

ORDINATION AT HUBBARDSTON, MASS.—Rev. Claudius Bradford, late Instructor of the Academy in Westford, was ordained as Pastor of the First Congregational Church in Hubbardston, on Wednesday, April 15, 1840. The services of the occasion were performed as follows:—Introductory Prayer, by Rev. Mr. Russell of Chelmsford; Reading of the Scriptures, by Rev. Mr. Chandler of Shirley; Sermon, by Rev. Mr. Wells of Groton, from Hebrews xii. 2: "Looking unto Jesus,"—On the cross of Christ in its universally recognised relation to man; Ordaining Prayer, by Rev. Mr. Thompson of Barre; Charge, by Rev. Dr. Noyes of Petersham; Right Hand of Fellowship, by Rev. Mr. Lincoln of Fitchburg; Address to the People, by Rev. Mr. Alden of Brookfield; Concluding Prayer, by Rev. Mr. White of Littleton.

ORDINATION AT PROVIDENCE, R. I.—Mr. Edward Stone was ordained as an Evangelist to the West at Providence, on Monday evening, April 27, 1840. The services of the occasion were as follows:—Introductory Prayer, and Selections from Scripture, by Mr. Samuel B. Cruft of Boston, Mass.; Sermon, by Rev. Mr. Hall of Providence; Ordaining Prayer, by Rev. Mr. Bigelow of Taunton, Mass.; Charge, by Rev. Mr. Farley of Providence; Right Hand of Fellowship, and Concluding Prayer, by Rev. Mr. Waterston of Boston.

Mr. Hall's Discourse was from John xx. 21: "As my Father hath sent me, even so send I you." Its subject was the Christian mission—its nature and extent. The Christian mission is the mission of Christ. He was the first missionary. He went forth with power and doctrine not his own, but received from above. The Father sent him; and so sends the missionary now. As to the question, who is the Christian missionary? all may be considered such in the more enlarged sense of the term. All may be said to have a mission to perform; a saying perhaps trite, but expressing one of the most deeply solemn and momentous truths. The mission of the preacher however is a peculiar one. Christ instituted a special ministry, one indeed that has been often most sadly abused, and converted to the most unholy purposes, yet still as glorious in its objects, as important and beneficent in its results, as when fresh from the hands of its Founder. It is the work which the preacher has to perform, that distinguishes him from all other missionaries—its glory, and objects, as truth, holiness, love, liberty. In extent the Christian mission is boundless. Its field is the world. Doubts have been sometimes suggested as to the duty of extending missions; but these should be forever silenced by the imperative language of Scripture. Among the many fields of missionary labour, the West is a most *large and important* one, especially to such as hold dear our religious faith, who

all are called upon to do something towards its dissemination, to "let the dead bury their dead, and go themselves to preach the kingdom of God."—The Charge by Mr. Farley was founded upon that most pregnant, and beautiful, and solemnly impressive charge given by the Apostle Paul to his "dearly beloved son" Timothy. The minister was charged to preach the word, and nothing else, no vain philosophy of man's device, no dreamy speculations—to preach it faithfully—never to trim or cringe—to preach it boldly, rationally, practically—by being a living exemplification of its truth—and from an earnest conviction of its adaptedness to every want of our spiritual nature.—The Right Hand of Fellowship was an affectionate welcome to the joys, trials, privileges, hopes of the Christian ministry. Mr. Waterston welcomed his brother to the sacred profession, as one to which no other could be compared for glory and grandeur. He welcomed him to it for the means, most ample, it would give him of benefitting his fellow beings, and of benefitting himself, in mind and heart. He alluded to their former association as students together for the Christian ministry, and spoke of the noble field of labor to which he was destined, and of the warm sympathies and fervent prayers that would ever accompany him from the hearthstone and the sanctuary.

The evening was fair, and the services were listened to by a numerous and attentive audience. Mr. Stone's destination is Burlington, the capital of Iowa Territory.

Dudleian Lecture.—The discourse upon the second of the four subjects specified in the will of the late Hon. Paul Dudley, by which he founded an annual Lecture as a "poor thank-offering to God from his unworthy servant, for his many and great mercies to him in his education at that College," was delivered in the chapel of Harvard University on Wednesday, May 13, by Rev. W. B. O. Peabody, of Springfield. The four subjects are, Natural Religion, Revealed Religion, the Corruptions of the Church of Rome, and the Validity of Presbyterian Ordination. The founder died in 1751. President Holyoke delivered the first Lecture in 1755. Probably there are few, if any, established Lectures, the purpose of which has been more honorably or worthily complied with than this. The last two subjects, from the period immediately following the Revolutionary war, which removed all dread of a foreign spiritual yoke, by losing their polemical importance, have been generally considered to have lost their interest, until within a few years, when the changing phases of religious opinion have revived them. The dread of Popery now rising up again, and recent movements in the English Church, have breathed new life into old controversies.

Mr. Peabody's subject was "Revealed Religion;" his text was from John iv. 14: "The water that I shall give him shall be in him a well of water, springing up into everlasting life." The lecturer recognised it as his obligation, to say something which should tend to confirm the wishes and the convictions of his audience as to the truth of Christianity. The chain of evidence from history, the philosophy of miracles, and the other topics of proper argumentative proof,

he said, he would leave to abler hands. An emphatic statement in the text furnished him with his leading thought; "the water that I shall give him shall be *in him*," &c. The historical and miraculous evidences of Christianity have their first place—their indispensable service, but all the arguments deduced from them are designed to lead out and to confirm inward convictions, to strengthen and develope the faith of the heart. Mr. Peabody illustrated the character and influence of this internal principle, so beautifully set forth in the text. *We* cannot enter into the full power of the Saviour's emblem, for he spoke in the hot clime of Palestine, where the sun had for ages been bleaching the sands, and where mighty rivers shrunk in the summer to silver threads; but we can feel the appropriateness and truth of the illustration. Religious feelings, wants, convictions and hopes are internal, they are within. We often speak erroneously of *implanting* religious feelings in the mind of a child; the feelings are already there, our work is to address and nurture them. Our faith in Christianity is ultimately based upon our value of its truths, our need of its light, our assurance of its promises, our capacity to receive it, our experience of its deep and satisfying joy. Mr. Peabody then adverted to the fears which are entertained as to the permanence and influence of Christianity. First, infidelity now, as of old, attacks from without. We know its history in past times, why should we fear it now? It has no new weapons. It cannot reach the soul, it cannot dry up the fountain whose spring is hidden deep. Then, fears are entertained, lest inward decline and failing faith should subvert Christianity. The fear itself is a good evidence of its futility and want of foundation. Unless the feelings, sentiments, necessities and hopes of our souls can die out, we need not fear a failing confidence in the sufficiency of Christian faith. The lecturer then adverted to another apprehended danger, viz. that religious sects and parties would in the end break up the foundations of our faith. He exhibited the reasons of difference of opinion, and the conditions by which it is restricted, allotted some measure of truth to each form of opinion, and denying the common idea, that the party in dying destroys the truth which it had maintained, he asserted that the truth destroys the party, by clearing itself of the error with which it was connected, and by merging its single tenets in the general faith of all believers. This is the process by which unity and universality are to be acquired by the Christian faith, and we certainly have no cause to dread it. He closed with a beautiful exposition of the emblem used in the text; the pure and ever-flowing fountain, the fresh water, the deep spring, appropriately designate the life and exhaustless power of our faith.

Derby Lecture.—Towards the close of the last century, Madam Derby, of Hingham, the founder of the Academy in that town which bears her name, established a fund, the income of which is annually given to the preacher of a lecture before the trustees and pupils of the Academy, denominated the Derby Lecture. There have accordingly been fifty lectures, in as many successive years, delivered on this foundation: the first in 1791, by Rev. Dr. Shute,

minister of the second parish in Hingham; the last, on Wednesday, 20th inst. by Rev. Thomas B. Fox, of Newburyport. In the morning the annual exhibition was attended, when about forty boys and seventy-five girls manifested, by their exercises, principally in reading and declamation, and by their correct deportment, the effects of good instruction and kind discipline.

Mr. Fox's text was from Luke xvii. 3, "Take heed to yourselves." The object of the discourse was to prove, that "self-culture is the great business of life," and to show the bearing this truth should have on the education of the young. The first argument was from analogy. Growth and progress towards completeness after their kind constitute the life of all things in the animated world; to this fact man cannot be an exception. But, secondly, while the plants and animals are carried forward to their perfectness by the force of a mechanism or an instinct they cannot resist, man must *choose* to develope his whole nature. Where the analogy fails therefore, it fails, only to enforce more strongly the duty of self-culture. Man is capable of self-education, and of consequence bound to educate himself. Thirdly, this truth is partially acknowledged. All admit, that we must by self-discipline fit ourselves for particular pursuits. 'Must we not also then fit ourselves for the end of our whole being? Fourthly, Christianity enjoins self-culture. Christ came to be the perfect man, as well as to be the representative of God. Every exhortation to follow him is a call to the work of self-culture.—But man at the commencement of his existence is almost entirely dependent on others. The child is not to any great extent capable of self-education; he must first be instructed by parents and teachers. What should be the end aimed at in our care of the young? Plainly, to prepare them intellectually and morally to take charge of themselves.—The preacher closed by commending the truths he had expressed to the serious attention of the parents, teachers, and children present.

Anniversaries in New York.—The anniversaries of many of the religious Associations of our country are celebrated in New York in the middle of May. We notice the following.

—

American Bible Society.—This Society held its public meeting on Thursday forenoon, May 14, Hon. John Cotton Smith, President, in the chair. After an address from the Chair, the Treasurer's and Managers' Reports were read; and the meeting was addressed by Rev. Mr. Lillie of Rhinebeck, N. Y., Rev. Mr. Meigs of Ceylon, from which he had just returned, Rev. Mr. Brainerd of Philadelphia, John Tappan, Esq. of Boston, Rev. Dr. Miller of Princeton, N. J., Rev. Pres. Hopkins of Williamston, Mass., Rev. Robert Newton of England, and Hon. Mr. Frelinghuysen of New York. The remarks of the speakers appear from the brief reports which we have seen, to have been both various and pertinent.

From the annual Report it appeaed that twenty-three new auxiliaries had been organized within the last year. The receipts had been $97,355 09. The number of Bibles and Testaments sent from the Depository was 157,261, in various languages.

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American Temperance Union.—This Association celebrated its fourth anniversary on Thursday evening, May 14, E. C. Delavan, Esq. of Albany, in the chair. An abstract of the Report having been read by the Corresponding Secretary, Rev. J. Marsh, and been accepted, addresses were made by Rev. Pres. Humphrey of Amherst, Mass., Hon. Mr. Frelinghuysen of New York, Rev. Dr. Patton of New York, Mr. Samuel Stewart, recently from Belfast, Ireland, and Rev. Mr. Kirk of New York. Resolutions were also offered by other gentlemen who took no farther part in the discussions, apparently both animated and pleasant, of the evening.

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American Education Society.—The anniversary of this Society was also celebrated on Thursday evening, May 14. An abstract of the Annual Report was read by the Secretary, Rev. Dr. Cogswell of Boston; after which the meeting was addressed by Rev. Mr. Winslow of Boston, Rev. Dr. Patton of New York, Professer Fowler of Amherst, Mass., and Rev. Mr. Parker of New York.

The Report gave as the number of individuals aided by the Society within the last year—257 in eighteen theological seminaries, 437 in twenty-eight colleges, 160 in fifty-seven academies; in all 854 persons at 103 institutions. Of these 546 were assisted at institutions in New England, the rest in the other States of the Union. The number of new beneficiaries during the year was 127. The whole number who have received aid from the Society since it commenced operations, twenty-five years ago, is 3260. The receipts of the past year were $51,307 60; the expenditures $58,636 67. The Society at present labours under a debt of $32,837 31. The sum earned by the beneficiaries was $31, 972; the whole amount the last thirteen years, $309,203. The sum refunded by beneficiaries the last year was $4,784 84; in all previous years $39,103.

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American Board of Commissioners for Foreign Missions.—This Board held a public meeting on Friday forenoon, the President, Hon. John Cotton Smith, in the chair. A statement of the operations of the past year was read by Rev. Mr. Armstrong, one of the Secretaries; and addresses were offered by Rev. Mr. Wells of Newark, N. J., Rev. Eli Smith, who spoke particularly of the Arab race, Rev. Mr. Meigs, whose remarks related to Ceylon, Hon. Mr. Frelinghuysen, and Rev. Mr. Kirk, of New York.

Congregational Clergymen in Massachusetts.—The six oldest Congregational clergymen in this Commonwealth, who have not been dismissed from their pastoral charge, are—

1. Rev. Nathaniel Emmons, D. D. of Franklin; who was born in Haddam, Conn. 20 April, O. S. 1745, graduated at Yale College in 1767, ordained 21 April, 1773, relinquished preaching in April, 1827.

2. Rev. Ezra Ripley, D. D. of Concord; born in Woodstock, Conn. 20 April O. S. 1751, graduated at Harvard University in 1776, ordained 11 November, 1778, and still officiates.

3. Rev. David Kellogg, D. D. of Framingham; born 10 November, 1755, graduated at Dartmouth College in 1775, ordained 10 January, 1781, and still occasionally preaches.

4. Rev. Daniel Tomlinson, of Oakham; graduated at Yale College in 1781, and ordained 22 June, 1786.

5. Rev. Henry Ware, D. D. Hollis Professor of Divinity in Harvard University; born in Sherburne, 1 April, 1764, graduated at Harvard University in 1785, ordained at Hingham 24 October, 1787, installed Hollis Professor 14 May, 1805.

6. Rev. Thomas Gray, D. D. of the Third Church in Roxbury; born in Boston, 16 March, 1772, graduated at Harvard University in 1790, ordained 27 March, 1793, and still preaches.

The six oldest Congregational clergymen in Massachusetts, who retain the sole care of their parishes, are

1. Rev. Peter Eaton, D. D. of Boxford; born in Haverhill, 16 March, 1765, graduated at Harvard University in 1787, and ordained 7 October, 1789.

2. Rev. Nathaniel Thayer, D. D. of Lancaster; born in Hampton, N. H. 11 July, 1769, graduated at Harvard University in 1789, and ordained 9 October, 1793.

3. Rev. Samuel Shepard, D. D. of Lenox; born in Chatham, Conn. 19 November, 1772, graduated at Yale College in 1793, and ordained 30 April, 1795.

4. Rev. Timothy Mather Cooley, D. D. of Granville; born in that town, 13 March, 1772, graduated at Yale College in 1792, and ordained in his native town 3 February, 1796.

5. Rev. Benjamin Wood, of Upton; born in October, 1772, graduated at Dartmouth College in 1793, and ordained 1 June, 1796.

6. Rev. John Fiske, of New-Braintree; born in Warwick, 26 October, 1770, graduated at Dartmouth College in 1791, and ordained 26 October, 1796.

Bulfinch Street Society in Boston.—Rev. Mr. Dean has resigned the pastoral charge which he has held for many years in this city over the church

of which Rev. F. T. Gray is now the sole pastor. Mr. Dean communicated his wish for a dissolution of the connexion in the following letter:—

Boston, May 3, 1840.

To the Bulfinch Street Church and Society, with Christian salutations.

Brethren, after much serious and prayerful deliberation, I hereby most respectfully tender to you the resignation of my office as senior pastor and ask to be discharged from its solemn duties among you.

This request is made with feelings of the warmest gratitude for your past kindness, and with an undiminished desire for your religious prosperity and happiness, as connected with that of your beloved pastor in the Lord. Between him and myself there have existed the best understanding and the most perfect cordiality of feeling and sentiment, even up to this moment; and therefore I most devoutly pray you to be united and hearty in esteeming him very highly for his word, and for his works' sake: ever striving together most prayerfully for a heavenly union and the peace of God among yourselves.

In leaving you I know not to what particular sphere of ministerial duty it may please Divine Providence farther to call me, on where the lines may fall to me; but wherever it may be my lot to live or labor, I cherish the belief that I there shall share a part in your sympathies and prayers. And I pray you to be assured, that in this separation it affords me the greatest consolation and pleasure to able to leave you and your children, with your and their spiritual, interests under the watch and care of a pastor in whose talents and piety I have the most entire confidence.

On you and upon him, and in this consecrated place, may the richest blessings of Heaven rest continually.

Your friend and servant,

Paul Dean.

The Society acceded to the request contained in this letter, and unanimously passed the following votes:

"At the annual meeting of the Bulfinch Street Society, held by adjournment in the church on Sunday, May 3, 1840, after Divine service in the afternoon, on motion of Hon. Charles Wells, it was Voted, That the thanks of this Society be tendered to the Rev. Paul Dean for the able, faithful, and efficient manner, in which he has discharged his duties, as well in the pulpit as in the parish of this Society, since its formation.

Resolved, That in dissolving the connexion of pastor and people, which has so long subsisted between the Rev. Mr. Dean and this Society, we feel that we sustain a great loss.

Resolved, That we have entire confidence in the integrity, moral and religious character of Mr. Dean; and that we cheerfully recommend him to the whole Christian community as deserving their confidence and esteem.

Resolved, That we believe the Rev. Mr. Dean entirely qualified to promote the cause of Liberal Christianity, sound doctrine, and correct morals, by his instructions from the desk, his parochial visits and conduct in private life; and that on this occasion of his retirement, we assure him of our best wishes for his future prosperity, usefulness and happiness."

Similar resolutions were passed by the church. In determining the salary of the present minister, as the Society could not legally vote an appropriation to the support of any other than the actual incumbent, an arrangement was made for the payment of $500 a year for five years from the sum received by Mr. Gray to Mr. Dean, as a tribute of respect from the people whom he had *faithfully* served for seventeen years.

HISTORY OF HOULTON, MAINE.—In our number for March, we gave some extracts from letters written by a friend who is at present residing in Houlton. We have since received from the same source an account of the settlement and growth of the town, which was prepared for the Miscellany, and will, we think, gratify our readers.

"Whoever casts his eye upon the north eastern portion of the map of Maine, may observe several townships designated by such titles as the following:—Framingham Academy Grant, Williams College Grant, Portland Academy Grant. Desolate tracts of country, we dare say, these seem to those who view only their location on paper; and equally desolate, we can assure them, they would appear in reality to all, excepting those, who, having been familiar with the sombre shades of pine and hemlock, are here greeted with a wilderness of beech and maple. A hard wood growth, however, has its charms for a farmer, even though it be in a region where winter reigns nine months in the year. Hence it happened, that when, forty years since, a half township was granted to New Salem Academy, the purchasers of the grant, who had the privilege of making a selection among the wild lands in Maine, passed over the counties of Kennebec and Penobscot and made choice of a tract far beyond the pale of civilization. It was indeed a region, which had attractions for him, who, trusting to his native energies and to the fertility of the soil, could look forward to the time when the unbroken forest should give place to cultivated fields of wheat, on whose limits were the dwellings of his sons and daughters, enjoying the fruits of a father's self-sacrifice and toil.

In the summer of 1807 a man of the cast of character referred to, with his newly married son and his eldest daughter with her husband, making in all three families, left the town of New Salem, in Massachusetts, for the wilds of Maine. They came by water from Boston to Woodstock in New Brunswick. Here they found a number of refugees and British officers under half pay, who had taken possession of lands granted them by the Crown, and were busy in collecting around them some of the comforts of civilized life. These settlers urged the new emigrants to remain with them, offering every assistance and enlarging upon the sufferings to be encountered in a wilderness. They, however, were determined to occupy their own land and to live under the protection of the laws of the United States—although far enough removed from courts and magistrates. The females of the party were prevailed upon to remain with their hospitable entertainers, until the men had felled trees for a pathway from Woodstock to the intended settlement. They were encouraged to this course by the generosity of the clergyman and his flock, who freely offered them the use of one half of the church for a dwelling. We may appreciate this hospitality when we know that rude log cabins, of no great dimensions, constituted the houses of the first dwellers in Woodstock; and that the church differed from the private dwellings only in being of larger size. It was, however, the best building in the place; and in it the women of the party lived for three months, performing sedulously their duties through the week; and not declining, as indeed they could not, to listen to the liturgy and litany on the Sabbath, although *the household utensils* and domestic preparations around

could not always have contributed to the furtherance of the devotion of the worshippers. On one occasion, the clock of the new occupants, a rare article in that region, produced a momentary interruption of the solemnities; for, as it happened to strike the hour in the midst of the service, a child from the assembly, who mistook it for an animal, cried out, "father, when will that cock crow again?"

At the close of the autumn, when the fathers of the three families we have named had made all the preparations in their power for the reception of their wives and little ones, they left their benevolent friends in Woodstock; and, after a toilsome journey of twelve miles, arrived at their new abodes. In the midst of the primitive forest, far removed from their own countrymen, with no neighbours excepting those on the St. John, they began the settlement of the town, which afterwards was called Houlton, from the family name of these, its first inhabitants.—In a few years, their number was increased by five or six families from their native town, who were either their relatives or neighbours, and like themselves, tillers of the soil. This little band was united by the ties of kindred, by an equal love for the place of their birth, and by congenial sentiments on the subject of religion. Though separated, for more than twenty years, by ninety miles of forest, from communication with other parts of the State, they cherished and taught their children the liberal views of the Saviour's teachings which they had brought with them. During this period, when they were so far shut out from the rest of the world as often not to know who was Governor of Massachusetts, they were not left entirely destitute of religious teachers. Missionaries of various denominations visited them; and more than one would have been willing to remain with them, had the religious opinions of the minister and people been the same. But although they knew not what was the meaning of Unitarian, as applied to a religious denomination, they knew that they were not Trinitarians, nor Calvinists; and consequently could not conscientiously support a preacher of this faith. It happened, that in the year 1811, they were visited by Rev. Mr. Eastman of Limerick, Me. who here established a church on Christian principles, and taught the pure gospel of Jesus. After an interval of several years they again were favoured with a preacher of their own persuasion for a few weeks. But it was not until the military road was completed in 1832, that they could be said to have intercourse with others of their faith. Then the way was opened for the communication of instruction and sympathy. And as the settlement was rapidly increasing, its spiritual wants were not disregarded by the Rev. Mr. Harding of New Salem, who had ever taken a deep interest in these, his former parishioners. In 1835 he came and preached to them; and as the profession of faith, which had been subscribed in 1811 was lost, he reorganised a church consisting of twenty-six members, and baptised twenty-three children. By his advice a house of worship was built, and in 1838 he officiated at its dedication. The same year the services of a clergyman were obtained for four Sundays, and last September another was engaged to minister unto them for a year. At the present time, although there is an Orthodox church, whose minister is chaplain of the garrison, the Unitarian Society numbers one hundred and thirty persons, who *regularly* attend the services upon the Sabbath, and who freely contribute

to the support of a Sunday School Library, as well as to the maintenance of public worship.

This sketch of the first religious society at Houlton has been given, not for the sake of puffing it into notice, still less for the purpose of soliciting pecuniary aid—from which may it be defended!—but as an example of steadfastness to religious principle under discouraging circumstances. It is not meant that there is the same nicety of moral discernment on all subjects, as there is not the same degree of mental cultivation, which more favoured communities enjoy; although in the practice of common honesty, thrift and temperance, the first settlers of Houlton and their descendants (we cannot attribute the last named virtue to the whole town) would bear a favourable comparison with any of the inhabitants of New England. But, that according to their ability and without stated religious instruction, they have firmly maintained, for thirty years, the Unitarian's view of the Gospel and proved their power under all the trials of life. Of these they have had their share,—want in the early days of the settlement, the death of children and other relatives, and not the least, as they were situated, hearing different doctrines inculcated, and not unfrequently their own sentiments denounced, by those who casually came among them to impart spiritual strength.—It may too have been in later times a trial, most certainly a discouragement, that after having built and paid for their church, they were obliged to see its pulpit filled by clergymen of a different faith from their own; and to wait nearly a year before any Unitarian minister could be obtained 'to go through the woods' to divide unto them the word of truth."

Rev. Dr. Carpenter.—It is with feelings of peculiar grief that we record the death of this eminent minister. For excellence of character and for active usefulness few were like him. The recollection of his almost youthful zeal, his earnest devotion to the cause of truth and goodness, and his open and warm hospitality comes over us like an influence from a better world. So intimately was he associated with all that we have known of the denomination to which he belonged in England, that we can scarce separate him in our minds from the place which is left vacant by his death—a place in which he stood alone. His influence was great, and his loss will be most severely felt far beyond the circle of those who are called to taste the bitterness of bereavement, (God support and comfort them in their sorrow!) and of the people whom he faithfully served in the Gospel, and by whom he was ardently beloved as well as respected. The manner of his death, a part as it was of the Divine Providence to which we should submit without a murmur, and impressive as is its instruction, yet increases our pain at the thought that he is no longer among the servants of Christ on earth. The last summer his health had become impaired, and a visit to the continent was recommended by his physicians. He left London in August for Antwerp and the Rhine, whence he proceeded through Switzerland to Italy, and after spending the winter at Rome went to Naples, where he took *passage for Leghorn on the* 5th of April in one of the steamers

that ply on the Mediterranean; in the night after they left port he went on deck, and in the darkness was probably, when suffering under seasickness, by some sudden motion of the vessel precipitated into the sea. He has gone in the prime of life, when his counsel and example might have been most productive of good. But he has left a name that will not be forgotten, a memory that will be cherished among the treasures of many hearts. Our tears are the only tribute we can pay to his worth.

The "Christian Reformer" for May, contains the following notice.

We have the melancholy duty of announcing the death of the Rev. LANT CARPENTER, L. L. D. of Bristol, which took place on the 5th inst. on his passage along the Mediterranean from Naples to Leghorn. This wise and good man and eminent divine has been taken from us at the comparatively early age of 59. The event has produced a very deep mournful impression throughout a wide circle, including great numbers besides Unitarians. The proper funeral service was performed by the Rev. Dr. Hutton, of Carter Lane, London, at Lewin's Mead Chapel, Bristol, on Sunday morning, the 26th instant, to an immense and deeply affected audience. On the same morning funeral sermons were delivered by announcement at the Gravel-Pit Meeting, Hackney, by Mr. Aspland, and at Worship Street, London, by Mr. Mardon; and a notice was taken of the event by Mr. Tagart, at Little-Portland Street, and on the Sunday preceding, by Mr. Madge, at Essex Street. We apprehend that there are few of our congregations in which the subject has not been alluded to in the pulpit. We shall hereafter give an ample account of our departed friend. We close the present obituary notice with some beautiful verses that have been sent by an unknown correspondent: the allusion in the quotation, of "no wanderer lost," seems to be a poetical line in an exceedingly interesting letter of Dr. Carpenter's to one of his daughters on coming of age, which Mr. Aspland took the liberty to read from the pulpit, as an illustration of the writer's mind and character.

LINES ON THE LAMENTED DEATH OF REV. DR. CARPENTER.

In the dead hour of night, and on the dark blue sea,
Spirit! blest Spirit! will we think of thee;
The dashing waves closed o'er thy mortal sigh,
But thy pure soul soared to thy God on high.

Though no loved ear received thy latest breath,
Though no fond hand was locked in thine in death,
Though the dark waters rung thy funeral knell,
And the deep moan was in the ocean's swell;

Yet, as with them of old, thy spirit stayed
On Him who said, "'Tis I—be not afraid!"
And the same hand, stretched out at Peter's cry,
Bore thee from time into eternity!

And ye who mourn his loss, as mourn we must,
Think on his God, and learn like him to trust!
His cherished memory needs no tablet stone—
The hearts of friends will serve for that alone.

His tongue is mute, but oh! methinks I hear
His voice still raised, to exhort, to warn and cheer;
May, then, his flock, Life's troubled ocean crost,
Meet him in heaven again—"no wanderer lost."

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SIN COMPARED TO DISEASE.

Sin is often compared in the Scriptures to a disease, and the recovering from sin is represented under the image of healing. My intention is, to carry out this comparison to some points of useful, religious meditation.

Before going into the proposed detail we may observe, in general, that sin and disease resemble each other, in some respects, in the relation which they bear to our nature. Our nature is liable to both, but it was made, as its end, for neither. Nor was the soul made sinful, any more than the body was made sick. As their natural and perfect condition, our bodies were made for health, and our souls were made for virtue. Sin brings disorder into the moral constitution, as truly as disease brings disorder into the physical constitution, of our being.

Again; there is in our bodies a fine and beautiful organization, an exquisite adjustment of one part to another, which disease deranges. So does sin derange the moral system. It disturbs the healthful order of the affections. It pushes some of them to excess and goads them to fever, while others are struck with the chill of death. They flow in their wonted channels perhaps, but with irregular and intermitted action—not with the calm and even pulsations of vigorous life. Like obstructions in the bodily organs, like the inroads of disease upon the nerves and senses, like the jars of nervous irritability, like the film that dims the eye, or the heaviness that settles upon the ear, or the clog that weighs upon the limbs and fetters every muscular power,

such is sin to the soul; it brings obstruction and pain, darkness and disorder and ruin, upon the whole moral constitution of our nature.

The various forms of the moral disease, also, answer to the varieties of physical disease. There is the moral fever—the passion inflamed with pursuit, when all healthful moral aliment and all the powers of the soul are converted into one raging and consuming desire. Again, there is a stupor in the soul—the moral paralysis. The mind is insensible to the calls of conscience and religion, it scarcely feels the pain—or even the consciousness—of rejecting them, so deep is its lethargy; it hears, but does not understand; it sees, but does not perceive; it has but a dull, benumbed and half-conscious sense of any thing that spiritually concerns it: that, I repeat, is the fearful moral paralysis—from which the soul must be aroused, or it will soon sink to utter perdition. There is the moral delirium. There is a mind which fancies it is well, when it is sick almost unto death; which although surrounded with signs of moral ruin, and an object of pity to every beholder, yet shocks the ear of every thoughtful spectator with its insane and boisterous merriment; which though essentially poor, and miserable, and destitute, yet thinks itself, and would have others think it, rich and fortunate, increased in goods, and full of goodly prospects. Many such are around us, morally insane, or palsied in every moral faculty, or burning with the fever of the passions. And many more are there, who are suffering in all the intermediate stages of moral disease. The variety of cases, indeed, is such that no limit can be set to it, and no description within the range of our present reflections can do it any justice.

Let us, however, attempt to bring before our minds this unhappy condition, in which the world is suffering, under some other and more detailed points of comparison.

Sin, let us observe, then, is like disease in its origin, i. e. in its causes, in its commencement,—in its progress;—in its effects;—in its remedies;—and in the process of cure.

It is like disease in its *origin*—in its causes and its commencement. There is a liability to both these evils, we have already said, in our nature: there is a liability, and that perhaps is all that we can say of what our nature does to create in us either disease or sin. But when we pass beyond this general and primary account of the matter, we come to distinct causes—to causes, for which men are responsible. *Of disease* the world, and the civilized world especially, is full of

causes, which are artificial, which are originated by man, by modes of dress and of living, by processes of cookery and distillation, and by those habits of mind, those cares, anxieties and sorrows, which are superinduced by an artificial state of society. How much there is that is wrong in the whole fabric and plan of civilized life among us, in its very nurture and economy from the first step of our existence to the last—how much is wrong in all this, is a question which no reformer, as I apprehend, has yet sounded to its depths. We are a race far more weak and sickly than the savages, far more so than our British ancestors, far more so than the elder tribes of every nation; we are such now by our very constitution, and our children are doomed to be such after us, and when or how the evil is to be remedied it is not easy to see. But be this as it may, such, or similar at least, are the causes of sin. They lie, many of them certainly, in circumstances, in the very foundations of society, in a wrong education, in prevailing false maxims, in artificial temptations, in the whole economy and in the very atmosphere of civilized life. Much occasion as there is to be disheartened at the wrong which men intentionally and wilfully do, there is still more cause to despair of remedying the evil which they do unconsciously—the evil which they do, in business, in conversation, in the scenes of recreation, and never call it evil because all along for years and through generations the world has been going on in the same way.

The operation of these causes is often imperceptible; and so it is, that sin in the heart, like disease in the body, takes its origin, it is scarcely possible to tell when, or where, or in what manner. It steals into the mind like the breath of a tainted atmosphere. As a man walketh forth amidst the evening damps, and unconsciously draweth from some noxious exhalation the seeds of a disease that is yet to destroy him; so doth he walk forth in the presence of evil moral influences, perchance at the same hour of eventide, and from the surrounding atmosphere of bad example, from the poisonous breath of evil communings, are engendered those vague impressions, those lax and licentious ideas, those guilty thoughts, whose fruit is death. If we look to have disease or sin present itself before us in some definite and alarming aspect at its first assault, we shall be greatly mistaken. When a disorder has become fever or consumption, it has indeed taken a distinct form, but it has then advanced far from its first secret lodgement in the system. And when the moral disorder has become

intemperance or avarice, it has taken many fatal steps from its first imperceptible beginnings. Therefore the truest wisdom is prevention. It is, to guard with the strictest prudence, with habitual watch and care, all the avenues through which evil enters.

The *progress* of sin too is like that of disease. Sometimes it is imperceptible. The man has become worse and worse, more selfish, self-indulgent, passionate, proud, sensual and corrupt; low purposes and mean thoughts have usurped the place of high and pure sentiments; but all this has taken place so gradually, that he is but half conscious of the change that has passed upon him, and like many a man in declining health, he will not admit that he is sick, and that his soul needeth to be healed. But the progress of sin is sometimes more visibly marked; its character is more distinct, and its symptoms more definite. It is like a fever or plague; it seizes its victim as with the fury of a demon, and hurries him to swift destruction. Again—and this is perhaps the most common case,—it is fluctuating. How often, in sickness, is the patient reported to be one day better, and another day worse; now the symptoms are more encouraging, and then they are more alarming. So it is often with the course of the transgressor. At one time his case appears very dark and discouraging. His evil habits gain strength and for a time hold irresistible sway over him. But now in the midst of this terrible career, it is very likely that there will be a temporary reform, and his friends will say, there is hope of his recovery. Oh! those hopes of moral recovery—how do they encourage and disappoint, allure and blight the affections of anxious and watchful friendship! And thus will the man hold on his irregular and troubled course; ever growing worse, though sometimes seeming better—ever growing worse, and worse; weaker to resist evil, and more impatient after every temporary self-denial to plunge into new indulgences, till at last, if he repent not, he will arrive at that dreadful condition where hope is extinguished, where the body and the soul together are sinking into ruin.

Again, the *effects* of disease may illustrate the effects of sin. Disease prostrates the system, lets down the tone of useful and vigorous action at every step, enfeebles every limb and sense and physical faculty, and ultimately makes of the man a child, causes him to be timid, irresolute, faltering, disheartened, and finally brings him to that state when his life is a grievance to himself and a grief to others. What one of these effects is not emblematic of some portion of the

experience of every moral offender? Does not sin, in every form, whether of excess or defect, of violence or indolence, does it not tend to prostrate the energies of its victim? Is it not ever hasting to bring about that result in which a man is a curse to himself and others? Does it not almost invariably bring feebleness, timidity, and irresolution, into the soul?

Perhaps it will be said that it does not immediately. Neither does that process by which disease is consummated give any such tokens, in its earlier stages, of its destructive tendency. The effects, the visible and sensible effects at least, often lie at a considerable distance from the causes. The dyspeptic patient often feels better for free living, to-day; but he will feel worse next week. And so it is true that that course of sensual and selfish indulgence, which is an offence alike against medicine and morality, and with which some set out in the career of life, has sometimes, for a season, no visibly bad effect. The youthful offender flourishes as the green bay-tree. There are health and high spirits; there is something that seems very like happiness; and the poor victim rejoices in his heart, and is persuaded that his is a very good way to live in. "Your strict, solemn, over-virtuous people he is very sorry for. No spirit! no life! no courage! —they dare not be happy." Ah! how differently will tell a few years' experience of a dissolute course. Whose *then* will be the spirit, the life, the courage? Will they be his, who wakes up stupid, sullen, peevish, pale, and paralyzed, from the last night's debauch? Will they be his, whose soul and body have together become diseased and broken down? Will they be his, who stands a wreck of life, upon the borders of the grave?

Let us pass now to consider the *remedies* of disease, whether it be physical or moral. And the comparison will be sufficiently understood, when we say, that for the cure of moral diseases no nostrums, no panaceas, are to be relied on. Nothing is safe but a course of wholesome, judicious, careful treatment. The moral, as well as the medical patient is to feel, that if he tampers with his disease, he is very likely never to get well. He is not to let the disorder of his soul run on, under a notion that he may by and by apply some grand prescription of spiritual quackery, and all will be sound and strong again.

The wish has perhaps occurred to every one in sickness and pain,—the idea at least has occurred, that there might have been some grand

restorative, some elixir, some fountain opened, which would at a single draught have healed every wound, assuaged every pain, and cured every raging disease. But an instant's reflection must have showed us, that such a provision, so apparently gracious at first view, would be the most fatal of all evils. It would be, for it would enable men to dispense with all that wholesome care and moderation, which are so necessary to the order and virtue of society. So must we regard all moral specifics of quick and sovereign efficacy for saving the people from the power, and pain, and threatened destruction of sin. No doubt, great cures will be talked of under this extravagant system of practice, and sometimes, by the force of imagination and of circumstances, great cures will be effected. Much more will be made of them, than of ordinary cases of healing; statements and names will be published, to prove the efficacy of the extraordinary medicines invented for the cure of the soul, and to induce others to take them; there will be much excitement about the new measures for spiritual healing; but all this while, the moral health of the people will suffer. Just so far as they rely upon spiritual nostrums and specifics, will they neglect the habitual care of themselves. Just so often as they resort to these methods of sudden and extraordinary practice, will they be superficially dealt with, imperfectly cured, and ultimately injured.

No, the *process of recovery from sin* is slow. Such is all healing of chronic diseases—i. e. of diseases of long standing, which are fixed in the constitution: and sin is a chronic disease. There are indeed sudden disorders in the moral constitution, which may be speedily healed. Some passion may be urged to fever, and hurried to indulgence; and discovery may bring about a crisis, or the strength of the moral nature may interpose an effectual check, and in a few days there may be a complete recovery. But not so with that diseased state of the soul, that moral debility, which has been brought on by a long course of sinful indulgence or sinful neglect. From that state a man must rise by little and little, by a regular, patient, daily care and prudence, by a constant and persevering repetition of little attentions, or by fixed and almost insensible habits, and not by any notable and grand practice. It is not so much the power of medicine, then, however judiciously applied, that is to recover the constitution, as it is a strict regimen and healthful exercise.

I say, regimen. Nothing, perhaps, better illustrates the spiritual care of ourselves which is necessary, than what in medical practice is

commonly called *dieting*. There is nothing in the physical care, which is more difficult than this, or in which so many patients utterly fail. They can do some great thing, they can go abroad on journeys for health, they can be much excited about the matter and sigh to be well; they can apply to a physician, they can take medicine, they can use all the resources of the most extravagant practice, be it steaming or cauterizing, drenching with flood, or burning with fire;—*but they cannot use a little moderation!* for that will take a long time, and require a great deal of care: and a hundred patients will fail here, where one will fail in any other point. Moderation, restraint, dieting!—many abhor the very idea of it; and had rather die than diet; and they will die, for the want of nothing but prudence. So it is in the moral course. Protracted, perpetual self-restraint is the only cure for multitudes; and yet they will do any thing—attend meetings, rush into excitements, make much ado, use prescriptions, seek counsel only to resist it, and after all suffer tortures and vent groans of remorse—any thing will they submit to, but sober, strict, daily, hourly self-denial. And yet this is the only way in which they can be saved: and they who rely on any other means are not saved. They are only, to use the physician's phrase, patched up for a time; the moral disease is only held in occasional check; and though they may be called Christians and may have a standing in the church, they go on weak, inefficient, halting, now better and now worse, now recovering and then falling, to their dying day.

I say, again, that for moral healing, there must be a regular and constant exercise of the moral faculties. It is not enough to submit to a *certain* COURSE of moral treatment. Many are willing to do that. They are willing to go to church and passively to listen; they are willing to read a book about the spiritual discipline, and they hope that it will do them good. But it will *not* do them good; and nothing will do them good, unless they put their moral powers to vigorous exercise. The feeble limb, the debilitated body must gain strength by exercise; and so must the feeble conscience, and the debilitated soul. Nature must work with the physician, or all is in vain; and so must nature work with the spiritual Restorer, even though that restorer be the Saviour of men, or all is equally in vain.

This point cannot be too much insisted on. He who would be a good man must—pardon the freedom of the phrase—must set about it. He has talked long enough about what he would be—let him do

something. Let him do the first thing that presents itself as a duty—and the second thing—and every thing that his conscience bids him do. I repeat it, let him do something. I leave the subject with this direction, for none more weighty can be given—the whole burden of scripture exhortation lies upon it—*let him do something!* O. D.

TRANSLATIONS FROM RICHTER.

The following paragraphs, translated from the last part of Jean Paul Richter's "Letter to his first born son Hans Paul, which he was to read at the University," may please some readers.

"Every science, every system, every age, every century does but a partial work, and perverts the altar-piece of the universe to a caricature; therefore learn and study and act out, as well as thou canst, all, or at least all kinds. Guard thy poetic freedom against the despotism of any and every system, by the study of all systems and of the most dissimilar sciences. Learn philosophic moderation of the ancients and of the British Colossus, Bacon, who, like the Colossus of Rhodes, pours with his beacon-light a far-gleaming illumination upon the ships that glide away under his body. Learn Socratic freedom and form of Plato, Wieland, Lessing, and Bayle. Get material from Hemsterhuis, Jacobi, Leibnitz, and Bacon. And, especially, never go among philosophers without a body-guard of physical inquirers, historians and poets; particularly the latter. All sciences and systems receive, on their highest Tabor, a *poetic* transfiguration, as, according to Macrobius, all the gods are only masks of Apollo. The poets reunite the head and the heart; without them your philosophy, which knows much better how to reason away joys than woes, becomes merely a clear noonday, wherein no *rainbow* is possible, and yet the most violent tempests. Above all, act. Oh! in actions there are more high truths than in books. Actions nourish the whole man from within; books and opinions are only a warm, nutritious poultice around the stomach. While the present lifeless and heartless philosophies, like crumbling luminous magnets, calcinated by the sun, have *no* more love in them than—an auditory, and, like children with the

scarlet-fever, have only *hot brows* (for speculation) but *cold hands* (for action); with thee, on the contrary, the tree of knowledge, grafted with the tree of life, will blossom and bear magnificently. And then will some god reveal to thee the faith, whose roots were born with thee, and which the winds of life shall not be able to tear up, and beneath whose branches thou shalt find shade and fragrance and fruit."

Does not this remind one beautifully of much of the doctrine of Jesus respecting the connexion of *doing* with *knowing* or *believing*?

May I add the conclusion of the letter?

"I will make an end of my letter, Paul, though perhaps it was hardly necessary to have made a beginning. For thou wilt at some future time read the works of a genius, whom in thy youth thou wilt forget to understand for very delight, but who later in life will, with limbs which, like those of that prophetic Form, are all wings, bear thee aloft and away over the paper worldly-globes of verbal wisdom. Oh Paul, when thou shalt once have attained the lofty world of this genius, who has no solitary thought or knowledge, but makes every circle a planisphere—who does not lay the fruit-gatherer to single branches of the tree of knowledge, but, like an earthquake, shakes the tree to its foundations—when, I say, thou hast attained to his world; then thou wilt be upon a mountain, the peoples below will be more near and as one whole around thee,* and a higher toleration than the age knows will this painter of peoples and times awaken in thy heart. On his Alp thy soul will be exalted, and the pure, thin mountain-air will bring heaven and earth nearer to thee, and soften the splendour of the fiery constellations, and calm the feverish tumult of life. Fancy will paint her Morganic fairies and hang out her rainbow full circle, and melodies will float around thee, when he builds an altar, because on all his building-stones Apollo's lyre has rested.† Then, good son, when thou art made so happy by him, think of this—how happy he has made thy father also, and then give to the man, whom thou lovest and reverest most intensely, no other name than—Herder!" C. T. B.

* On mountains the purity of the air brings all distant objects nearer.

† The stone, on which Apollo laid his lyre, while engaged in building, received from it the power of music. Paus. Att. 42.

FEMALE AUTHORSHIP.

We are not aware that any poetess ventured to publish her effusions in the form of a book after Mrs. Anna Bradstreet, of ancient memory,* till 1790. Mrs. Morton is next in succession. Though still living, she has so long retired from the circles which she once graced by her presence, that as an author who has given her "Mind and its Thoughts"† (with her name,) to the public, we cannot think it any breach of delicacy to follow in her track.

In 1790 she published a poem under the signature of "Philenia," dedicated to the Hon. James Bowdoin, Governor of Massachusetts. This has the merit of being the first Indian story, and at the time it was published it was greatly and enthusiastically admired. The title is *Ouâbi, or The Virtues of Nature.*‡ Some years after she published another poem entitled *The Virtues of Society*, but we shall confine ourselves to the first.

Celario, a young Englishman, wandering in the wilds of America, hears shrieks of distress. He hastens to the spot and discovers a Huron with his arm raised in the act of murdering an Indian girl, who is vainly imploring mercy. Celario draws a pistol from his bosom, fires, and the warrior falls dead at his feet. The young girl Azâkia, very naturally we suppose for a native, believes him, with his pale face and flowing hair, to be the Great Spirit that wings the lightning and wields the thunder, and addresses him accordingly.

"Great ruler of the winged hour,
Azâkia trembles at thy power;
* * * * *
Ah didst thou leave thy blissful land,
To save me from the murderer's hand?
And is Ouâbi still thy care,
The dauntless chief unknown to fear?"

* See Monthly Miscellany Vol. II. pp. 250.

† The title of a book she published a few years since.

‡ The impression of early delight with which we read this poem, has induced us to seek for it in later years. It is only within a few weeks that we have received a copy from a friend—the only one remaining.

The European replies, that he is no divinity, but an exile from his native land, for having killed his antagonist (probably) in a duel, and proceeds to address her in the language of gallantry.

She answers,

"See a graceful form arise!*
Now it fills my ravished eyes,
Brighter than the morning star,
'Tis Ouâbi famed in war:

Close before my bosom spread,
O'er thy presence casts a shade:
Full on him these eyes recline,
And his presence shuts out thine."

She then invites him to return with her to the Illinois tribe, of whom Ouâbi is the chief.

"Awed by her virtue, by her charms subdued,
Celario follows o'er the widening plains,
Nor dares his hopeless passion to intrude
Where constant truth, and blest Ouâbi reigns."

They arrive at Ouâbi's residence while he is holding a war-feast.

"Swift to his arms the fond Azâkia flies,
And oft repeats the fear-embellished tale;
How pointed lightnings pierced her wandering eyes,
While the near thunder broke the trembling gale!

Ouâbi! formed by nature's hand divine,
Whose naked limbs the sculptor's art defied,
Where nervous strength and graceful charms combine
Where dignity with fleetness was allied.

High from his head the painted plumes arose,
His sounding bow was o'er his shoulder flung;
The hatchet dreadful to insulting foes
On the low branch in peaceful caution hung.

Adown his ears the glist'ning rings descend,
His manly arms the clasping blacelets bind,
From his broad chest the varied beads depend,
And all the hero tow'red within his mind."

* The Indian wives say, "The friend that is before my eyes prevents my seeing you."

rio declares his intention of remaining with them and becoming
their tribe, and professes himself disgusted with civilized life.
consents to train him for war, but inquires what are the vices
h he flies from.

"Say what crimes thy realm disgrace?
Do the natives shun the chase?
Do they fear to bend the bow?
Do they dread the threat'ning foe?"

Celario replies,

"Oft the active chase they dare,
Oft they join the glorious war;
'Tis at home their vices grow,
There they yield to every foe;
There unnumbered demons reign,
Led by Terror, Guilt, and Pain;
Rash Revenge with eye-balls rolling,
Hateful Malice always scowling,
Base Duplicity deceiving,
Cruel Slander still believing,
Insolence to wealth allied,
Rude unfeeling trampling Pride,
Prudish Envy's ready sneer,
Base Neglect and dastard Fear,
Jealousy with bitter sigh,
Low Suspicion's jaundiced eye,
Lying Fraud with treacherous smile,
Hard Reproach with meanness vile,
Affectation's sick'ning form,
Passion always in a storm;
These are foes I leave behind,
These the traitors of the mind."

The chief and his young friend, painted and clad like an Ind
warrior, proceed to the combat. Celario is wounded and borne
slaves to the wigwam of Azâkia, who dresses his wounds and ap
healing plants. Ouâbi returns to his home, but is often absent "
ing the deer." Celario, illustrating his own description of Eur
vices, again renews his suit, to which Azâkia replies;—

"Does the turtle learn to roam
When her mate has left his home?
Will the bee forsake her hive
While her wigwam thrive?

Can Azâkia ever prove
Guardless of Ouâbi's love,
While the shivers from the tree*
Which the warrior broke with me,
Straight as honour, bright as fame,
Have not felt the wasting flame!"

Celario struck by a sense of his own baseness determines to fly, and communicates his intention to Azâkia, who makes it known to Ouâbi. The warrior persuades him to remain while he again goes forth to the battle, telling him that when he has recovered from his wounds he must revenge himself upon his enemies. Azâkia in the mean time calls her young friend Zisma to reside with her, hoping an attachment may be formed between her and Celario.

At length the news is brought by one of the wounded tribe, that Ouâbi is slain. Celario immediately summons the scattered tribe, and determines to go in quest of the murderers of Ouâbi. He is elected chief, as his successor. Previously to his departure he goes to take leave of Azâkia, and finds her with a fatal draught in her hand, which she is prepared to swallow if her husband appears to her a second time in a dream, as that was considered by the natives a summons for a wife to follow. The European represents to her that possibly Ouâbi may yet be living, and obtains her promise that she will not swallow the poison till his fate is known.

Celario proceeds to the haunts of the enemy, and finds them lulled to security by their late conquest; he discovers Ouâbi a prisoner in their hands, enduring the pangs of savage torture, singing the death-song and taunting his enemies. Celario rushes forward, and snatches him from the lingering death prepared for him. He conveys him to a place of safety, and watches over him with devoted care.

"Till the young Spring restored the blossom'd year
Rack'd by disease the patient sachem lay."

At length his wounds are healed and he returns with Celario, still retaining his manly form, though scarred and disfigured by savage torture. Ouâbi in the mean time becomes convinced of Celario's attachment to Azâkia, and determines to resign her to him, in obser-

* The marriage ceremony among the native Indians is performed by breaking sticks, which are carefully preserved. The marriage is dissolved by burning them.

vance of their law, that rescue from death shall be repaid by an adequate compensation. Celario, touched by this savage generosity, confesses his former treacherous conduct, and refuses the boon. Ouâbi perseveres, and finally declares that he has selected Zisma for his second bride.

"The shivers from the lofty tree
The gentle maid will break with me;
In time her ripening form and face
Will bloom with all Azâkia's grace."

Azâkia listens to this arrangement with mingled emotions, but she has before discovered that

"Ouâbi was too godlike to be loved,"

and submits to the decree.

Zisma of course makes no opposition to the proposal. While the marriage rites are preparing, a shriek is heard from the maiden. Ouâbi has fallen, he is dying!

"Th' immortal warrior lifts his darken'd eyes,
And the chok'd words fall quiv'ring from his tongue;
'To realms where god-like valour reigns
Exempt from ills and freed from pains,
Where this unconquer'd soul will shine,
And all the victor's prize be mine,
I go—nor vainly shed the tear;
Ouâbi has no glory here;
Unfit the Illinois to guide,
No more the dauntless warrior's pride,
Since, as a hapless captive led,
Rack'd like a slave, he basely bled,
No haughty Huron e'er shall boast,
He deigned to live when fame was lost.

Celario! thou my place sustain,
The chiefs expect thee on the plain.
Ah ne'er in earth the hatchet lay
Till thou hast swept my foes away.'"

The Sachem dies.

"Now wailing sorrow murmurs through the glade,
While to the tomb where sleep his glorious race,
When a subject tribe obey'd,
... sacred form they place.

* * * * *

While to the spot, made holy by his shade,
His faithful tribe with annual care return,
And as the solemn obsequies are paid,
In pious love and humble reverence mourn.

Each lonely Illinois who wanders by
Will with the hero's fame his way beguile,
In fond devotion bend the suppliant eye,
And add one pillar to the sacred pile."*

We have selected such verses from this poem as suited our purpose of illustrating the story, without regarding their primitive connection. It was a misfortune for "Philenia," that she was nursed by the Della Cruscan muse. There is a fashion in poetry, as in all things else. At the time she wrote, the vapid, though musical, strains of Della Crusca and Anna Matilda had "floated on the vapour of a sigh" (one of their own phrases) to our new world, and our Magazines were embellished with gaudy tinsel in the form of love-sonnets, and loaded with exaggerated flattery and unmeaning epithets. This period has passed, and poetry which was at that time read, admired and imitated, would now be rejected by our editors. Philenia in the present day would have written in a different style. The period was unfavourable to genius and good taste. The admiration which her productions excited is a proof that they met the public sentiment; there are touches of nature and truth in her poetry, and some stanzas might be selected that would not fall behind the moral poets of the day. We cannot better illustrate this observation than by referring to a hymn which may be found in Dr. Belknap's Collection, written by Mrs. Morton for the Humane Society, and entitled Reanimation; the last two verses of which we copy.

As from the dust thy forming breath
Could the unconscious being raise;
So can the silent voice of death
Wake at thy call in songs of praise.

Since *twice* to die is ours alone,
And *twice* the birth of life to see;
Oh! let us, suppliant at thy throne,
Devote our *second* life to thee.

H. F. L.

* This is mentioned in Jefferson's Notes as a religious duty among certain *tribes.*

NOT ASHAMED OF THE GOSPEL.

A SERMON BY REV. EDWARD B. HALL.

ROMANS I. 16. I am not ashamed of the Gospel of Christ.

IT is well to know our own minds. Clearness and conviction are essential to strong thought and settled principle. We need to know in whom we believe, and why,—of what we are ashamed, or not ashamed. If there is any thing that gives force to the mind in its pursuit of truth or conflict with error, it is distinctness of perception. There may be boldness without this, but it will not be force. Vagueness of thought or feeling may be accompanied with rashness, as it often is; but it never inspires true courage, enduring power, a hope that "maketh not ashamed." To possess this, the mind must be able to grasp something—to grasp it with the might of the inner man. It must see where it is, and feel on what it stands. It must build its house upon a rock.

Many men have said that which Paul says in the words before us. But few have felt it, as he felt it. In few has it evinced such fortitude and fearlessness. His first impulses were all opposed to it. The prejudices of his education, the associations of his life, were at variance with the letter and the temper of the Gospel. He had scorned, he had persecuted it. And he had done so conscientiously. He was not false as a Jew. He was not ignorant. He was no mean man. There were not many noble, not many mighty, not many wise at that day, who were before him in learning, in reasoning, in boldness or influence. He was true to himself. "I have lived in all good conscience before God until this day"—was his avowal. And all this conscience, truth, and zeal, with which he had clung to the faith of his education, he now transferred to the faith of his adoption. Yet how differently! The first was self-esteem, the last was self-abasement. The one was in the midst of friends, at the feet of philosophers, in the pride of wisdom, and the authority of the State. The other was the abandonment of friends and country, the rejection of wisdom and philosophy, the renunciation of place, power, interest, ease; and devotion to that which was a bye-word and hissing, contumely

and death. It was no idle or common word then, that he uttered, when he said, "I am not ashamed of the Gospel of Christ." It came from no shallow mind, no hasty thought, and no vain boasting. He knew what it meant, he knew what it cost. He had given it years of intense study. No sooner did the first light flash into his soul—a light that came from without, and came miraculously, or the history is all fable—no sooner did those scales which he had never perceived before drop from his eyes, than he gave himself resolutely, not to the promulgation, but first to the examination of the new fact; the truth, which he had disowned and blasphemed; the truth, which no study or philosophy, no fidelity to conscience alone, no zeal toward God, had made manifest to his mind, until that mind had been humbled, and smitten with a sense of blindness, and restored to sight by the power of God.

The case of the Apostle will teach much or little, according to men's faith. We leave it, to speak of our own case. Can we use his words? Can we say that we are, "not ashamed of the Gospel of Christ?" And if we can and do say it, what do we mean by it?

This no one can answer for another. It is one of the matters—and they are many—in which we must speak in our own person, though we may speak more truly and widely than if we attempt to speak in another's person. Let me say then, as distinctly and briefly as I can, what I consider the least that can be felt by a believer in Christianity, if he use the language of the chief Apostle.

First, what is that of which we affirm? It is the "Gospel of Christ." And the Gospel of Christ is that which Christ taught—and which Christ was. In one definite, comprehensive, and perfectly intelligible term, it is *Christianity*.

Next, what is it to be "ashamed" of Christianity? It is either to dread the odium which attaches to an unpopular faith—or to doubt its truth—or to think it too small for our capacity, and insufficient for our nature. A slight attention to these points will show us both the negative and the positive of the position; "I am not ashamed of the Gospel of Christ."

I. First, the odium which attaches to an *unpopular* faith. This was the first cause of offence. Christianity was then a proverb and a contempt. To the Greeks, and all the wise of that day, it was "foolishness," and they were ashamed of it. To the Jews it was "a stumbling-block," both to their prejudice and pride. "Have any of the

rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed." They are cursed with ignorance and folly. Let them take that which is suited to their condition and capacity. To us it is mean. By the noble it is despised. It will bring reproach. We covet not the inglorious distinction. We dread the odium. We are ashamed of the Gospel of Christ; Christ, the peasant, the unlettered, the friendless, the malefactor, persecuted, buffeted, rejected, crucified!' Such was the early feeling. But the world has changed. The despised cross has become the badge of power and pride, of beauty and glory. It is worshipped now. It has the homage of intellect and fashion. Empires enthrone it, the sword takes it as an ally, and science and literature seek its protection. But while the motive changes its form, it may keep its nature, and be none the less hollow. Here, crowds may rush in because of popularity or unthinking custom; there, a few may stand out from the love of singularity and the shame of vulgarity. The Skeptical, and the Epicurean philosophy, so rife and popular in the time of Christ, did not die with his time, but have thrown their doubt and indifference on every age. Hardly less the Stoical, with its scorn of mankind and its love and exaggeration of self; and the Oriental in general, with its visions and ecstasies, its penance and maceration, yet self-idolatry. All have found a place in the minds of all periods, and generated a shame of the Gospel of Christ; as too common, or too simple, too literal, or too self-denying, or too miraculous. Neither of these is the peculiar tendency of modern Christendom; with neither would I charge any one. But to all is there a liableness, in the nature of man. He is blind who does not see it. The thought of degradation and the fear of odium have not gone. They hinder the profession of Christianity. They affect many among the fancied nobility of the earth, and many who glory in the power of intellect and the boast of liberty. Not always to keep them away from Christianity; not to lead them often to reject it. But to make them ashamed either of its peculiarity or its commonness—too free to be bound by its obsolete forms, too valiant or too timid to be pointed at as its professors.

All this, whatever its form or degree, Paul disclaims. He who cannot utterly disclaim it, may not use his words. He who cannot take the Gospel, as it stands in the character and teachings, the life and death of Jesus, and profess faith in it where few or many believe it, cleave to it when but two or three are gathered together in its

name, cleave to it in the common crowd and the uncommon, be true to it under the charge of bigotry, servility, heresy, infidelity or fanaticism—he who cannot pray for it privately and publicly with his whole heart, and preach for it with his whole life, wear its yoke, bear its cross, and convert all fear and shame into lowly and reverent but invincible firmness—wants the first requisite of the Christian Disciple and the Christian Man.

II. Shame of the Gospel may proceed from *doubt of its truth.* The soul prays for truth. To be true itself, to be free, to be strong and noble, it must see truth, it must feel it, and grow by it, and live for it. The great reason of the poverty and lethargy of the human mind throughout the world, compared with its capacity and in view of its destiny, is its want of that aliment on which it is designed to subsist—*truth*; its want of perception and recognition of truth; its want of freedom in the search for truth, and energy and independence in the use of it; its tame reception of something assuming to be truth, in science, philosophy, religion, or irreligion, then its chagrin at finding itself cheated, then indolence or indifference as to the result, then the rejection of the false and the true together, and so open skepticism or worse hypocrisy. Yet men say truly, that the mind seeks truth; it has naturally an affinity for it, it craves it, and must have it, to possess strength or true life. Then why has it not found it? It has had both the impulse and the power to seek it. It has not always been in leading-strings, nor every where in fetters. It has had a large range. The world has been open to it. Nature has always been its own. And the world and nature, God, society, and life, have given it instincts, and teachers, and letters, invitations and instruments of every kind. Meanwhile truth, self-existent and eternal, has been always close at hand, in the man, in the mind, in the sky and the sea and the rocks and the leaf and all creation—yet has it not been found. Four thousand years was the seeker and lover of it tossed on a trackless and shoreless ocean; and when in his utmost daring he has gone down into the depths, and by his greatest skill has brought up pearls and wealth, he has confessed himself yet unsatisfied, unfilled, "ashamed." He has not found truth. He has not reached anchorage. He is still afloat, the sport of every wind, rising and sinking on every wave, crying for help in the storm, shivering and hopeless on the wreck. There comes a form walking serenely on those troubled waters. It is a spirit! Yes, the spirit of truth, the spirit of power.

The sea is calmed. The voyager is at the haven. The disciple sits at the feet of the Teacher, and is not ashamed, nor longer in doubt or want. It is the Way, it is the Truth, it is the Life.

You may call this a figure, a picture. It is still true to the fact. The mind of man, alone, never has found absolute rest. It has never been satisfied with itself, or sufficient unto itself. At least not in its higher states. In proportion as it has risen, before Christianity or without it, it has seemed restless—reaching after, but not taking hold—sick of the vulgar life, loathing "the meat that perisheth," but hungering in vain for that which "endureth." To me this fact is demonstration—proving both that the mind cannot be filled or happy without truth, and that it has found it only in Christianity. Take the first truth, that which is said to be a law of our being and a revelation of the mind to itself, viz., its own immortality—has the soul ever found it, felt it, rested in it, drawn sustenance, solace, and eternal vigor from it, save in the Gospel, or through the Gospel? So of all that we most value as truth, that which ennobles humanity. Even the first principles—justice, love, human brotherhood, human perfection, where have they found full expansion, or so much as attempted to discharge their sublime mission, so nobly, so efficiently, as through the character of Jesus, and the power of his religion? Short as they yet come of their designed prevalence, little as there is now of truth firmly grasped and fully acting, cold and dead as the Church may be, clear it is, that with its beginning there dawned on the world a new day, and in the soul a new life. Within the bosom of Christianity there has been found an asylum, from its heart there have flowed warm currents, with its faith and hope there have come to millions, the high and the low, a security and peace, which it is all idle to look for any where else, or impute to other cause.

I am not ashamed, then, of the Gospel of Christ, because I believe it to be *true*—and to have power to make truth known and felt, as never before, and never beside. It matters not how you prove this truth, or how it enters and acts upon your soul. Follow your own mode. Find it in the outward or the inward witness, in history, prophecy, miracle, authority, or sympathy—only receive it, and "glory not, as if thou didst not receive it." Thank God for it, and believe it to be the gift of God in Christ.

III. I named another class of impressions, from which shame of the Gospel might proceed, and probably does, if it exist separately

om those we have viewed. These are the impressions, that it is *too all* for our capacity, and either *insufficient* or *unnecessary* for our ature. They need not be considered apart. They belong together. or am I inclined to enlarge upon them, or to speak of them in any mper of implication or dispute. In fact, it is not easy to determine pon the best mode of meeting declarations, the very opposite of hich seem to be a part of the world's experience and our nature's vowal. That Christianity is unnecessary or insufficient for the ature, I suppose not many would say. For where the nature appears ost strong and self-sufficing, it is still as the child of Christianity—ursed, trained, developed, inspired, through its energy. Let us turn om objection to assertion.

I am not ashamed of the Gospel of Christ, because it fills our nature, nd has enlarged this nature in all its better forms, in its highest and oblest exercises. Of this the lowest individual, the universal mind, ay judge. But if it could not, the greatest have declared it. Christianity has tasked the human mind. It has drawn forth its strongest apacities. In the noblest progress it has ever kept before it, in the ighest aspiration above it. Too small for the mind! Where is the ind that can compass it? Where has been the spirit or life that so uch as fulfilled its grand precepts?

I am not ashamed of that which makes me ashamed of all else alled great or good, in the comparison. The very fact that we see ot a Christian who lives the whole of Christianity, creates only shame t man's low conception of its standard, and his cold or faint heart to each it. It has warmed many souls into generous action, it has uickened the sluggish and expanded the sordid, it has brought down alls of prejudice towering to heaven, it has nerved the spirit of man nd of woman for conflicts at whose side the battles of earth are astime;—but these, and all, *all*, it has left behind and beneath its wn majestic spirit. In the presence of its godlike image, what are hey? *Christ*—I will not compare any other with him. It is too ainful, abhorrent to this whole nature itself, to bring aught beside nto competition with that name, which is above every name given nder heaven.

I am not ashamed of the Gospel of Christ, or of his example, because of the meekness which blends with the majesty. "The simplicity that is in Christ" awes me, beyond all other grandeur. The umility that he wore as a robe, *is* that which makes him "altogether

lovely." At the feet of Peter as a servant, he is invested with a glory which no throne or conquest could give. Disclaiming all power of his own, and all purpose but benevolence—"I can of mine own self do nothing"—"I came not to be ministered unto, but to minister"—"None is good, save one, that is God"—he rises into a sublimity, before which all self-exaggeration shrinks away, and self-sacrifice becomes greatness and glory. Even his sensibility—what fortitude will you liken to it? "He wept." And not many facts are there in his biography, not many words have fallen upon the human ear, that have gone deeper into the soul, or touched and kindled it with a holier impulse.

I am not ashamed of him, who was not ashamed to live and suffer and die for me, and to declare that it was for me and mine—for my brother, for my child, for my enemy, for my race. I see a love there, which indeed exalts him by whom it is manifested, but only by blessing others—by remembering others, and toiling, praying, and dying for all. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." And the fact that they were dead—dead particularly to this divine sentiment of a forgiving and all-embracing love, and that in the midst of this death, this universal sleep of selfishness and sin, there sprung up such a sentiment in one breast, having no type in all the natures that environed it, admitting no solution in reason, finding no parallel before, or then, or since, is itself revelation, and miracle, and divinity. It shames skepticism and ingratitude, but faith and affection it moves as by its own omnipotent sway. Nay, I cannot speak of this as I would. Words are chilling. Even thoughts mock and rebuke. The idea of being ashamed of such a Gospel, of such a being, of such meekness and love, grows into an offence. It oppresses him who attempts even to repel it. We fly for refuge to the breathing page of Jesus' life, or to secret communion with his Father and ours. We ask to be humbled, and are willing thus, thus only, to be exalted.

Oh! my friends, there is a work to be done in the soul, and its own yearning is for the help of the Infinite Spirit. "My heart and my flesh cry out for the living God." Let Christ, "the power of God and the wisdom of God," come to us, hindered by no coldness and no shame. Let him say to each, as to the stricken Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness." And may the lowly spirit answer, "Most gladly therefore will I rather

glory in my infirmities, that the power of Christ may rest upon me." Deeply was that power felt, and sweetly expressed, by the chastened and beautiful spirit of one, who was passing to a fairer and fitter dwelling, and loved to talk thus to a sorrowing friend. "I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly. Oh Anna, do not you love your kind Saviour? The plan of redemption was indeed a glorious one; humility was indeed the crowning work. I am like a quiet babe at his feet, and yet my spirit is full of his strength. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with him into those blissful regions, with far more rapidity." *

And when she clothes the same aspiration in her flowing verse, we long to put off the hardness and captiousness of man, that we may listen with woman's trust, as she addresses "Mary at the feet of Christ"—

"Oh! blest beyond all daughters of the earth!
What were the Orient's thrones to that low seat
Where thy hushed spirit drew celestial birth?
Mary! meek listener at the Saviour's feet!
No feverish cares to that divine retreat
Thy woman's heart of silent worship brought,
But a fresh childhood heavenly truth to meet,
With love, and wonder, and submissive thought.
Oh! for the holy quiet of thy breast,
Midst the world's eager tones and footsteps flying!
Thou, whose calm soul was like a well-spring lying
So deep and still in its transparent rest."

WHERE ARE OUR SCHOOLMATES?

A GROUP of young girls in the same rank of society, of nearly the same age, and educated in the same school, naturally form intimacies which at the time influence the character of each not a little. It may be that, in some instances, the effects of these intimacies remain through life, even when earthly vicissitudes have broken the sweet

* Felicia Hemans.

garlands of youthful friendship, and parted the hearts bound by ti of a quality more beautiful than enduring. When separation a new interests do not effect this rupture, we may be sure that the co intimacy was woven by something better than accident or mere girli fancy; that the strong golden links of esteem and worthy sympathi made a part of its bonds.

Rarely, therefore, can there be any friendship so perfect as th which was formed in the guilelessness of our school days, and whi having received the sanction of our riper judgement, has survived t age of romance, idle confidences, and sudden caprices; accompanyi us into the midst of life's real cares, responsibilities and duties; a helping us to bear them, by the cheering power of sympathy. Su a friendship is a blessing only inferior to that which a paternal G bestowed, when he "set the solitary in families," and instituted t mysterious, holy ties of blood; when he bound together the hearts *sisters* by an inexplicable, but deep, unconquerable tenderness, in the sacred recesses of which no friendship can introduce a rival.

To those who have reached the meridian of life it is both pleasan and profitable, to look round occasionally for those that set out wit us hand-in-hand; to examine their varied experiences, and mark how where, and what they now are. Sad must be *some* of the thought awakened by such a survey, it is true; for it will inevitably wande over a prospect chequered by sunshine and shadow. Here it will res on a once blooming cheek, now faded by sickness or sorrow; there— *more* sadly—on an anxious and dissatisfied brow, showing that th heart has not found the peace which is of heaven; here it will mark an eye sparkling with the unforgotten vanity of youth, and there per haps linger on the premature grave of the lovely. The orphaned daughter—that most solitary of all beings,—the young widow,—the mother weeping her first-born, may each claim a sigh as we remember the joyous mornings when we used to meet them: and we may marvel as we mark her, whose thoughtlessness used to shock us as she squan dered the gold of a wealthy and over-indulgent parent, heedless of its true and precious uses—her butterfly-wings now clipped by poverty, and its humble raiment reminding her of past folly. Such must be a few of the changes that attract our attention; but for her own good it is well that woman sometimes should make this survey carefully, and in the right spirit,—not in that of idle curiosity, of triumph, or of envy. With the blessed needle in her hand she has—or should have—

many hours for meditation; on these things she must needs ponder with interest; and can hardly fail, we think, of drawing from them some practical lesson,—some solemn warning, some bright example, or some incentive to devout gratitude.

It is in the search of *example*, however, that we would most earnestly recommend this mental exercise; for we hold it far more wholesome for the soul to contemplate excellence than demerit. The very habit of looking for that which is good tends to quicken our perception and strengthen our love of it. And the fact is, that we shall find far more instances of improvement in the characters of our former schoolmates under the discipline of life, than of deterioration; so wise is the adaptation of that discipline to the needs of frail human nature. We shall find that faults have been weeded up; and that the buds of virtues have unfolded beautifully amid the stirring breezes and warm sunshine of active life. We shall often discover that the volatile have grown discreet, the unamiable have learned to control a hasty temper; that the pert have grown more modest, the indolent more active, the selfish —no! harsh indeed must be the trials which soften the heart of the selfish. A thoroughly selfish school girl never can become anything but a worldly-minded woman, unless brought by extraordinary experience under the absolutely renovating power of religion. The heartless, the morbidly distrustful, may lose little of those qualities which made them unlovely in the dawn of life;—but we need not dwell on them.

Our objects must be, in the first place, to exalt our own views of human nature, thereby learning to love better the Being who willed humanity into existence, and in the second place, to seek every where for motives to personal improvement. We have a key to the ripened virtues of our early companions, which strangers have not; we remember what they were; let us see if in becoming what they now are, they have not outstripped us in the acquisition of some excellence still within our reach; and let a spirit of competition, far nobler than that of our schooldays, again glow silently and steadily in our hearts. We will not contemplate them with reference to their worldly lot alone; we will not covet the outward prosperity of one, nor congratulate ourselves that we have escaped the adversity which has beset another; but we will inquire, "should we have borne the one with as much humility, the other with as much patience?" If we can find in them one beautiful trait of character, one Christian grace which our

consciences tell us we have not, we will remember that in fact our schooldays are not over; that we are still but fitting ourselves for approaching scenes; and that she who has most faithfully prepared herself with what she knows will be required in that unknown world, may most surely trust to find the real use and reward of such preparation. L. J. P.

FOLSOM'S "SCRIPTURAL DOCTRINE."*

THE first paragraph of this interesting pamphlet is strikingly simple and beautiful. It is as follows.

"I enter on the subject before me, not as a controversialist, but to know and make known the truth. The Scriptures are to me the only and sufficient rule of faith and practice,—assuming and implying, indeed, a 'law written on the heart,' and a revelation of God's 'eternal Power and Divinity' in 'the things that are made.' From the first time that I began to feel my spiritual wants, and to find those wants met by the fulness of Christianity, I have not doubted that Jesus is the Christ, the Son of God. The Gospel of Christ is as precious to me now as ever. His words were never more life-giving. My faith in him was never more firm; my communion with the Redeemer by the holy Spirit, and with God through the Redeemer, never more a reality. I have changed my opinion, I hope not my religion. I behold truth under a new aspect; but it is the same Divine face, turned more fully upon me."

The reader then learns by a letter, a copy of which is inserted, addressed to the High Street Church, Providence, R. I., that the occasion of this pamphlet is the withdrawal of the author from the pastoral charge of that church, on account of his "confirmed rejection of the doctrine of the Trinity, as maintained in *its* creed, and all Orthodox creeds." It seems "through the whole period of his ministry" he had had, "at long intervals," "some distressing doubts on this subject." And at his "examination for installation" in "the High Street Church" he replied to the inquiry, whether he had any doubts of the Supreme

* The Scriptural Doctrine of our Lord Jesus Christ, and the Holy Spirit, in their relation to God the Father. By Nathaniel S. Folsom. Boston: James Munroe & Co. 1840. 12mo. pp. 84.

Deity of Christ—"At times I have; but I try to think what my case, as a sinner, needs,—and it is here, in my feelings of the necessity of a Divine Redeemer, that I find an answer to my doubts." How radical the change of opinion upon this fundamental point in the controversy to which Mr. F. has been brought is, may be learned from the note subjoined to this passage. "By this, I meant, 'Divine,' in the Trinitarian sense of infinite, self-existent, independent Godhead, distinct from that of the Father. I have analyzed my own consciousness more thoughtfully since, and now fully believe that the true element of Christian trust is no such feelings. I am not to ask what I *think* is necessary, but what God has declared necessary. I hold to a divine Redeemer still, but not in the sense above."

In the "order of discussion" he proceeds to take up first the topic of the Holy Spirit. And after a somewhat extended analysis and interpretation of the principal texts of Scripture which are supposed by our Trinitarian brethren to prove the supreme and independent Deity of the Holy Spirit, he thus sums up the result.

"The Holy Spirit is not very God, self-existent, independent, a distinct subsistence from the Father, but is the Father's power exerted in the hearts of his offspring, and in his spiritual kingdom. It is not God *the* Spirit, distinct from God the *Father*, but God *a* Spirit, one in essence, and personality, and operation with the Father. It is the Father, breathing by his Spirit in the dispensation of the Gospel. He here exerts his spiritual power of holiness and truth. His Spirit is in the new creation what the great attractive and electric forces are in the material creation. The Holy Spirit is God's quickening power vested in his Son as Lord of all. If I may use the comparison, it is Christ standing nearest the throne, and, as he takes the hands of the intelligent offspring of God, communicating to them the electric force of God's love and holiness. It is that Divine Power, whose fruit in man is righteousness, peace, and joy, and all the adoptive feelings of God's children; even as the fruit of God's power exerted in the beginning on this material world, was light, and beauty, and order, and organized bodies, and vegetable and animal life. All that it is, and all its effects, reside in and proceed from the Father, as its original and eternal source. It is sent by the Son of God, who is its disposing and controlling Lord by virtue of that authority which 'hath put all things under his feet.' It dwells in the sons of God, as God is all in all. I would ever cherish a sense of my dependence on it, to enlighten and sanctify me; and rely implicitly on the assurance of Jesus—'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?'"

In the next section, entitled "Christ pre-existent," the author presents the scriptural argument briefly for this position, and certainly with great candor and good sense. The truly Christian temper in which he alludes to those who reject it, but who nevertheless profess their entire faith in the Divine authority of the Saviour, is worthy to be held up as an example to all. He says,

"The mere fact, that Christ had a life before he appeared on earth, is of no importance except as we are introduced to what he then was, and what he then did. If anything is revealed pertaining to this, it must give the greater interest to one who sustains so near and vital a relation to us as Redeemer. I doubt not his spirit has been truly possessed by many who have regarded him simply as 'the man Christ Jesus,' with no reference to his pre-existence in a state of glory. He who loves Christ as the bright manifestation of the Father's glory, as the spotless Lamb of God that taketh away the sins of the world; he who receives him as a teacher sent from God, and becomes his disciple in the ways of righteousness, must be truly 'born of God.' His conception of the rank of Christ may differ from mine; but if he has Christ's Spirit, then does he belong to Christ."

He next devotes a section to the point, that Christ is the "framer of the world." He does not believe that Christ is "the original, self-existent Creator,"—a doctrine against which he thinks the Scriptures intend carefully to guard us; but that "God is the original First Cause, and made the worlds BY HIS SON,—who therefore was the *instrumental* Cause, deriving his power from God the Father."

In three successive sections he defends the position, that Christ is "not self-existent God, but the Son and express image of God." In the first of these he successfully controverts some of the reasoning of Professor Stuart in his Letters to Dr. Channing, and upholds by some very conclusive statements the doctrine of the entire supremacy of the Father. It seems that the class of texts "which assert the agency of Christ in the creation, had done more than any others to convince him that Jesus Christ was eternally the true God." This section describes the spontaneous workings of his own mind by which "the power of those texts over former convictions has been wholly broken." It is pleasing to notice the modest confidence in which he speaks of the result. "Am I deceived in supposing I have obeyed the voice of God, both in his word and in my own soul? And although those former convictions are gone, has not living truth taken their place, and does not a solid, natural, scriptural faith remain?"

Mr. F. passes in the next two sections to an examination of "texts which are supposed to teach that Christ, independently of the Father, is true, self-existent God." We do not observe any thing new or very peculiar in his interpretation of these texts, any thing which would not seem quite familiar to those of our denomination who have already an intelligent faith in our views,—unless we should make an exception in regard to his remark upon 1 Tim. iii. 16. "God was manifest in the flesh, &c." Mr. Folsom, while he acknowledges the uncertainty of the original reading, "inclines to that adopted by our English Bible," (but without stating so fully as he might the grounds on which, as it seems to us, it should be rejected,) and explains the several clauses of the passage in the following manner.

"'God was manifested in the flesh,' in the sense that Jesus was his express image, and revealed the Father, so that he who saw Jesus, saw the Father, John xiv. 7, 9. God 'was justified in the Spirit,' in the sense that in 'the ministration of the Spirit,' his character as a just God is more signally manifested than in any other way; he is justified when he speaks in the Gospel of his Son, he overcomes when he is judged in respect to justifying him that believeth in Jesus, Rom. iii. 4, 25, 26. God 'was seen of angels' in a manner never seen before, as displaying his glory in and through the incarnate Word, the Redeemer. God 'was preached to the nations,' as in Christ reconciling the world to himself; he was preached by Jesus who was his first ambassador, and afterwards by the Apostles, who, as ambassadors in the stead of Christ, when he had returned to the court of heaven, were appointed to beseech men in Christ's stead to be reconciled to God, 2 Cor. v. 19, 20. God 'was believed on in the world,' in the sense expressed by our Lord himself—'he that believeth on him that sent me,' John v. 24. God 'was received up into glory,' in the sense that the Divinity, having dwelt in Christ on earth, as of old between the cherubims in the holy of holies, in him also ascended to heaven. There in Jesus still is its brightest manifestation. Its living appearance is no more beheld on earth; it is visible to the eye of faith, as she leans on God's word, and looks upward to the heaven where the Redeemer hath ascended."

In the eighth section he considers the scriptural "attributes and honours of Christ." First, "Power:" this is "given;" therefore, not independent. It is "all that is adequate to the great purposes of redemption." Second, "Knowledge:" this is "communicated to him by the Father," and confessed by himself to be limited. Third, "Presence of Christ with his people." There is great naturalness

and force in the illustrations which the author here applies to our Lord's language.

"'Where two or three are gathered together in my name, there am I in the midst of them.' 'Lo! I am with you alway, even unto the end of the world,' Matt. xviii. 20, xxviii. 20. It is a saying full of meaning when used by one man to another, 'Remember, I am with you in this.' When the Church sends forth her missionaries, and the right hand of fellowship is given to those about to go far hence to the Gentiles, it is language full of encouragement, 'Brethren, we are with you, and will be with you, in all your labors; with you by our aid, our prayers, our sympathies, our affections, our whole spirit, till the end.' So an Apostle could say, 'Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ,' Coloss. ii. 5. Jesus, now that he hath passed into the heavens, is also with his people in spirit. And more than this—I feel that by God's Spirit, with which he is endowed without measure, he is brought spiritually near me, and near to all his people over the whole earth. I may by that Spirit truly commune with him, and he with me."

Upon the last point treated in this section, namely "Honors" due to Christ, our author is more full, and we suppose, at first thought at least, more of our readers will dissent from him, than upon any other. And yet he is quite careful and discriminating. He shows that the scripture language which designates the early disciples as those "that call upon the name of Christ," does not mean that "religious worship" was offered him; since the phraseology, "*I appeal to Cæsar*," is "the same" (that is, in the original,) "with *to call upon Christ.*" Again, he says, "the instances of prayer to Christ in the Bible are single ejaculatory petitions; they are not those prayers, which, as acts of religious homage, we are taught to offer up to God alone." So too, though he says, "there are passages which ascribe worship to Christ," he immediately adds, "worship is homage to a superior, and is ascribed in the Scriptures to man. Jacob worshipped Esau, 'and bowed himself to the ground seven times.' Christ was worshipped as Prophet, and Messiah, by those who had no other idea of him than that he was man." And still more he adds, "the honour demanded for the Son is, that we should reverence him as the Son of God, be reconciled through him to the Father. It is the honour of imbibing his Spirit; expressing his image; living by faith in him; walking in his steps; the honour of learning, at his feet, of the Father." Surely no Christian can refuse, except at infinite peril, such honour to his *Lord.*

Still, in the "Conclusion," he believes Christ was "truly man."

"He had truly human nature. But what is human nature? What is it as distinguished from the nature of angels? It is written of man, that 'God made him only little lower than the angels.' What is human nature, then, but the same mind which angels possess, modified by its connexion with the body? Jesus Christ on earth was the pre-existent Word, dwelling in, and connected with, a human body. * * * * * I see not *how* this is effected, but it is only a mystery of the same kind that meets me at every step. It is a fact, intelligible as a fact. It presents one nature and person, without division or distinction. * * * * * * Of the *mode* of his origin, I know nothing; I wish to know nothing. I know as little of the origin of angels, or of my own soul. I put my finger on no point of time, and say that the Word was not then with God. But of him, as of the Father, I can say I believe that 'HE IS;' and I am satisfied."

If our readers have followed us in this analysis of his work, they will be curious to know something of the author himself. Reports that a minister of that which is called the Orthodox faith had recently been led, in the city of Providence, to adopt our views of Christian truth, had indeed reached many of us. Mr. Folsom was recently, and at the time of his change of opinion, the Pastor of the High Street Congregational Church in that city. It is a church of recent origin, he being its second minister, and is regarded there as one of the most exclusive cast. Previously to his installation in Providence, which took place Sept. 6, 1838, he had been settled in Francestown, N. H. He carried with him to Providence an unsullied reputation as a good man, and a faithful and learned minister; and he has left the city with that reputation only enhanced. No human being there would venture to cast upon it the slightest aspersion. We trust that we have no foolish feelings of exultation at such an accession to our ministry. We well know that, in the conflict of opinions and the search after truth, changes may be seen every where. But we cannot but hail the triumph of the free soul, as we see a new manifestation of its allegiance to truth and truth only, in its emancipation from the fetters of authority. We glory not so much in the numbers which Unitarian Christianity, simply as a distinctive form of Gospel faith, may gather to itself, as in the increase of those of any and every name who hold "the truth in love"—who speak out in behalf of the great spiritual rights of the race—who are ready and willing to encounter obloquy, desertion, persecution, rather than submit to the trammels of bigotry and intolerance—and who stand up before the world the heralds and champions

of that liberty, wherewith Christ would make men free. As one of such, quite as much and as warmly as in the relation of a brother in the faith, do we welcome the author of this pamphlet to a place in our affections, and in the ministry which we share.*

And the pamphlet itself—we are glad to see that. We cannot but hope that it will be read and pondered by those who now probably think themselves obliged to renounce fellowship with him. It seems scarcely possible, that there should be no minds among them, upon whom its arguments and expositions and considerations should make deep impression. The firm yet modest tone, the sober and beautiful spirit of the book, must strike every reader. You see at once, too, that the writer, in surrendering some old convictions, has lost none of the graces of Christian trust and piety. "I attach" he says, "no value to my views of truth, except as they promote a holy life. If I had nothing but a system of disbelief to cling to, nothing on which my faith and hope could intelligently rely; if, by relinquishing previous convictions, I perceived the necessary rise of a skeptical, unconfiding temper in regard to religious truth, I would be content to die alone, and not attempt to freeze others into the same death with me." With such sentiments what true follower of Jesus would not sympathize?

F. A. F.

LIFE AND CHARACTER OF THE LATE DR. TUCKERMAN.

If usefulness and influence constitute long life,—as in one sense doubtless they do—he whose name is prefixed to this article had lived long, though he was taken away at an age which often is the period of fullest vigour. The death of Dr. Tuckerman did not take us by surprise, for we all saw that the worn frame was unequal to the demands made upon it by the intense activity of the spirit; but his departure has recalled images of his days of strength, which were perhaps fading from our minds; and now it is no less a privilege on which we may seize, than a duty which we owe to one who has been

* We understand that Mr Folsom is now ministering to our brethren at Augusta, Me.

a public benefactor, to revive the impressions which his presence made on us, by placing them in the clear light of memory.

Joseph Tuckerman was born in Boston, January 18, 1778. Of the early instructions of his mother, a truly pious woman, he always spoke with peculiar gratitude. His youth was passed in preparation for College partly at Phillips Academy in Andover, and partly in the family of Rev. Mr. Thacher of Dedham. In 1794 he entered Harvard College, where he was graduated in 1798, as one of the class to which Judge Story and Rev. Dr. Channing also belonged. His preparatory studies for the ministry were pursued under the direction of Rev. Mr. Thacher of Dedham. Soon after he began to preach, he received an invitation to become the successor of Rev. Dr. Payson at Chelsea, where he was ordained November 4, 1801. In June, 1803 he was married to a daughter of the late Samuel Parkman Esq., of this city, who died in the summer of 1807. In November, 1808 he was again married, to Miss Sarah Cary of Chelsea, who after thirty-one years of the most happy connnexion was taken to a higher life, leaving a remembrance dear to the hearts of a large circle of friends. In 1816 Mr. Tuckerman visited England in the hope of deriving benefit to his health, but was absent only a short time; after his return he suffered much from dyspepsy, and never recovered the full tone of health. He continued in the active discharge of the duties of his ministry till the spring of 1826, when he felt the necessity of relinquishing in some measure the labours of the pulpit, and his mind, which had become much interested in the condition of the neglected poor of our cities, sought an opportunity of conducting a ministry peculiarly suited to their wants. On the 4th of November, 1826, just twenty-five years from the day of his ordination, he preached his farewell sermon at Chelsea, and immediately commenced his service in Boston, to which place he soon removed with his family. He was at first assisted in this work by a private Association of gentlemen, who had for some time held stated meetings for their own religious improvement and for conference upon the means of benevolent action; but he was very soon appointed a minister-at-large in this city by the Executive Committee of the American Unitarian Association, who became responsible for the small salary which he received, and which for several years was raised by the contributions of ladies in our different congregations. In 1828 the Friend Street Chapel was erected for his use, as a place of worship for those whom he had brought to a

sense of the value of religious institutions, but who were unable to pay for the privileges of the sanctuary. His untiring zeal in this ministry, the success of his labours among the poor, and the extent of his influence over the rich, evinced particularly in the confidence which they reposed in him as the almoner of their charities, were subjects of too familiar remark to need any illustration. The ardour with which he prosecuted his labours was too much for his bodily strength, and in 1833 he again visited Europe in company with his friend Mr. Phillips, and passed a year abroad, principally in England, where he formed many valuable friendships, and was instrumental in awakening much interest in his favourite subject—of the moral elevation of the neglected and vicious poor. On his return he found the ministry-at-large placed on a more stable foundation than he had left it, the Benevolent Fraternity of Churches having been organized with a special view to its support. A more commodious chapel was erected, and younger labourers were associated with him. His own ability to render active service was however irretrievably impaired. The winter of 1836-37 he was obliged to spend in the milder climate of St. Croix, from which he returned, as it was thought, much benefitted. But the vital force was too nearly exhausted. Repeatedly prostrated by disease, he rose only to show the steadfastness of those principles and purposes which filled his soul, and sunk again, as if to prove the constancy of the faith which seemed to gain new power from suffering and bereavement. After a severe illness in the autumn of 1839 he so far revived, that after much hesitation a voyage to Cuba was recommended as the only means of prolonging his life. He sailed for Havana, and soon sought the interior of the island; but a short trial proved the hopelessness of the attempt to recruit an exhausted frame, and he returned with the daughter who was his devoted companion to Havana, where after some days of extreme debility, attended with great suffering, he died April 20, 1840, in his sixty-third year.

Dr. Tuckerman received the honorary degree of Doctor in Divinity from Harvard University in 1826. It was a tribute to his ministerial fidelity. His published writings are few, excepting those which arose from his connexion with the ministry-at-large. One of the last services he rendered to this institution was the preparation of a volume, which we fear has not obtained a wide circulation, upon "The Principles and Results of the Ministry-at-large."

At a meeting of the Central Board of the Benevolent Fraternity of Churches, May 10, 1840, the following resolution was unanimously passed.

"*Resolved*, That the death of Rev. Joseph Tuckerman, D. D. demands on the part of this Board an expression of their deep sense of the value of his services to this community, and that recognizing in him the first incumbent, if not the founder,* of the present institution of the ministry-at-large, they cannot but acknowledge the usefulness of a life, the last years of which were devoted to this institution, in whose service his strength was exhausted; and while they submit to the Divine will, that has deprived them of the counsels and labours of this Christian philanthropist, they would cherish his spirit and hold up his example before themselves and others, as a motive and a guide to future exertions in behalf of the neglected and the sinful."

A resolution similar in character was passed at the annual meeting of the American Unitarian Association, May 26, 1840.

Dr. Tuckerman's remains were brought to this country, and the funeral service was attended in King's Chapel, where he had been accustomed to worship during the last years of his life, in the afternoon of May 26. They were afterwards deposited at Mount Auburn. The Association for Religious Improvement, whose members assisted him at the commencement of his labours in this city, wishing to take suitable notice of his death, requested Rev. F. T. Gray to prepare an Address, which was delivered in connexion with religious exercises, in the Pitts Street Chapel, on Tuesday evening, June 9.

On the Sunday after the intelligence of his death was received a discourse was preached in the Federal Street meetinghouse, by the junior minister, in consequence of the event. The text was taken

* In strictness of speech it might be doubted if Dr. Tuckerman should be styled the *founder* of the ministry-at-large, as gratuitous instruction to the poor had been given both by laymen and clergymen before his removal to Boston. In 1822 the Association to which we have adverted had established evening religious lectures for those who attended no place of worship during the day; and Rev. Dr. Jenks was employed by another Society in visiting and preaching to the poor. When Dr. Tuckerman came to Boston, his own mind had not clearly defined its plans of operation, and the idea which was subsequently expanded into the institution of the ministry-at-large had not, perhaps, proceeded beyond a general purpose of devoting himself to the spiritual benefit of those who had no religious teacher or friend. The Committee of the Amer. Unit. Assoc. must also share in the honour of establishing this ministry. But as it was his perseverance and success that gave both form and efficiency to the institution, it is *but a small deviation from accuracy* to call him its founder.

from Acts xi. 24, "He was a good man, and full of the holy spirit and of faith; and much people was added unto the Lord;" and the preacher, after drawing from these words an indication of the character of the true Christian, and of the connexion of this character with successful efforts in behalf of the improvement and conversion of others, proceeded to give a brief sketch of the life and character of the individual concerning whom the passage might be used with so much propriety. As we have not seen any where else such a notice of Dr. Tuckerman as was here attempted, we quote the concluding paragraphs of this discourse, even at some risk of repetition.

* * * "It does not become me to undertake what longer acquaintance and intimate friendship alone could execute—the accurate delineation of his character, but it seems to me a duty to honour his memory, as only he would have wished it to be honoured, by the language of simple truth—in transcribing from my own mind some of the impressions which will always be associated with his name.

The incidents of his life were few. From the advantages of early culture which belonged to the period of his youth, he passed to our College, where he was distinguished by the simplicity and innocence of his character. Upon leaving College he chose the ministry for his future profession, and was invited by the people of Chelsea, who then composed one society, to become their religious teacher. The field of labour was small, but it had advantages in its neighbourhood to Boston and Cambridge and in the opportunities which it afforded for study.* Here for many years he remained, the faithful pastor and kind friend. His ministry was one of singular faithfulness in all respects; and especially to the ignorant and the needy, the humble and the afflicted he bore, at all times and in the spirit of a Christian sympathy, the instructions and consolations of the Gospel. While he served his people with all diligence, he availed himself of the opportunities of personal improvement which were

* One who knew Dr. Tuckerman as only a child could know him has told us, that she "has often heard her father recur to the impression made on his mind the day on which he first visited Chelsea to preach there, during the last illness of Dr. Payson. It was before the existence of the Salem turnpike or Chelsea bridge; so that the communication with Boston was through Malden. This deep retirement charmed his enthusiastic feelings, and he thought that in such a secluded spot he should delight to pass his days."

offered in his comparative freedom from excitement and care, and was unconsciously preparing himself for the exercise of that influence which he afterwards acquired over men of large powers and wide culture. As he advanced in life his mind, strengthened by study and quickened by observation, demanded a broader sphere of action than it had been content to fill in its earlier days. He felt, what so many feel as they proceed in life, that he had not obtained the place which he was best fitted to occupy; and as he contemplated the actual or possible situations in which Christian energy might employ itself, he found what so few ever find—the place for which of all others he was probably best suited. After much deliberation he left his congregation, not without pain on his part and to their deep regret, and came into this city to establish a ministry then unknown among us, and to lay with his single hands the foundation of an institution that has since risen in strength and beauty and now commands admiration and confidence. In this work he for a time toiled alone, "full of a holy spirit" which sustained "and of faith" which encouraged him; and carrying the invitations of the Gospel to the ignorant, the neglected and the vicious, it was not long before the effects of his labours were manifest, "and much people was" at least brought under the influences of Christian instruction. Not only was the attention of the community awakened and the sympathies of those who had the ability to give what he least sought, pecuniary aid, engaged, but the desire was enkindled in other minds to tread in his footsteps of usefulness, and younger hands were stretched out toward the work whose importance he had made clear. Exhausted by his exertions of body and mind, he was compelled to visit Europe in the hope of benefit from the change of engagement. On his return home he brought back just strength enough to pursue his labours for a short time with his wonted ardour, when he was again driven away by the recurrence of disease, and never afterwards recovered his bodily vigour. The last few years were only a protracted effort to infuse new life into a frame whose vital energy had been expended. For the sake of his family and in the hope of doing yet more good he would have been glad to live. But his voice grew strong, and his eye kindled with more than its usual fire, at the mention of death. It was a vain struggle which duty told him to maintain. He sought a warmer climate, if possibly he might there find the means of invigorating a debilitated system; but such was not *the will of the Father*, in whom he trusted, and our tears

when he left us that we should never again exchange the salutations of friendly regard were verified. He died in peace, for his child and his God were with him.

Few as are the incidents which belonged to his life, the sketch which I have given suggests the points of character on which I would for a moment successively fix your regards.

What first struck me in our friend was the excitement and support which his intellectual faculties derived from his moral nature. During his residence at Chelsea, though a most useful preacher, he was distinguished, as I have intimated, rather by pastoral fidelity than by successful intellectual efforts. Study however unfolded and ripened his powers, and when they found a congenial sphere of exercise, they exhibited a strength and facility which they had not before been thought to possess. This sphere was active philanthropy—here his sentiments and feelings found appropriate employment, and they drew the intellect into vigorous cooperation. The best proofs of the force of his mind are not to be found in his writings, for there the feeling often misled the judgement, and tempted it to weaken by accumulation of words what he wished to express strongly. But we who know the influence which he obtained in this community and the durable memorials which he has left of his residence among us can never doubt that his mind had acquired both activity and force, and those who knew him best, I believe, ascribe this developement in a great degree to the enthusiasm with which he seized upon the great facts of human life as they came under his notice, and the eagerness with which he sought in Christianity the means of social renovation. He presented one among many examples of the efficacy of strong moral and religious convictions in training the intellect,—a result which no one ought to be able to observe without an increase of faith and gratitude towards the Creator.

Nor was this the only evidence which the constitution of our friend's nature furnished of the wisdom of its Author. We all remember the ardour of his temperament. Excitable to a degree that in most men would have been productive of inconvenience, if not of shame and sin, in him it became the occasion of self-discipline and the means of success in the prosecution of his plans, as it not only inspired an earnest purpose, but prevented that hesitation in the view of difficulties which might have defeated the end at which he aimed. When we consider the indifference and skepticism in regard to his favourite object which

he encountered in the better classes of society upon his removal to this city, and the surprise and jealousy with which he was naturally received at first by many whom he visited in their degradation, with the frequent cases of imposition that must have occurred before acquaintance had sharpened his insight into their characters, I think we shall perceive ground for the opinion that he was largely indebted to this very temperament, which many persons accounted an infirmity, for his perseverance and success.

The traits of his character, however, on which we most delight to dwell are precisely those which are indicated in the passage which we have taken from the sacred records. "He was a good man,"—a man free from vice, from meanness, from whatever is corrupt or false. His honesty was superior on the one hand to the temptations by which integrity is assailed in this world, and on the other to the arts which the dishonest so often adopt to promote their own ends. If he sometimes uttered extravagant praise of them whom he loved, it was because to his eye they appeared worthy of such commendation. His zeal might overstep the bounds of prudence, but it never forsook its reverence for truth. Surrounded as he was in the latter years of his life by the respect and confidence of this whole community, with his name upon their tongues whenever philanthropy fixed their regards, and with his praises reechoed from the shores of England, we almost wondered that he did not betray that consciousness of his importance which such an elevation is apt to engender. That he had no faults, since we speak of him but as a man, I am not so bold as to affirm, but that they were like the ripple on the current of the clear stream, that disturbs its smoothness but shows its rapidity, who is so unjust as to deny?

He was "full of a holy spirit"—might I not say without irreverence, the holy spirit, the spirit of Jesus Christ. If in the spirit of our Master there were any predominant elements, they were trust in God and love of man, and these were the elements which prevailed in the spirit of him of whom I speak. The former of these I shall notice presently, the latter it was which to the eyes of casual observers probably most distinguished him. His benevolence was like a fire in the inmost region in his consciousness, which consumed not only all selfish regards, but his strength and life. If ever one died from intensity of interest in others, it was he, whose physical frame was unable to bear the continual striving of the spirit which was lodged within, as it

sought to devise and execute schemes for the improvement of society. This was the problem which he was intent upon solving,—not as a curious question in political ethics, but as a solemn point of practical Christianity. In his view the artificial distinctions which prevail in society were barriers in the way of Christian duty. He laboured to make the rich respect the poor, as well as the poor to look justly upon the rich. He pitied the fallen, and sympathized with the miserable. He had compassion on them who were out of the way, because they had no shepherd to guide them to the fold of Christ, and he desired above all things else to see them enjoying the same privileges and exhibiting the same graces with the more cultivated or wealthy. In the spirit of Jesus he went forth to seek and save that which was lost, and to bring publicans and sinners into the kingdom of God, which Christian Pharisees account their own inheritance. His may not have been the gentleness of John, nor the power of Paul, but his was the spirit of one higher than Paul or John, even of him who enumerated among the proofs of a Divine mission, that "the Gospel was preached to the poor."

He was "full of faith,"—without which he never could have maintained the course he pursued alike through discouragement and through sympathy, before the rich and among the poor, in the days of his health and the long period of his illness. His faith in God was like vision. *The Father* seemed to be continually present to his mind. Who of us that knew him has not been struck by the frequency of his allusion to the Divine care and love—an allusion so direct and familiar in its terms, that if the expression of the eye and the tone of the voice had not shown from how deep a fountain of piety it issued, we might have mistaken it for the language of an equivocal reverence. His confidence in God was absolute. It was the habit of his soul, of which it was never deprived by any of the events of life. One who knew him well has said of him, that his piety was a stronger feature in his character than his benevolence—so pure was its sentiment, and so firm its trust. His faith in human nature was not less remarkable—in the indestructible elements of perfection, which in the worst men need only to be touched by the influence of love that shall penetrate through the incrustation of prejudice and sin. If he was ever indignant, it was when men spoke unworthily of the nature which God had created, denying its capacities of spiritual growth or despising its claims upon the respectful sympathy of the enlightened and virtuous.

He was a lover of man in his most abject condition, because he believed that there was a noble creature, though grovelling in the dust. And yet no one had a deeper sense or a keener perception of the miseries of sin, and no one mourned more than he over those institutions of society which doom man to be a sinner and bury his nature in darkness and defilement. He had faith in immortality. The spiritual world was to him a living and encompassing reality. He contemplated its scenes with the eye of a steadfast belief, and felt its influence alike in the hours of joy and the seasons of bereavement. To him more than to most of the followers of Jesus might be applied the words which in the New Testament describe the condition of those, "who are enlightened and have tasted of the heavenly gift, and are made partakers of the holy spirit, and have tasted the good word of God and the powers of the world to come." He had faith in Christianity—a faith which no sneer of the scoffer nor argument of the skeptic, and no folly of the Christian, could disturb. He received Christianity as a Divine gift, and he regarded it with peculiar interest, because he saw in it the means, and the only means, of reforming the world. To this instrument he trusted for effecting the changes which he most earnestly desired, and whether he used it himself or commended it to the hands of others, he always showed his confidence at once in its heavenly origin and its final sufficiency.

Such was the exemplification which he gave of the character described in our text. And as a consequence we witnessed the fruits of his labours. He commenced an enterprise, the past effects of which justify the belief, that by its means "much people" shall be "added unto the Lord." To our city he has been a great and permanent benefactor; nor to this city alone, but to all the cities of Christendom that shall adopt, whether by close imitation or as the germ of future improvement, the idea he embodied in an institution which remains, the noblest memorial perhaps that an individual ever erected of his own life. I do not believe the people of this city will let it fall into ruins, nor suffer the stealthy hand of decay to meddle with its strength. And if they do not, it will not only abide, but increase in height and amplitude, preserving or perfecting its fair proportions, till the rich no less than the poor shall rejoice in its existence, and the stranger shall vie with the citizen in admiration of its usefulness. But so long as it remains, it will bring to our remembrance, and teach our tongues to pronounce with grateful emotion, the name of him who

laid its corner-stone in the feebleness of an experiment which few regarded with interest, if indeed they knew that it was made, and upon whose tomb let there be added to the words of the sacred historian, "He was a good man, full of the holy spirit and of faith," the single line 'With him began the Ministry-at-large,' and eulogy need attempt no better description of his character or life.

Is any one disposed to say, he was too soon removed from the earth? To most of us he may have appeared as an old man, for his attenuated and feeble frame seemed to have borne the pressure of many years. Yet he had taken but few steps down the declivity of age. But if life be measured by labours and effects, he had exceeded the usual limit of man's days. He had lived long enough to do great good and to leave a bright example; how then can he have been taken too soon? Too soon, shall we say, that he was taken from us; we needed him longer? No! not *needed* him; else would he have been spared. Have rejoiced in his society we might, and have profited by his presence among us. Yet how? Only by the influence he should have exercised over us, in awakening in our souls holy purposes and directing our hands to Christian endeavours in behalf of ourselves or of others. But such an influence he may still exert. It will be our own choice and fault, if we lose the benefit of his continued ministration to our spirits. Still does he speak, exhort, persuade, and set before us an example. Not indeed by addressing our bodily senses; but are not his words laid up in our memories, and is not his image kept in our hearts? And with more earnestness than when he walked among us does he entreat us to follow his steps, so far as they shall approve themselves to our judgement as steps of wisdom and righteousness; for upon the listening ear of our affection his voice now descends from the world of spirits, and it says, not to those only who have taken up the special ministry which he pursued, but to all them who bear the Christian name,—'I have left with you a great work that must be done—to reform society, to raise the depressed, to instruct the ignorant, to convert the sinful, to give Christianity its rightful sway over the people and the institutions of the land.' Let us hearken as that voice steals in tender persuasion through our souls."

NOTICES OF BOOKS.

WEEK-DAY RELIGION. *By Jason Whitman, Pastor of the Park Street Church, Portland.* O. L. Sanborn. 1840. pp. 320, 18mo.

THIS is a plain, sensible, well-timed little volume, the object of which is to show how Christian piety should direct and control us in the ordinary affairs of life. After insisting, in the first chapter, on the importance of Vital Piety—and pointing out, in the second chapter, the difference between Piety and Morality and the necessity of both to the perfection of character—Mr. Whitman proceeds to speak of the value of Labor—the duty of Economy—the necessity of Honesty—the Golden Mean—and the right use of Property. These subjects are discussed and amply illustrated, in a practical and straight-forward style. If there be little that is new in the book, there is much that needs to be pressed home again and again on the hearts and consciences of men. Every young man would do well to purchase, read and remember this work; for it contains for him an abundance of excellent advice, and will teach him to unite fervent religious affections with an unbending integrity. In his desire to be forcible and intelligible, the author is perhaps unnecessarily profuse in his examples, and allows himself to indulge in too frequent repetitions of the same thoughts and words. But this is a slight objection to a work, making no pretensions to literary finish and aiming simply to do good. That it will do good, we have no doubt; and can cordially recommend it to our readers as wise, safe and eminently calculated to be useful. It makes its appearance at the right time, and preaches the Christianity much needed in these days, when speculations in philosophy and speculations in trade have a tendency to make us forget that, after all, "to fear God and keep his commandments is the whole duty of man."

THE YOUNG MAIDEN. *By A. B. Muzzey. Author of the Young Man's Friend, Sunday School Guide, &c.* Boston: Wm. Crosby & Co. 1840. pp. 260, 12mo.

THIS *book treats of the* following subjects:—The Capacities of

Woman, Female Influence, Female Education, Home, Society, Love, Single Life, Reasons for Marriage, Conditions of True Marriage, Society of Young Men, First Love, Conduct during Engagement, Trials of Woman and her Solace, Encouragements. We name all these topics, both to give an idea of the character of the book, and to show the ground of our chief objection to it; viz. that so large a proportion of the whole, seven chapters out of fourteen, should be given to one subject, and that subject Love. The subject is well treated—as well as we remember to have seen it; and if it be best that it should be treated at all so fully and minutely, we can recommend the volume for this, as well as the other, portions. But to our minds the other portions, relating to Education and Influence chiefly, are the most valuable. There are many good hints, some admirable maxims and needed cautions, and little if anything that is extravagant or useless. The author tends to the old-fashioned view of woman's sphere of duty, but does not show the narrowness and bigotry exhibited by most of the many who have lately taken up the battle against modern reformers and "women's rights."

There are a few sentiments in the book, about whose accuracy or propriety we should doubt, but they relate chiefly to the matter of Love, and it may be only a question of taste between us and the author. We were sorry however to see the allusion to Mrs. Hemans, as not enough is known of her marriage, it seems to us, to authorise the assertions here made (p. 229); it can hardly be said that any thing had power "to ruin her noble spirit." These are small blemishes. As a whole, the volume is decidedly good, and if properly read will do good. Mr. Muzzey deserves many thanks for his earnest and judicious labours in behalf of the young, particularly at that age when they are most exposed and character is taking its permanent stamp.

HINTS TO SUNDAY SCHOOL TEACHERS, *in a Series of Familiar Lectures. By a Pastor.* Boston: James Munroe & Co. 1840. pp. 100, 18mo.

MR. FOX, the author of this little treatise, has distinguished himself *as the devoted* friend of the young. His many small books contain

much sound and cheerful wisdom. He now writes with the authority of experience obtained by the application of his own well considered principles. In his present work he states at length some conditions which have not been sufficiently observed even in theory, much less in practice, as to the qualifications of teachers. Only that school will be a good one, in which the teachers expect to receive as much good as they impart. Mr. Fox begins with the explicit statement, "The teachers are the school." They must enter upon their work as feeling it to be a happy privilege, and as impelled by a sense of duty. They must have a trustful and hopeful spirit of faith in its result. This will be their only safeguard against the little discouragements which present themselves. A true love for the young, a sympathy with their early thoughts and habits, and a close observation of their characters, will furnish the teacher with many aids towards his successful labour. Method and manner of behaviour, tone and language, simplicity of speech, minuteness of detail, and the practice of keeping a journal of what is accomplished or attempted in the school, are useful qualifications. The teacher should follow his pupils to their homes, and by the interest which he shows in them there, he can best enlist the cooperation of parents. The minor details, upon the matter and manner of instruction, the use of outward nature and of the Scriptures, the library and teachers' meetings, being the fruit of his own experience, are very clearly and forcibly presented by Mr. Fox. Every contribution to the great work, which is to be accomplished by many humble agencies, plants the little seed of a wide and fruitful growth.

A Discourse, *pronounced at Barnstable on the Third of September, 1839, at the Celebration of the Second Centennial Anniversary of the Settlement of Cape Cod. By John Gorham Palfrey.* Boston: F. Andrews. 1840. pp. 71, 8vo.

We rejoice in the appearance of this Discourse, though it be somewhat tardy. The handsome and ample pamphlet which Dr. Palfrey has here given us, will take a permanent place at once among the most valuable of the Addresses of which the town celebrations have been the cause.

Our space does not permit us to notice the Discourse at length, nor is it necessary to do so, the less as we have heretofore had opportunity to refer to the occasion which brought it out. We must however refer to a passage of the early and *English* history of the Barnstable church, which may be considered one of unusual eclat. We are informed that "Mr. Henry Jacob, a clergyman of the Episcopal Church, established in London in 1616 a society after the *Congregational* model, and ministered to it himself eight years; at the end of which time, departing to Virginia, he was succeeded in his place by Mr. John Lothrop, a graduate of the University of Oxford, who like himself had been in Episcopal orders. At the end of eight years more the congregation, which of course conducted its worship in strict privacy, was discovered by the Bishop's pursuivant, at the house of a brewer's clerk in Black Friars, London. Forty-two persons were apprehended; eighteen escaped. Those who were taken were confined in different prisons for two years, and were then released upon bail, except their minister, for whom no favour could be obtained;" till after a time he was liberated on condition of going to America, whither he was accompanied by the principal part of his flock. Here, "to use the phrase of those days he was first 'called to office' at Scituate," but soon afterwards removed with the majority of his church to Barnstable.

Again, we are reminded of the "interesting fact, connected with this primitive English Congregational church, still surviving in our church at Great Marshes, that from its bosom also proceeded the *first English Baptist church;* so that it is further entitled," says Dr. Palfrey, "to the eminent rank of parent of the now very numerous churches of that denomination, both in England and America. It was in Mr. Lothrop's church, that the question respecting the authority for infant baptism was first moved in England, and it was seceders from that church who laid the foundation of this respectable communion."

In regard to the style of this Discourse, we are glad to speak of its freedom from faults which have sometimes been noticed in the productions of the accomplished author. It is warm and rich. His eulogy on James Otis, "the pioneer of the American Revolution," his description of the prosperity which crowns the "sand-banks" of the Cape, his picture of the Barnstable sailor-boy at sea and at home, and his notice of "our old Massachusetts burying-grounds" are, each *in its own* way, admirable.

ORY OF AMERICAN MISSIONS TO THE HEATHEN *from their mencement to the present time.* Worcester: Spooner & How-d. Boston: Crocker & Brewster. 1840. pp. 726, 8vo.

E American Missions whose history is given in this volume, are ose of the American Board of Commissioners for Foreign Mis-; 2. those of the Baptist General Convention; 3. those of the odist Episcopal Church; 4. those of the Protestant Episcopal ch; 5. those of the Freewill Baptist Foreign Missionary Society; ose of the Board of Foreign Missions of the General Assembly e Presbyterian Church. The first and last are from the pen of Joseph Tracy; the second is prepared by Rev. Solomon Peck, tary of the Board; the third by Rev. Enoch Mudge; the fourth 'illiam Cutter; and the fifth by Rev. Enoch Mark.

e work is designed to be a complete history of "American ons," collecting and condensing the principal facts of their tions, now scattered through many volumes, all of which are sible to few or none who may wish to investigate them. In the r's language, "the object is to bring the substance of all these cations within the compass of one volume, of a convenient size noderate expense, supplying their deficiencies, reconciling their epancies, and correcting their errors by reference to the original nents of the several Missionary Societies." This is a clear nt of what we think must strike all minds as a valuable project. only question as to the worth or interest of such a book must in to be decided by its execution. In regard to this, without sing to speak from minute examination, we form our judgement r from the cursory perusal of passages here and there. These given us a favourable impression of the merit and the spirit of history, its substance and its style. Mr. Tracy's reputation, too, our minds something of a guarantee. Not only as Editor of the York Observer, but in various situations and productions, he lisplayed qualifications which specially commended him for such mpilation. Add to this the opportunities allowed him and the e has so judiciously secured, together with a characteristic try which appears on every page; and we could hardly fail of g a book not merely worthy of a single perusal, but of a per-nt place in the library of every liberal-minded religious scholar.

PROVERBIAL PHILOSOPHY: *being Thoughts and Arguments originally Treated. By Martin Farquhar Tupper, Esq., A. M. From the London Edition.* Boston: Joseph Dowe. 1840. pp. 114, 12mo.

THIS is a book of which we hardly know how to speak. The title has a little pretension, and so have the style and whole form. Yet it is by no means all pretension. There is in it a great deal of clear thought and practical sense, with some original expression, if not conception, and not a little of true religion. The style is not to our taste—not natural, simple—but often artificial, and sometimes cloudy. Many who open the book will be prevented from reading it by this unusual, and they will think forced and foolish, manner. If they are not prevented thus—if they read fairly and thoroughly, they will be repaid. While many, no doubt, will be attracted by the style itself, and find themselves more impressed and improved by it. Besides this, which after all is a mere matter of taste, the book has no fault that we think worthy of notice, and many excellent sayings which are worth reading and keeping. A single thought on Sin is better than some folios that have been written: "Seek not further, O man! to solve the dark riddle of sin; suffice it, that thine own bad heart is to thee thine origin of evil."

STRIVE AND THRIVE. *A Tale. By Mary Howitt.* Boston: James Munroe & Co. 1840. pp. 175, 18mo.

This is a very good book. It is designed for children, though not the very youngest, and is suitable for any library. The style is simple, the story engaging and natural, and the moral excellent—indicated sufficiently by the title. It is not well to represent or imply, that they who strive always thrive. But as a general rule, and a natural ordination, it cannot be too frequently set forth, where, as here, all extravagance is avoided. Mary Howitt has written many good things, but we have seen nothing better than this. Our only objection would be, that the latter part of the story has rather too much the character of romance.

INTELLIGENCE.

ORDINATION AT NORTHAMPTON, MASS.—Rev. John Sullivan Dwight, of Boston, was ordained over the Second Congregational Church in Northampton on Wednesday, May 20, 1840. The Introductory Prayer was offered by Rev. Mr. Everett of Northfield; the Scriptures were read by Rev. Mr. Brown of Brattleboro' Vt.; the Sermon was preached by Rev. Mr. Ripley of Boston; the Ordaining Prayer was offered by Rev. Dr. Frothingham of Boston; the Charge was given by Rev. Dr. Channing of Boston; the Right Hand of Fellowship, by Rev. Mr. Osgood of Nashua, N. H.; the Address to the People, by Rev. Mr. Hall of Providence, R. I.; and the Concluding Prayer was made by Rev. Mr. Hall.

The Sermon was upon the subject of the Gospel ministry, from 2 Timothy, iv. 5: "Do thou the work of an evangelist." Mr. Ripley declared the office of the Evangelist to be the exposition and illustration of the Gospel, and not the discovery of new truths, nor speculation upon doubtful or controverted subjects. Among the means for improving the condition of man the ministry of the Gospel holds the first place. The idea which was realized in the life of Jesus must be also realized in the institutions of men, before the kingdom of God can be established on earth. In aid of this consummation a new evangelist is now ordained. He should go to his work cheerfully, notwithstanding the changes in the standing of the Christian minister, and the dangers, which, in the opinion of some, threaten his office. The preacher of Christ has nothing to fear from the progress of light and liberty, and the changes induced by these in society. His work is to bring the religion of society into accordance with the religion of Christ. The prevalent religion in all sects is lamentably deficient in the true spirit of Christ—in morality and piety—in true fellowship of believers with each other, and true communion with Christ and the holy Spirit. Christ taught the preeminence of spiritual worship over the observance of forms, and how sadly is this feature of his religion opposed to the cold formalism of the Church. Christ preached the supremacy of holiness over speculative belief, and how different is his doctrine from the spirit of exclusiveness in matters of speculative belief, which prevails in the churches of Christendom. Christ taught the necessity of personal religious experience, of the witness of the Spirit in the soul; how little is this admitted in the Church, and what blind reliance upon tradition and outward authority. Again, Christ announced the coming of the kingdom of God on earth; how much remains to be done to bring on this consummation. To accomplish this is the great work of the Church. Thus having stated the great principles of the Gospel, the preacher closed with exhorting his brother to enter upon his work in the true spirit and preach Christ with his whole soul.

In his Charge, Dr. Channing confined himself chiefly to the duties of the Minister as a preacher of truth. He enjoined it upon him to be an earnest and honest student of truth. He urged the importance of severe thought and study. He alluded to the distinguished Edwards, formerly minister in Northampton, as an illustrious example of a Christian student. He insisted upon the importance of plain and bold preaching, of preaching with the heart and to the hearts of the people; of earnest faith in the power of the truth over the human soul. He deprecated the usual faults of the pulpit, especially that of exaggeration, and begged his young friend to seek to interest his people by clear and pointed preaching, rather than by affecting novelty or ornament. If a people are slumbering, the best way of awaking them is by letting in the light. Dr. C. closed with an affectionate exhortation upon some of the more minute and personal duties of his young friend.—Mr. Osgood, in his Right Hand of Fellowship, welcomed his young brother to the duties and pleasures of the sacred profession, and closed with an allusion to their personal friendship, and to the fact, that the last time they were together in presence of a public assembly was the day of parting from College, eight years since, when the Valedictory Oration and Poem were pronounced by the two. With the parting wish, then given to his classmates, Mr. O. greeted his brother to the Christian Ministry.—Mr. Hall, in his Address to the People, called on them to aid their Pastor by a due appreciation of his office, and an earnest cooperation with him. He closed with some allusions to his own past connection with this people, and to the changes in their homes since his ministry.

Divine service was holden in the evening, when Rev. Mr. Briggs of Plymouth preached from Rev. xxi. 22: "And I saw no temple therein."—The services of the ordination, we understand, are to be published.

Religious Anniversaries. The anniversaries which are celebrated in this city at the close of May, were observed this year with more than usual interest. The weather was most propitious, and the facilities of communication between the country and the city brought together large numbers of the clerical brethren. We do not remember ever to have attended more profitable or pleasant meetings of the kind than those which were held in the Berry Street Vestry and the Federal Street Meetinghouse. Of these meetings, of which our readers will feel most desirous to have some record, we proceed to give as full accounts as our limits will permit, while of other similar celebrations we must confine ourselves to brief notes.

American Unitarian Association. This Association held its meeting for business in the Berry Street Vestry early on Tuesday evening, May 26. Rev. Dr. Nichols not being present, Hon. Samuel Hoar, one of the Vice Presidents, took the chair. The Report of the Treasurer was read and accepted, and the

Officers for the ensuing year chosen, viz. Rev. Ichabod Nichols D. D., of Portland Me., President; Rev. Charles Briggs, General Secretary; Rev. Samuel K. Lothrop, Assistant Secretary; Rev. Samuel Barrett, Rev. Artemas B. Muzzey, and Rev. George E. Ellis, Executive Committee; and for Vice Presidents the same gentlemen as last year, with the exception of Hon. Jonathan Phillips, of Boston, in place of Hon. William Sullivan, deceased. Rev. James Walker D. D. offered the following resolution, which was unanimously adopted.

Resolved, That the death of Rev. Dr. Bancroft, the first President of this Association, calls for an expression of our deep sense of his personal worth, and of our gratitude to God for his long and valuable services in the cause of Christian truth and freedom.

Rev. Samuel K. Lothrop offered the next resolution, which was unanimously passed. It expressed the sense felt by the Association of the loss they, in common with the whole community, had sustained in the death of Rev. Dr. Tuckerman, whose connexion with this Association in the earlier days of the Ministry-at-large was gratefully remembered, and whose labours entitled him to a place among the eminent philanthropists of the age. Mr. Lothrop's departure from home before we were able to obtain a copy of the resolution, and his prolonged absence, prevent our giving the precise language.

Rev. Ezra S. Gannett presented a resolution, which was unanimously adopted:—

Resolved, That the sudden death, within the last year, of Rev. Dr. Carpenter of England, and Dr. Follen of Massachusetts, the former filling a large sphere of influence in his native island, the latter for his love of liberty driven from Europe to this country, where his character secured universal respect and esteem, but both taken from life by a similar catastrophe in the midst of their usefulness, while it calls upon us for submission to the Divine Providence, presses on our minds the duty of instant and earnest fidelity to the service which God has assigned us in our several situations.

Rev. Francis Parkman D. D. presented the following resolution which was unanimously accepted.

Resolved, That the Association entertain a respectful sense of the character and services of the late Hon. William Sullivan, who as one of the Vice Presidents of the Society, as well as in other relations which he sustained to the community at large, has a claim to our grateful notice for his faithful labours and enlightened zeal, and especially for the interest he expressed for the objects of this Association.

The Association then adjourned to the Federal Street Meetinghouse, which was well filled. Rev. Mr. Damon, of West Cambridge, offered prayer. The Annual Report was then read by Rev. Mr. Briggs. After adverting in general terms to the good which had been done by the Association during the fifteen years of its existence, the Report presented an account of the operations conducted by the Executive Committee and the General Secretary the past year. One object had been to form auxiliary associations in our various religious societies; the Secretary had visited about 50 societies, and formed 32 Auxiliaries. The amount received from auxiliaries had increased. The number of Life Members added the last year was 27. The demand for Tracts was large, and the supply had been *made to correspond* to the demand; between 60 and

70,000 had been printed this year; they had done good, and been acceptable. To destitute or small Societies appropriations had been made in 8 instances, and missionary services been rendered in 12. The number of persons employed in Missionary labours had been 12, mostly for short periods. The Western congregations were represented as being in an interesting and flourishing state, and the importance of houses of worship for their use was urged, in an extract from a letter to the Secretary. Extracts were also read from letters on the subject of a Western Agency, towards which the Committee had made a guarantee of $500. The increase of Unitarian Societies since the formation of the Association was noticed. At that time, in 1825, the number in Massachusetts was 100, now it is 150; in Maine in 1825 there were 6 congregations, now there are 15; in New Hampshire 6 in 1825, 19 now; out of New England 8 in 1825, 36 now; west of the Alleghany Mountains 1 in 1825, at the present time 17;—making the result throughout the United States to be 120 congregations in 1825, 220 in 1840. The extent to which our views are embraced must not however be estimated by the number of Congregational Unitarians, since other large sects are also Unitarian. The proceedings of the Council at their first annual meeting were mentioned, and notice was taken of the success of the Ministry-at-large, which was originally under the care of this Association. A tribute of grateful respect was paid to Rev. Dr. Tuckerman, the first incumbent of this Ministry, and to Rev. Dr. Bancroft, the first President of the Association, both of whom had died within the last year. The Report concluded with some remarks on the excellence and reward of philanthropic effort.

The meeting was then addressed by Hon. Mr. Hoar, who filled the place of President. He spoke in approbation of the Tracts published by the Committee; their practical character recommended them to his mind. Compare the subjects discussed in them with the questions which ecclesiastical history records as having in former ages agitated the Church—how much more important and profitable are they. Some religious teachers, said Mr. H. go too far—they transcend our heads, much more our hearts; they impute to laymen a greater amount of knowledge than they possess. Generally, however, our religious teachers regard our real wants.

Rev. Rufus P. Stebbins, of Leominster, then occupied the platform. Much, said he, is to be done. But a small part of the world is Christian. Labour must convert the world—the Pagan world. And nearer home, there are those of our faith who need sympathy and help. Our country must be saved by Christian truth, which must be diffused by labor. We can do much for the West. Our faith is surely worth something; if so, we should be anxious to spread it in the right way. This Association has done good. We rejoice in *all* Christian activity and progress. Let us only be active and faithful, and we shall succeed.

Rev. Jason Whitman, of Portland, began by remarking that the history of this Association showed the leadings of Providence, for, although such was not probably the intention of its founders, it had become virtually a Missionary Society. There was danger however of forgetting the true foundation on which all *successful effort* must rest, viz. an interest in spiritual things. Let a man feel the

worth of the soul, and he will then encourage missionary effort for his own sake. Effort for missionary purposes is the best effort which we can make for the good of our own churches. The same principle is true in regard to individual action and improvement; we should put forth our strength as fast as we gain it.

Rev. Frederick A. Farley, of Providence, while he acknowledged the evident increase of interest in this anniversary over what had been manifested the last two or three years, regretted that the attendance was still smaller than at the commencement of the Association, and noticed the unwillingness of laymen to speak on these occasions. There were two prominent difficulties under which we labored, which he thought we ought to contemplate—first, the want of sympathy among ourselves, and secondly, the need of a more deep and fervent piety. We are charged with coldness; but our *views* are not cold; as a sect, we *are* cold. There is not enough of acquaintance and sympathy among the members of our congregations. As a denomination, the charge of deficiency in piety may lie against us. Let each one ask himself, Am I a true Christian? This is the important question.

Rev. Henry Ware Jr. D. D. next rose. He recurred to the remark of a previous speaker, that a great work is to be done. Now how shall we get the means for accomplishing this work? He would only state one fact, that might help towards a reply to this question. He was authorized to state that a gentleman, whose name he was not at liberty to give, had devoted $50,000 to the same end which is contemplated by this Association, although the management of the income would be in the hands of a separate body of Trustees.

Rev. Calvin Lincoln, of Fitchburg, spoke of the character of Dr. Bancroft, the late President of the Association. The circumstances of his early ministry were peculiar and his trials many, but he had faith and patience, and he lived to see his labours crowned with success. As he lived, so he died—with a clear mind and a heart full of religious trust. He has left us the important lesson which his whole life illustrated, that with faith in truth and faith in God we should go fearlessly forward.

Rev. Mr. Damon, of West Cambridge, corrected a slight error in Mr. Lincoln's statement respecting the loneliness of Dr. Bancroft's situation, when he began his ministry. At that time two other clergymen, but only two, in Worcester county, would exchange with him.

The usual Doxology—"From all who dwell below the skies &c" was then sung, and the meeting closed precisely at 10 o'clock.

From the sketch we have given of the topics introduced by the several speakers it will be perceived that while they were various in character, they were all practical in their tendency. They were presented too with animation. The meeting was in all respects a good one.

THE COUNCIL of the Amer. Unit. Assoc. met on Thursday afternoon, May 28, *John G. Rogers Esq. in the chair.* Various Committees appointed last year made

reports,—upon the finances—upon tracts—upon missionary efforts, and on other subjects which fall within the purpose of the Association. Considerable discussion arose upon the propriety of publishing tracts particularly suited to the West, and on the expediency of establishing a department of gratuitous distribution in connexion with the duties of the Executive Committee, which resulted in the appointment of a special Committee, to confer with the Trustees of the Book and Pamphlet Society upon the prospect of bringing that Society into more effectual operation. The Committees for the present year were then appointed, and the meeting was dissolved.

Berry Street Conference. The Conference of Ministers who annually meet at the Vestry in Berry Street was opened at 9 o'clock on Wednesday morning, May 27. Rev. Mr. Thompson of Barre was chosen Moderator. Prayer was offered by Rev. Dr. Parkman of Boston. The Annual Address was then delivered by Rev. David Damon of West Cambridge. His subject was, "The Christian Miracles in their character of an evidence of Christianity as a revelation from God." After adopting the usual definition of *miracle*, and explaining *the Christian miracles* to mean those recorded in the New Testament, he spoke of the grounds of belief in such miracles—they being subjects of belief, not of knowledge; and then passed on to consider the relation of the miracles to Christianity as a Divine revelation; viewing them first in regard to their value as evidence to the eyewitnesses, and then in respect to their value to us. Under the first view they may be considered either as credentials of a Divine authority in the case of one who has given instruction, or as means of drawing attention and confidence towards one who professes himself ready to declare a message from God; in either case the question being simply, whether the teacher can satisfy others—not whether he can satisfy himself—that he has received a revelation from Heaven. Mr. Damon then urged the importance of remembering that the particular question under consideration was, whether the *Christian* miracles—such miracles as we find recorded in the New Testament, not any possible or supposable miracles—are proof of a Divine revelation. The supposition too, that miracles could be wrought in confirmation of a falsehood, is contrary to all fact, and is in itself incredible. Turning then to some views which had been presented in recent publications, Mr. D. inquired, what was the value or design of the miracles, if they were not evidence; and after criticising some passages in these writings, adduced in contrast the language of Jesus and the Apostles respecting the purpose of his miracles.—The situation of men at the present day differs from the position of eye witnesses, only in respect to the previous question concerning the truth of the Evangelical narrative; if the history be received as a true account of what was done, the miracles are to us a proof of a revelation precisely as they were to the spectators. He then made the supposition, that the miraculous accounts had never existed in the record, but only the instructions of Jesus; the consequence, he believed, would have been, that though men might have admired *the loveliness* of Christ's character or the sublimity of his doctrine, his religion

could never have obtained an ascendancy over their minds, for want of sufficient authority.—Mr. Damon concluded his address by observing that he had been particularly led to this subject by the conviction that there is at the present time much unbelief of the miraculous facts of the Gospel, and that the writers to whom he had referred, though themselves believers in these facts, strengthened this skepticism by their denial of the value of the miracles as evidence.—Still we need not become alarmists. The truth, wherever it lies, is safe, for it is God's truth and must prevail.

The Conference then proceeded to their usual business. The records of the last year were read. Rev. Chandler Robbins of Boston was reelected Scribe, and Rev. Alexander Young, Rev. George Putnam, and Rev. Samuel K. Lothrop were appointed the Standing Committee.—It was "*Voted*, that the thanks of this Conference be presented to Mr. Damon for his discourse delivered this morning."—The Committee appointed last year on the subject of a new translation of the Bible not being prepared to report, the subject was recommitted to the same Committee, consisting of Messrs. Walker, Gannett and Young.—Questions being proposed for discussion, it was "*Resolved*, to take up the subject presented by Rev. Mr. Osgood of Nashua, viz. Is there such a difference among us respecting the office of the Christian miracles, as will lessen our sympathy and cooperation with one another?" The question was presented in this form, not with a view of obtaining a definitive vote, but for the sake of producing a free discussion. A free and animated discussion followed, in which Rev. Messrs. Osgood of Nashua N. H., Thomas of Concord N. H. Pierpont of Boston, Gage of Haverhill, Hedge of Bangor Me., Stetson of Medford, Muzzey of Cambridge Port, Hill of Worcester, Ripley of Boston, Hall of Providence R. I., May of Leicester, Gannett of Boston, Damon of West Cambridge, and Stebbins of Leominster took part. As the time of adjournment approached, the question before the Conference was by general consent postponed, to give an opportunity for Rev. Dr. Walker of Cambridge to offer a statement respecting the present condition of the Theological School at Cambridge in regard to available resources for the support of Professors. The statement having excited much interest, it was "*Resolved*, to make it a subject of discussion in the afternoon," and at 1-4 past 1 the Conference adjourned to 3 P. M.

In the afternoon the subject of the Theological School was discussed, by Rev. Drs. Walker of Cambridge, and Parkman of Boston, and Messrs. Putnam of Roxbury, Hill of Worcester, Hall of Providence, Thompson of Salem, Robbins, and Gannett, of Boston, Miles of Lowell, Pierpont, and Barrett, of Boston, and Dr Ware Jr. of Cambridge; and the following resolutions were passed.

Resolved, That in the opinion of this Conference the present situation of the Theological School at Cambridge is such as requires immediate and earnest exertions on the part of our ministers to raise the sum necessary to secure the appointment of a Professor in the vacancy occasioned by the resignation of Dr. Palfrey.

Resolved, That a Committee of five be appointed to take measures for the immediate collection of $10,000 for the Theological School at Cambridge.

Messrs. Walker, Gannett, Hill, Hall, and Thompson, were appointed on this *Committee. The Conference then* adjourned to take tea. After tea they again *met, and accepted the following* recommendation of the Committee;—

That the ministers of this Conference prepare themselves to bring the subject of the Theological School before their congregations in the course of the next month, either alone, after receiving the facts which this Committee will exhibit in a Circular that shall be sent immediately to the different ministers, or in cooperation with such person as the Committee shall employ to visit our parishes for the purpose of laying the subject before them.

The Conference then adjourned to 8 1-2 o'clock A. M. of the next day.

On Thursday the Conference met according to adjournment, when the discussion on the question offered by Rev. Mr. Osgood was resumed, and sustained by Rev. Messrs. Hill, Stetson, Frost of Concord, Osgood, Dr. Pierce of Brookline, Messrs. Thompson, Farley of Providence R. I., Hedge, Dr. Walker, Messrs. Fox of Newburyport, and Thurston of Windsor Vt. The time having come for the Convention sermon, it was unanimously

Resolved, That after the pleasant and profitable discussion of the subject presented by brother Osgood, in the successive meetings of the Conference this year, the subject subside.

The number of those who took part in the discussions, and the repeated adjournments, are sufficient proofs of the interest which was felt. The discussions were throughout earnest and candid, discovering both independence and fairness of mind. They were certainly *pleasant* at the time, and we doubt not were *profitable*, having served, we believe, to render still firmer the bonds of union which exist among the members of a body whose principles are individual freedom and mutual respect.

Sunday School Society. This Society celebrated its anniversary at the Federal Street Meetinghouse, on Wednesday evening, May 27, Josiah F. Flagg M. D. in the chair. Prayer was offered by Rev. Mr. Sanger of Dover. The Annual Report was read by the Secretary, Rev. A. B. Muzzey. It presented extracts from letters received by the Secretary in reply to questions proposed by him; from which it appeared, that a general exercise was adopted in most of the schools—that the celebration of anniversaries had become frequent—that libraries were generally, but not always, thought useful—that in regard to the introduction of doctrinal instruction there was a difference of opinion; the Report recommended its introduction to a certain extent.—The employment of Agents was the next topic. Rev. R. C. Waterston had visited Franklin county in this State and Keene N. H., had been very industrious, and done much good. The Directors of the Society had long wished to appoint a Permanent Agent, and had lately succeeded in obtaining the services of Rev. F. T. Gray for this office, who would visit the schools connected with the Society when requested.—Communications had been received the past year from Bristol, England, and from the London Sunday School Society.—Doubts, the Report went on to say, were still felt about Sunday Schools, but they were of opposite kinds and overthrew one another. Respectful mention was then made of Dr. Tuckerman, the former President of the Society. The Report concluded with drawing encouragement from the certainty of a successful issue of earnest endeavors to promote the improvement of man.

Instead of the usual extemporaneous speeches, the Directors of the Society had engaged Rev. Robert C. Waterston to prepare a written Address. This was probably felt by all to be a judicious change in the mode of celebrating the anniversary. Mr. Waterston began by alluding to the present extent of the Sunday School institution, which he regarded as the child of the Church. He was thus easily led to his subject—The diffusive nature of Christianity. This Mr. W. considered its grand characteristic. All nature is a mute prophecy of this—every thing goes out of itself. So too we find an illustration of the principle of diffusiveness in the Supreme Mind; God created other beings, and continually scatters blessings. So too in Jesus, who imparted as he received, who laboured and suffered for others. So too in the Apostles, who by their lives manifested the diffusive nature of their religion. So too in the primitive Christians, who endured martyrdom that they might spread the Gospel. So too in all the great Reformers, who locked up nothing in their own souls.—This principle should be considered important by the ministers of the Gospel. The people too, when penetrated with this spirit, will diffuse it.—Here we perceive the value of the Sunday School. In proportion as a soul has spiritual life, it will seek to diffuse it, and one manifestation of the diffusive spirit will be to gather the young for instruction. Thus is a lay ministry raised up, and the clergy are stimulated to new industry; the teachers constitute a holy priesthood.—All this supposes we have the truth in our *souls*. Truth sometimes shines with *cold* splendour in the intellect. If we feel we have important views of truth, we are bound to disseminate them.—The diffusive spirit, moreover, is a means of acquiring truth. The soul which ceases to diffuse life, ceases to have it. It is like snow, which the closer we press, the sooner it melts.—So Christianity teaches the *wisdom* of love. A church, if alive and faithful, must diffuse truth.—If these views be true, every minister will work, and every layman also; teachers will strive to maintain spiritual life. This is the great requisite of a Sunday School; this the chief end of teachers' meetings. The chief end of instruction is the inward life. Teachers need not be perfect; they grow better in teaching. Teachers who have the right spirit will not leave the work; they will carry the diffusive spirit wherever they go.—Mr. Waterston in conclusion spoke of the importance of an Agent, and of the value of small contributions; and urged his hearers to quicken the true life in themselves.

The Address of which we have given this dry abstract occupied rather more than an hour in the delivery.—There is less need that we should attempt to repeat its various illustration or its appropriate language, as we understand that it will soon be published.

After the audience had left the house, the Society was called to order, and after voting thanks to Mr. Waterston for his Address and requesting a copy for the press, it was

Voted, that the Directors be requested to adopt measures for carrying into effect Mr. Waterston's suggestion in regard to raising funds for the support of an Agent by a small annual or semi-annual contribution from every teacher and pupil in the Schools connected with this Society.

Massachusetts Convention.—The Convention of Congregational Ministers of this Commonwealth met on Wednesday afternoon, May 27, for the transaction of their usual business. Rev. Dr. Walker, who had been chosen first preacher for this year, having ceased to be a member of the Convention in consequence of his resignation of the pastoral office on his removal to the University, the second preacher, Rev. Mr. Withington, acted as moderator; and it became necessary to elect two preachers for the next year. Rev. John Nelson of Leicester was chosen first preacher, the whole number of votes being 149, of which he had 95; and Rev. Milton P. Braman of Danvers second preacher, having 87 of 140 votes.—On Thursday forenoon the Convention sermon was preached in Brattle street church by Rev. Mr. Withington of Newbury, from Jude, 12 verse: "These are spots in your feasts of charity." Mr. W. spoke of the character of the early Christian Church, composed of persons separated by national differences and differences of rank, who yet were "melted into one affinity of love."—He then proceeded to enlarge upon some errors in the present condition of the Church, noticed particularly the importance of Christian manners, alluded to the true principle of democracy, exhibited the character of genuine charity, urged the claims of the beneficence which this Convention was specially meant to promote, declared the need of a farther developement of the Gospel, and closed with exhorting his hearers to unite an earnest love of truth with unbounded toleration.—The collection taken after the discourse, for the benefit of the widows and children of deceased members of the Convention, amounted to $132,65.

Massachusetts Bible Society.—The exercises of the week were fitly introduced by the anniversary of this Society, which for several years had held no public meeting, but this year celebrated its thirty-first anniversary, in the Marlboro' Chapel, on Monday afternoon, May 25; Rev. John Pierce, D. D., presiding. The President made a few introductory remarks. The Annual Report was read by the Corresponding Secretary, Rev. Dr. Parkman. It stated the number of Bibles distributed the last year to have been 4217, the greater part of which had been in the common English version and had been gratuitously bestowed. Allusion was then made to the early days of this Society, when its operations were more extensive than at present, having been in a measure superseded of late years by those of the national institution. With the exception of the Philadelphia Bible Society, which was formed in 1808, this Society, organized July 6, 1809, is the oldest in the United States. The Report then noticed at some length the difficulties which had arisen in some minds, both in this country and in England, in regard to the character of the versions circulated by the British and Foreign, and the American, Bible Societies, and expressed the full concurrence of the Committee of the Massachusetts Society in the conclusion, that "imperfect versions must be used until better can be made," and that the real question is, "Shall these imperfect versions,

or none, be circulated among the people." A warm and grateful tribute was then paid to the two national Societies which had been chiefly instrumental in the diffusion of the Scriptures.

The meeting was then addressed by Rev. Mr. Stow, pastor of the second Baptist church in Boston, who offered the first resolution:—

Resolved, That while in the peculiar adaptation of the holy Scriptures to the necessities of man we perceive conclusive evidence of their heavenly origin, we discover also a sufficient reason why they should be furnished to every individual of the human family.

Rev. Mr. Clark of Grace church (Episcopal) in Boston, and Rev. Mr. Pierce of the Methodist Church in Boston then spoke in support of the following resolution:—

Resolved, That the interest we manifest in the distribution of the Bible is a fair test of the influence we feel from its truth.

Rev. Mr. Adams of the Essex Street (Trinitarian Congregational) church in Boston supported the next resolution:—

Resolved, That the purity of the Bible affords confidence and encouragement to all who seek the purification and elevation of our race, in their efforts for its universal distribution.

Rev. Mr. Gannett, of the Federal Street (Unitarian Congregational) church in Boston offered the last resolution:—

Resolved, That the Bible holds the first place among the means for the social and moral redemption of the world.

The several speakers adhered closely to the topics presented in their respective resolutions; it is unnecessary therefore to give an abstract of their remarks.

American Peace Society.—This Society, which after being successively established at New York and at Hartford is now fixed at Boston as the seat of its operations, celebrated its twelfth anniversary, in the Marlboro' Chapel, on Tuesday afternoon June 26. Rev. William Ladd, the President, took the chair. The Annual Report was read by Rev. G. C. Beckwith, the Secretary. It noticed the death within the last year of Mr. Edward Noyes the late Recording Secretary, and of Comte de Sellon the founder of the Peace Society of Geneva in Switzerland. The amount of funds and of publications had been rather less than on the preceding year; still a large number of pages had been issued, and the long-expected volume of Prize Essays on a Congress of Nations had appeared. The President and Secretary had been engaged through the year in active services for the Society. The cause of Peace was gaining friends and influence; the continuance of peace among the principal nations of Christendom for a quarter of a century might be ascribed in part to the efforts of this and similar Societies; and the disposition to settle national differences by the help of mediation, and the attention which was drawn to the subject of a Congress of Nations, were proofs of the good which had resulted from efforts in this cause.

Rev. Mr. Peabody of Portsmouth N. H., offered and supported the following resolution :—

Resolved, That the disputes between governments sincerely disposed to justice may, like those between individuals, always be settled by a common umpire; and that pacific modes for the adjustment of international difficulties are now demanded by the advanced state of public opinion, and the multiplied ties and increased intercourse of nations.

Samuel E. Cowes Esq. of Portsmouth N. H., presented the next resolution :—

Resolved, That inasmuch as powerful nations are never deterred from aggression by intimidation, the maxim, that "the preservation of peace is best maintained by preparation for war," is entirely false, and that all such preparation tends only to provoke rather than repel that enormous evil.

Rev. Mr. Stebbins of Leominster supported the next resolution :—

Resolved, That the followers of Christ have all the moral power requisite, under God, to banish war from every Christian land, and are under the most solemn obligations to use without delay the means indispensable for this purpose.

Amasa Walker Esq. of Boston sustained the next resolution :—

Resolved, That the sentiment called "national honour," which creates a fancied necessity for war, even when its uselessness and impolicy are admitted, is a selfish, malignant pride, equally condemned by the Gospel, philosophy, and the most refined feelings of benevolence.

Rev. Mr. Ladd illustrated by some accounts of his labours the last winter, principally at the South and in Washington, the propriety of the following resolution :—

Resolved, That the continuance of peace, amidst all the recent provocations to war, not only between our own country and England, but among the leading powers of Christendom, calls for devout gratitude to the great Ruler of nations, and indicates, along with many other signs of the times, that our labours have not been in vain, and that a change has already been effected in public opinion, highly auspicious to our cause and well calculated to encourage our hopes and efforts.

The character of the several addresses is sufficiently indicated by the resolutions.

We regret that we must stop here; but our number is full. We hope in the next number to give accounts of some other anniversaries which were celebrated in this city, and in New York, in May last. Other items of intelligence also which we have on hand are excluded by want of room.

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THE ARGUMENT FROM UNIVERSAL BELIEF.

THE argument from universal belief, under some form or other, is continually appealed to. Old and young, wise and unwise, the logician and the despiser of logic, the teacher of the highest philosophy and the deepest theology and the humblest reasoners and students, all who have any thing to establish or any thing to confute, are constantly retiring to this strong vantage-ground. It is of great importance then, that we should be able to appreciate the precise value of the argument—to determine when it is of weight, and when it should be set aside.

This is not so simple a matter as it may at first appear. What, for instance, shall we say to the following applications of this method of reasoning? How confidently might this belief of all mankind have been appealed to, to prove that the sun moves, while the earth is stationary! How could the possible existence of a New World have been reconciled with the universal notion in the minds of the men who lived before the discovery of our Western continent, that there was no world but that which their eyes had seen? On this ground, how undeniably true not long since, that there are demons and witches about us, besides those that we find ready at hand, walking up and down in our midst in bodies of flesh and blood, and who, one would think, might suffice. On this ground it cannot be true, as some have asserted, that the last ghost has appeared. Copernicus and Newton must have been in error. And to come to something not quite so

notorious, it cannot be true, as Berkeley has discovered, that the eye is not capable of appreciating distances, and that our decisions with reference to the shape and position of objects can only be formed by the united operation of the eye and an experienced judgement. It is evident that we have here some misapplications of the argument, and one would therefore inquire,—by what test can we distinguish the use from the abuse?

It has sufficiently appeared from what has already been advanced, that a notion is not necessarily correct because universal. Universality is not a test of truth. Men may accept in this age without any dissent opinions, which their posterity will discard without any dissent. The race of men which will fill our places five hundred years hence will reject some of our cherished opinions, just as the full grown man rejects with perfect confidence the notions which in his boyish days he cherished with perfect confidence. The opinions in question will not be universal, if instead of single men we take generations, and compare their views as we do those of individuals. The most that can be derived from our rule, thus far, is a previous presumption of soundness, open to investigation, and liable to be discredited. Since then a doctrine may be universally assented to, and yet utterly, absolutely false, we are thrown in our inquiry upon an examination of the term "belief." This element must first be analyzed, and then perhaps, by the light of the truth derived from this examination, we shall be better able to perceive the force of the other element in the argument, viz. universality.

It may be remarked then, in the first place, that while with regard to certain principles and opinions the assent of one age is changed into dissent in the next, there are other principles which are always received undoubtingly by the healthy mind. Founded in the nature of the soul, and, as we must believe, in the nature of things, they can never change, and upon their stability alone we must depend in all our reasoning and acting. They are either fundamental laws of the mind, unsusceptible of proof, and the starting point from which all other proofs must set out—hence called intuitions, principles of common sense and pure reason; or, as in one or two instances, they are the deductions of the simplest logic, formed in a point of time from simple, undoubted premises. We can distrust these principles only by going counter to the dictates of our nature; in denying them we cut *ourselves off* from all harmonious connexion with the rest of God's

works, our destiny becomes a riddle, our action an absurdity. Once abandon our belief in these fundamental laws, and we are cast upon a boundless ocean of skepticism, and must resign ourselves to a state of hopeless, constant doubt. These ideas have retained their main essence under whatever form they have appeared. They are the ideas of a God, of Providence, of Duty, of Immortality, a belief in the trustworthiness of our faculties for the discovery of truth,—and others which we need not mention. Under some external manifestation these notions have always been cherished, and although developed in various degrees, have ever worked mightily. Absolutely speaking, these principles, these beliefs would be equally well founded, whether they were the notions of one man, or of one million of men. The foundation which is indispensable to all men, without which their life would be a dream, and their best wishes but idle hopes, is equally necessary to one man; for would not one complete skeptic be an absolute anomaly, and can we allow that an absolute anomaly might exist in the universe. Men may indeed become perverted, and lose sight entirely of their true aim and real wants, but a man who should endeavour to conform himself in all things to the supreme law of duty could never want high aspirations, nor fail in his attempt to find high truth with which to satisfy them. It is only human perversity, that, by implanting an evil heart of unbelief, renders an appeal to the argument from universality necessary. This we shall attempt to show in its place.

It will be said, that the history of mankind and the nature of things point to no universal, unchanging beliefs. This view seems to arise from confounding belief and opinion, and from neglecting to distinguish between the essence of the belief and the form in which it is manifested. In the first principles there has been stability, while in the application of these principles, that is, in opinions and in their developement, there have been imperfection and change. The great ideas which constitute the furniture of the human mind, the elements of truth imparted from the Fountain of all truth, admit of the most varied application, and by comparing them together, and adding the results of observation, we arrive at the most interesting and important conclusions. But from this source spring a great variety and a great amount of errors. Our application, our comparison, our logic in short, may be inaccurate, our observations imperfect and incomplete, and our opinions consequently, being conclusions from false or poorly

connected premises, either wholly, or partially incorrect. These conclusions, these opinions, vary and improve as our light and strength increase. If then we would apply the argument from universal belief, we must descend below the region of opinion into that of belief; we must seek out fundamental elements, for these alone are in every sense universal. We must never stop in our analysis, before arriving at these essential principles. The idea of duty, for instance, and the primal laws of virtue must not be confounded with the faulty application of certain particular rules—an application which time has corrected, the idea of God must not be blended with the imperfect conceptions that uncultivated men have formed of him, and the conviction of the necessity of a future life to complete the work only commenced in this must not be confounded with a distinct belief in this state of existence as an actual fact.

Thus explained, these beliefs appear in all history, the guiding stars of the human race, the treasures of humanity. Without them man degenerates into an animal, and is not even, what some would have him, a superior animal. If we did not trust implicitly the main principles of reason, how could we take a single step in the simplest matter? If we were not convinced that the sensible perceptions of outward objects are to be regarded in all our actions as realities, how could we move a foot or a finger? Whether they proceed from matter or from spirit, the soul in action does not inquire; but by immediate intuition knowing that its very life depends upon the result, it flies to a belief in their *reality*. The idea of duty leaves us no opportunity to doubt of its existence, for ours is not the voice that speaks the command. So too men have always jumped at a solution of the great mystery of the origin of human life—its connexion with the Divine, and the Infinite. The Sphynx shall not trouble them with her riddle; the solution is found, and the Sphynx dies. The answer to the riddle may be improved from age to age, the main idea more fully developed, and the verses in which it is clothed set to more harmonious music; but there is the answer, and the Sphynx has yielded to the Œdipus man, and shall never rise again except to some magician who is lost in the mists that he himself has raised. A belief in superior beings may indeed have peopled the world with shapes unreal, fair and hideous, symmetrical and monstrous. We have had the beautiful dryad, water nymph, elf, and fay, little St. Nicholas with his Christmas toys, and Puck with his frolics; and we

are sorry that they are gone. We have had larvæ, imps, hobgoblins, devils &c. with and without heads; and we are glad to be rid of them. But while these have passed along, a gay and mournful spectacle, the great principle stood unmoved and pulled the wires, and as far as we can see will continue to stand. We still believe that there are bodies celestial, as well as bodies terrestrial, though we will not venture to assign them names, and people heaven with Gabriels, Michaels, and Uriels.—Such then, being the value of the element *belief*, what shall we say of the element *universality*?

In the first place it should be observed, that what is necessary and fundamental ought to be *universal*, and consequently the instances which constitute apparent exceptions to this latter characteristic should be explicable as *anomalies*, or *monsters*. Further, an absolute uncertainty, however often it may be multiplied, can never be a certainty. If twenty men are uncertain upon a point, the point remains an uncertainty as much as if only one person felt doubt upon the subject. And the same is the case with twenty millions. Still a very important practical advantage may be derived from the argument from universal assent. Men, either by attending too exclusively to the cultivation of the intellect or by their negligence and sin, close the spiritual eye, and grieve away that spirit of God, by which in our feeble measure we are sages and prophets. We put a veil between ourselves and God, so that we cannot perceive Divine things, and substitute an "evil heart of unbelief" for that frame of mind which is the best invocation of the spirit of truth. Hence, we anxiously inquire, "what is truth?" "what are the fundamental beliefs of humanity?—our eyes cannot see them." But the truth which dies to the individual, lives to society and the race, and stands forth as popular belief, as the creed of the great mass—a creed in which the pious *believe*, and to which all *assent*. The individuals who compose the community of man by the union of their feeble faith, to a great degree unconscious perhaps, form together a confession of faith, that serves as a standard of belief, from which all may draw, and which all must respect. Truth never dies, even in the world. Once there, the gates of hell cannot prevail against it. It becomes the belief of humanity, and men feel that if this belief is not theirs, it is only through their own fault. They feel that they must be mistaken,—that the dearest hopes of mankind will not be disappointed.. It is exceedingly natural and just to argue, "I indeed may be deceived, I may be mistaken, but all mankind cannot

be:" but it is plain, that this doctrine implies, that the mass of men *believe*, and do not only suppose, and imagine.

The human race has never been skeptical or irreligious, it has never wanted its religions and its priests. The madness of a few, in one or two cases, has extended to multitudes, but the phrensy lasted but for a moment, and even while it raged, men sought for deities in reason and a false philosophy. Abhorrence of Atheism, a recognition of the sanctity of the laws of Right, the hope of immortality have been found wherever society has existed, and so essential have they seemed to the maintenance of social order, that, by a strange inversion, some shallow thinkers have attempted to discredit them as the figments of legislators. This creed has been loudly insisted upon, even when religion has almost given place to superstition. In the worst days of Roman and Grecian polytheism, when the gods many and lords many of the nations were passing from gods to demons, and from demons to devils, the priest, the patriot, and the philosopher even, ceased not to proclaim the truths of natural religion, and the idols' temples were not forsaken till the churches of the Christians were reared by their side. There was no interregnum of Atheism. And if in that period of general decay and dissolution the belief of mankind was still so strong and so useful, we can hardly overestimate its weight and importance in times of spiritual and intellectual cultivation. The honest and anxious inquirer will gladly acknowledge, that there must be reality and truth in doctrines essential to the life and happiness of the whole human race, and constituting the great creed of the whole family of man. R. E.

A BREAKFAST ON THE RHINE.

Late in the evening of the year 1716 a barge anchored opposite a neat and simple mansion, situated near the banks of the river, in the vicinity of Leyden. A fine garden belonging to the house, filled with a variety of plants and flowers, sloped down to the edge of the water. To the eye of a botanist however it was evident that medicinal plants prevailed. Nature equalizes her gifts; it is more rare that the gay and beautiful colours of the petals which seem formed to

delight the eye are instrumental to the healing art, than the sturdy root or broad and rough leaf. The tulip, so remarkable for its exquisite colours, has but little odour and slight medicinal properties. It is well known to be a peculiar favourite in Holland, where a botanist gave a thousand dollars for a species pronounced unique. In the garden to which we allude, though the tints of variegated flowers were interspersed, and here and there a tulip might be discovered surmounting its upright and slender stalk, they were not planted in beds or borders, as was the usual custom of ornamented gardens.

It appeared as if the owner of the barge had no object but to observe the spot, for as the light dawned, he took his station on the deck with his eye fixed upon it. He was a tall muscular man, wearing an air of dignity and command, like one accustomed to be obeyed.

As the sun arose, and every plant and flower was glittering with dew, a man was seen slowly winding his way among the sinuous paths of the garden. Sometimes he stopped and gathered a few leaves, at other times he took a small shovel and loosened the earth round some petted plant. The barge soon neared the quay, the sound attracted the botanist, he looked up, and the man who stood on the deck slightly touching his cap, sprang on shore.

The botanist approached towards him. "A fine morning," said the stranger in a foreign accent, "the sun is gilding most gloriously your lilies and roses."

"The sun is an impartial visiter," replied he smiling, "he favours my poppies and hensbane equally with my lilies and roses."

"This garden then belongs to you," said the stranger.

"Yes, mein Herr," replied the botanist.

"Then I am addressing Dr. Boerhaave," said the stranger courteously.

"The same," replied he, "and may I ask whom I address?"

"My name is Pietro," said he carelessly, "you perceive I am a foreigner by my accent, which I cannot disguise."

"And why should you wish to disguise it?" replied the Doctor; "every man is the nursling of his own country and ought to be fond of his mother tongue."

"But if it be a barbarous one, what then?"

"He must do his part towards civilizing it," replied Boerhaave.

At that moment a little boy came skipping towards them. "Grandfather," *said he,* "*breakfast* is ready."

Boerhaave stood doubtfully for a moment, then extending his hand with frankness he said, "Herr Pietro, if you prefer a simple breakfast at my table to one in your barge, you will be heartily welcome."

Herr Pietro did not hesitate a moment, but as frankly accepted the invitation as it was given.

They proceeded through the garden to the house. The frau of Boerhaave presided at a small table in the breakfast room, the windows of which opened upon the grounds and the river beyond. A group of children were playing upon the piazza. Nothing could exceed the comfort and simplicity of the whole arrangement. On the table were placed delicious fruit and cream, and the contrast of the pure air and balmy atmosphere with the close cabin of the barge exhilarated the spirits of the guest. He entered fluently into conversation, talked of the customs and manners of foreign countries like a traveller and close observer, yet at times there was a bluntness in his remarks that convinced Boerhaave he spoke the truth when he had alluded to his country as unpolished. He talked of England, France, Germany and Russia.

"You have travelled in Russia?" said Boerhaave inquiringly.

"It is my country," replied the guest.

Boerhaave did not seem surprised. While engaged in his professional pursuits, he had formed many literary connections there, and few men were more known in Europe. A new field of inquiry was now opened to the host, they talked of the rapid progress of Russia towards civilization, of the wonderful growth of its capital. "We hear much of your Emperor," said Boerhaave, "have you ever seen him?"

"Yes," replied the guest, "he has not placed around him the barriers and hedges of polished courts, he mingles among his subjects and is a man among men."

"I wish," said Boerhaave, "there did not rest upon his memory a stain that partially obscures his great and dazzling qualities."

"The world," replied the guest, "is like a man looking through a telescope; it can take in the sun and the spots upon it, but he cannot at the same time comprehend how it warms and enlightens not only the firmament, but the universe. How should nations that know not our language, our politics or our necessary restrictions and discipline, form a correct judgement of its head?"

"You are right," said Boerhaave, "as to artificial laws—nor was it to the political government of Russia I alluded. Nature is the same every where—the pulses beat by the same natural laws, and the blood in every individual flows through the lungs and vital functions. And just so with the moral pulses; your Emperor in that respect will be judged on the same grounds as others."

"To what do you allude?" said the Russian.

"Report has been busy with the private history of the Czar," replied the host. "All allow him great talents, but the death of his son Alexis took place in so sudden and strange a manner that suspicion rests upon his nearest relative."

"I am not disposed to become the champion of the Emperor," said the stranger, hastily rising, "but you ought to judge him by your own rule. It is true, that his pulses beat by the same laws as yours, and as you justly say, nature is the same every where. Can you find in all your nation a man who does not feel affection for his offspring? Think you the Emperor loved his son less than you love yours? Does not the blood flow as quickly and as truly through the heart of a barbarian as through that of a polished courtier? Is not natural affection as strong in one class of life as in another? But this is a subject perhaps better let alone. To justify the father, it might be necessary to throw even a greater degree of odium on the son than at present rests upon him."

"I confess," said Boerhaave, "that amidst my sincere admiration for the Autocrat, I have deeply regretted that he did not understand the importance of early education for his unfortunate son; instead of leaving him in the hands of ignorant priests and exposed to the example of licentious society, and roaming about the world himself in various disguises, that he had not devoted a portion of his time to Alexis, watching over him and inculcating virtuous and noble precepts."

"It is much easier to form a correct judgement after events have passed, than to decide right while they are passing," said the stranger. "I fully believe that the Emperor would have given his heart's best blood to have secured to the nation a worthy successor. When Peter took possession of the throne, arduous duties devolved upon him. He saw himself standing alone, an uneducated man. This great work was yet to perform. To others it became necessary to trust the education of his son; he meant to choose wisely, though Mentshikof proved a traitor."

"Peter," he continued, "saw that every thing was wanting for the glory of the nation. They were ignorant of the arts and of military discipline;—he enlisted in a German corps, and studied skill and discipline as a private soldier. The view of the Dutch and English ships convinced him how far behind his subjects were in the art of ship-building;—he enrolled himself among the ship-carpenters of Amsterdam and worked unknown. Believe me, sir, the Emperor has not been idle. He has created a navy of forty ships of the line, an army of 100,000 troops, he has established colleges, schools of medicine, of botany and belles-lettres, and by the purchase of pictures of the old Italian masters has succeeded in diffusing a love of painting and the fine arts among his subjects. Nay more, he has banished much of the superstition of the Greek Church, and introduced a pure and simple religion."

"God grant," said Boerhaave, who seemed warmed into a degree of enthusiasm by the energy of the Russian, "that he may be successful in cultivating the mild and domestic virtues. Your Emperor, Herr Pietro, is a man of whom you have reason to be proud for his science in governing his subjects; but I have lived to that age when the government of one's self seems to me the foundation of all other science, and the compassionate love of our fellow beings and a true desire to benefit them the highest degree of virtue."

"It may be so," replied the stranger, "but severity is sometimes necessary, and any acts of this kind are always hardly judged, and attributed to fits of anger and passion. Ah! my good Doctor, bad men are like weeds that must be rooted up and thrown away, or they will overrun the garden."

"There are many useful plants," said the botanist, "that have been mistaken for weeds."

"There is one art," said the stranger, "that you have evidently acquired, which I suspect our Emperor would gladly learn of you."

"What is that?" asked the Doctor cheerfully.

"The art of being happy! Report says the Czar knows little of this science. Early obliged to share the throne with a weak and obstinate brother, tormented by a domineering and plotting sister, feared and hated even by the very subjects who were proud of him, and discovering that his only son was conspiring against his life and throne, what has been his chance for happiness?"

"Poor enough, I confess;" said the Doctor, "but do you not in this short sketch which you have given, perceive that his unhappiness has proceeded from those very sources which make my enjoyment—the domestic relations of life? Depend upon it, there is something wrong; the waters have been poisoned, and it is difficult to say how far the Emperor may have been instrumental in corrupting them."

A silence followed. "Is it asking too much," said the stranger, first breaking it, "to request a slight sketch of your life?"

"Not at all," said Boerhaave laughing, "but it is the true art of bathos to come down from the Emperor of all the Russias to Dr. Boerhaave, the some time professor.—My father had a most earnest desire that I might in time become one of the fathers of the Protestant Church. I had gone through a multitude of huge folios, when my health began to decline, and a tumour appeared on my leg that wore an alarming aspect. Our physicians pronounced it incurable, and then I resolved to try my own ingenuity upon it. The most powerful remedy that I used was a fomentation of salt and wine. I recovered and came to Leyden, (my native place is Voorhoot,) still prosecuting my studies in Divinity, but I soon fonnd that there were other studies more congenial to my taste, and I stole many hours from Divinity for the study of Medicine. I had got into the right niche—my practice became extensive—even your Emperor once condescended to consult me through an agent; but though blessed with much success for others, I could not ward off disease from myself—I was attacked by alarming symptoms, and rest became necessary for me. Though still an invalid, I find opportunities of being useful, and regularly devote a certain part of the day to gratuitous advice to the poor, whom I consider my best patients, for God is their paymaster."

"Under such circumstances," said the stranger, "in wishing you many more years of life, I wish you a blessing."

"It may be so," said the Physician, "but I believe it is a blessing not in store for me. My complaints are approaching a crisis, and my days are numbered."

The stranger looked at his watch; "I must go hence," said he, "for time presses, but as long as I live I shall remember my breakfast on the banks of the Rhine,* and the conversation we have had may produce results yet untold."

* Leyden is situated on one of the branches into which the Rhine is divided *before it enters the sea.*

Boerhaave accompanied Herr Pietro to his barge. They shook hands most cordially, and as the stranger stepped from the little quay, he put a card into the physician's hand carefully enveloped.

The rippling of the water, the beautiful boat as she moved gracefully upon it, and the form of the stranger as he stood on deck and waved his cap, awoke a contemplative humour in the Doctor. "I know not who this man is," thought he, "and probably shall know nothing of him hereafter,—but he is of no common stamp; there is much of greatness about him, and I fear much of evil. This card will probably give me more fully his name." He opened the envelope, and on the card was written, PETER, *Emperor of Russia!*

Notwithstanding Boerhaave's prediction, he outlived the Emperor a number of years, who died in 1725 at the age of 53. Probably, the tranquil temper of mind and retired habits of the philosopher prolonged his life, while in the turbulent and angry passions of the Autocrat existed the seeds of premature death. Boerhaave lived to the age of 70, and died in 1738, leaving two millions of florins to his children. He was buried in the great church at Leyden, under a marble urn which bears this inscription.

Salutifero Boerhaavii Genio Sacr.

A letter of this distinguished Physician's may not be uninteresting after this slight sketch. It was written in Latin in his sixty-seventh year, to the Physician of the Emperor of Germany.

"My health is very good. I sleep at my country house, go to town every morning by five o'clock, and occupy myself there, from that time until six in the evening, in relieving the sick. I am fond of chemistry and amuse myself in reading it. I revere, I love, I adore the only God. When I return to the country, I visit my plants, and acknowledge anew the treasures with which your liberality has enriched me. I pass many hours in contemplating my plants, and grow old in the desire of possessing new ones. Thus riches only serve to increase the thirst of possession, and the miser is miserable from the liberality of his benefactor. My folly is an innocent one; forgive the madness of an old friend who wishes to plant trees, whose beauty and shade will give delight to his successors. It is thus that my life passes without any other chagrin than my distance from you, and happy in every thing else."

Such was the old age of a man, who having vigorously struggled with poverty in his youth, created a fortune by his industry and talents. H. F. L.

THE DAY OF REST.

One application of this season our social condition particularly suggests. How slightly are the mass of parents acquainted with the moral condition of their children! How readily do they imagine all responsibility discharged by committing their little ones to the care of some well-paid teacher—a hireling—not the true shepherd God has placed over the flock, whose voice the sheep know. Meanwhile the numerous tastes, habits, amusements of the child—his companions, his plays and his pleasure-books—are left to accident; the chief teachings of the young soul are abandoned to the devices of evil, to the devils of presumption, passion, wanton desire! What by far the most decides character and determines life is the most readily neglected, by those whose words and looks, affections and counsels, are to mould the ductile heart of childhood.

How sad this evasion of heaven-appointed duty. In the eagerness to secure a fortune for his child, the father disregards, and by disregard stifles, those affections and susceptibilities, that holy conscience and filial fear, which can alone secure the right use of property, console us for its loss, and more than take its place with those heavenly treasures, which fear "no moth," dread no decay. In his care for bodily wants the parent denies those wants of the soul which are eternal. Storing up earthly bread in a full granary, he casts away that bread of heaven which in youth alone is probably our most satisfying, pleasurable, natural food. Coming home every evening all perplexed with business, absorbed with conflicting fears and hopes, failures and successes, the prattle of his babe is a weariness to him—the mirth of childish hearts annoying and intolerable.

How well is it, while this fatal error holds on, that the rest-day take special care of these neglected, holiest duties; that, in the interchange of domestic affection which it commonly witnesses, the Sabbath

sun should see the participation of the parent in his child's most secret thoughts—in all that moves his busy little heart; that the child be drawn out, with all his hopes and fears, griefs and joys, purposes of improvement, wishes of indolence, lusts of indulgence—his habit of unbending integrity, or continually growing evasion. His bosom friends—let it be known who and what they are, how worthy of the full hearted confidence childhood instinctively bestows, how deserving reprobation and avoidance. By the cloud or the sunshine on the young brow, as you put such questions home, by the freedom or hesitancy with which they are answered, no small light can you get, parent, on your child's present state and future promise. And what better work can you imagine for one part of the Sabbath's hallowed rest, than discovering the difficulties and unweaving the snares about the path of young virtue, and strengthening the heart to avoid the one, overcome the other, and rise above both on the wings of eagle effort? Do not imagine the Sunday school teacher can release you from this work. With a very small part of the great circle of duty does that teacher necessarily concern himself; though the principles he labours to implant would cover the whole of earth and bless the whole of heaven. He is only a humbler minister to the holy, deep, early, indelible impressions of that fireside school the Sabbath should witness consecrated especially to itself. Your fidelity it is that will make his reward abundant, his blessing sure; your neglect will defeat his hopes, undo his teaching, sink his heart in despair! F. W. H.

THE SUPPORT OF GOD'S PRESENCE.

A SERMON, BY REV. WILLIAM H. FURNESS.

John xvi. 32. And yet I am not alone.

We have in these words one of the most touching expressions of our Saviour's piety. Putting out of view all that we are expressly told of him in the sketches of his life, and looking only at Christianity, we infer confidently enough from that—from the gentle and pacific spirit which is its chief characteristic, that it must have come from a

heart tenderly alive to all human sympathies. Were we ignorant of every particular of the life of Jesus, his religion, eminently a religion of love, would clearly show that its author must have been possessed of deep sensibility, a man formed for the exercise and interchange of all human affections. We must bring distinctly before us this trait of his character—his deep human tenderness, in order to appreciate the lofty piety which suggested the words of our text. They were uttered in one of his last conversations with his few personal friends, when he was contemplating their impending desertion of him. Peculiarly fitted, as I have reminded you, to find comfort and strength in human sympathy, it must have been, I imagine, in a tone of touching melancholy that he uttered the words by which the text is preceded. His disciples had just given him a renewed expression of their faith in him. "Do ye now believe?" he asks; "behold, the hour cometh, yea, is now come that ye shall be scattered, every man to his own, and shall leave me alone: and yet," changing his tone he adds, "I am not alone, because the Father is with me." Consider now, I pray you, for one moment the situation of Jesus. Misunderstood and misrepresented, the object of a merciless and vindictive persecution, betrayed, denied and forsaken by those who had professed the most devoted attachment to his person, this tender being contemplates his situation with the deepest emotion and is occasionally agonized by the awful loneliness in which he lived. But he recollects after all that he is not alone—that God is with him. And this recollection sustains him. It was no insane and fanatical excitement, but a calm and holy strength that this thought gave him. While it made him feel in the darkest hour that God and Heaven were around him, it did not cause him to forget that he was still on earth, amidst sinful, suffering men, needing sympathy and love. To the very last he, who needed comfort so much, sought to administer comfort to his timid friends. His murderers had his prayers; his mother, his last breathings of affection. All the while he was mighty to endure, because he was "not alone." The Invisible and the Allwise was watching over him like a father over a beloved child. God was intimately present to him, and the opposition and violence of the world shrunk into nothing in contrast with this lofty and soul-inspiring fellowship.

We dread to be alone. There is nothing on earth that the human heart shrinks from so instinctively, as the separation of those ties which bind it to other beings. Here is the bitterness of death. Here

is the iron which enters into the soul, and against which there is no protection. To know that those to whom we are bound by long and intimate intercourse and by devoted affection, whose being has grown into ours and become a part of our very selves—to know that, cling to them as we may, they must go whence they shall not return and where we can no longer mingle our joys and tears with theirs—that henceforth we must go on alone,—this is the pang. This is the thought that breaks the charm of existence, and converts the treasure which we grasped into a painful burthen. Could we only learn to see in life its true worth, and love it not merely because our birthplaces, our homes, our parents, our friends, our children are here, but for God's sake,—because He is here, and life is the theatre of His infinite plans, the scene of His glorious works and ways,—were this the consideration that made existence dear to us and venerable and sacred in our eyes, then when the beloved depart to return no more, we might weep for them still, but we should not bury our hearts in their graves. The grand interest of life would yet remain, and we could not deem ourselves alone, for our Father would be with us. Then should we enter into the spirit of that divine piety of Jesus and feel the whole force of his words.

Our dread of being left alone—without union and fellowship, implies, or rather springs from, our natural and instinctive love of society. And this principle of our nature, impelling us to attach ourselves to others, to seek their company—their respect and affection is, I hardly need to say, a most beneficent principle. It is the instrument through which the purest inspirations of Heaven—truth and goodness, are communicated to one and to all. If now by some sudden visitation of God every man were made to shun his fellowman, and hate his presence and love to live alone, the fate of our race would be sealed. The world would relapse at once into the deepest barbarism. It is by society, by the sympathies of mind, by the knitting of hearts into families and circles and communities, that God's best gifts are diffused, and multiplied and brightened by diffusion. An individual gives utterance to what is in him and he speaks not into the air, because there are hearts around him that vibrate to every sound of his voice, and ears that are open to his faintest whispers, and his words run along the mystic chain of human sympathies with increasing emphasis and larger meaning. Such is the surpassing worth of our social nature. But the ties which run over and round our hearts

in all directions, and by which we are wrought into that imperishable web of Life which God is ever weaving—these ties, alas! may prove deadly snares, entangling the spirit, and binding it down so that it never goes freely forth into the boundless realms of truth.

We cling so fondly to the sympathy of others that when any new thing is proposed, be it an opinion to be embraced or a duty to be done, if we must take it up alone, against obstinate prejudices and bitter opposition, we are overpowered with dismay. Our whole force dies away within us at the thought of standing alone, without the help of man. The hand of fellowship denied, the altered eye, the sneering lip, erroneous and inconsiderate judgements, disgraceful names,—who can stand up singly against these? The dread of being alone is so instinctive and so strong, that we prejudge a cause instantly if it demands the sacrifice of this fear. We will not hearken to it for a moment. The thought of giving it room is not to be endured. Its appealing voice is drowned by our clamours. It is owing to this cause that no truth, however momentous and salutary, has ever yet been able to establish itself in the world without violence and uproar at its introduction. Unless you deem men perfect, you must perceive that there are great truths, or rather new views of truth, always lying beyond the circle of human sympathies and interests, and he who would go and gather and scatter them must rise above the common influences of society, and be deaf to the entreaties of affection and insensible to the wonder and ridicule and malice which will be excited around him. So was it with Christianity at first. What can be more benign and generous than this religion? It breathes peace and good will, and once established it would turn this world into a heaven. And yet what a lot was theirs who first undertook its promulgation! Its Author stood alone while he lived, with no human encouragement. No one appeared in his defence. The boldest of his friends dared no more than to stand by his cross and weep. He was pronounced a madman, a blasphemer, a rebel, an impostor, deserving every indignity and the most disgraceful death. The first Christians, those men of peace, the truest brothers of their race, loving their fellowmen with a new and unwonted love, were pronounced by an enlightened historian of their time "the enemies of mankind." Thus were they excommunicated, cut off from human sympathy—from all fellowship with human hearts. Still they sustained themselves in their solitude. For in truth, it was not a solitude. No human bosoms beat in unison with theirs, yet they

were not alone, and they felt that they were not. They still had society—a Divine, Almighty, Everpresent Associate. God was with them. His arm was around them, when the hand of violence was laid upon their persons. His voice imparted the harmony of heaven to their spirits, when the savage shouts of a mob were ringing in their ears. Infinite Power and perfect Wisdom were on their side; and so they never faltered. Their accents of joy and triumph rose amidst the din of fierce passions and from the darkness of dungeons and the fire and smoke of the stake. And now the spiritual significance of their words, their lives and their sufferings, floats, like the song of angels, over the earth, melting all the fierce discords of the world into a true and all-pervading harmony.

Christian truth still needs to be proclaimed. Its principles of freedom and holiness have as yet been but very imperfectly applied. It still holds up the Cross, not merely as a symbol of the triumphs it has won, but as a sign also of the sufferings yet to be endured before its kingdom can be established. We are prone to flatter ourselves that the age of moral revolutions and self-sacrifices is over—that nothing now remains to be done in the cause of religion and righteousness, that may not be done gradually with perfect ease and without any extraordinary efforts in any quarter. We would fain believe that the passions of the human breast, although they still exist, are not so fierce as they once were—that they have become so tame, they will consent to be deprived of their prey and fettered and caged without a struggle. It seems to be supposed that there is a way of serving the truth, if we could only find it out, in which there are no obstructions, no difficulties, no sacrifices,—that time-serving and truth-serving, God and Mammon, light and darkness may be reconciled without inconvenience to any one. My hearers, such a thing never has been. And it never can be. The passions are not tamed. Avarice, selfishness and sensuality are still in hot pursuit of their respective gratifications, and he who approaches them does it at his peril, though he be wise as the serpent and harmless as the dove. Those who would follow truth at all risks, come what may,—who are in earnest, resolved to fulfil the spiritual purpose of their being, even though they die,—all such must make up their minds to go forward alone. They must consent to have almost every social tie sundered. Abuse and misrepresentation and ridicule, and personal violence, it may be,—for all these they *must be* prepared. These things must in no wise surprise them, but

they must be ready to meet them as inevitable conditions of the lot they have chosen. But whose resolution does not die away before such a prospect? Who has courage enough to be left alone—without pity, without communion?

Are *we* in earnest? Are we living for those high objects, for which alone it is worth our while to live at all? Are we bent upon the acquisition of truth and perfection? Are we resolved, so help us God, to do what we believe to be right, no matter at what cost? Do we feel how vain and wearisome it is, to live for nothing else but that we may be well clothed and housed and fed? Oh! has the spirit within us yet awakened to itself—to its celestial birth—its unspeakable expectations—its mysterious condition here in this immense and ever-moving universe, amidst immeasurable heights and unfathomable depths, and blazing worlds, and light and darkness, life and death, time and eternity? If the least, the dimmest, consciousness of our spiritual nature stirs within us, and we want light to discern and strength to do our duty, to God we must turn. Here the tender heart of Jesus found energy, to endure the separation of all mortal ties and every variety of suffering that could aggravate his loneliness. He could bear to think and to speak of the approaching desertion of his friends, for he felt that God was with him, and he was no longer alone. God countenanced and accompanied him, and went with him to the judgement-hall of Pilate and stood by him when the cruel scourge lacerated his body, and was nigh unto him on the way to Calvary, and held him in his everlasting embrace even when he was writhing on the cross, and received his parting spirit. In like manner would we rise above an undue fear of losing human sympathy and regard—would we learn to stand firmly upon our own feet, and when occasion calls, walk forward steadily even though there be none to keep us company, we must associate ourselves in spirit with God. And then we shall never feel ourselves alone. "Acquaint thyself with God and be at peace"—at peace when all without is violence and war. Nothing else can break the bondage of the world. Our human sympathies will overpower us, until our divine sympathies are excited, and we are introduced into communion and fellowship with God. An Infinite Mind, willing only and doing what is right, must be felt to be present, and then our desire to conform ourselves to this Divine and perfect will, will prevail over all our earthly attachments. Nothing else, I *repeat*, can give us the victory.

and the variety of the preconceived opinions and false constructions which it must encounter, and by the multitude of indifferent, and the paucity of really valuable authors who have preceded him.

The ground of our interest in the religion of the Old Testament is its connexion with that of the New. The former we suppose to have been preparatory to Christianity, the religion of a peculiar and isolated nation, to whom our own faith was first offered and by whom it was judged according to the ideas of God and of his will which they had already been authorised in forming. There is throughout the Old Testament a provisionary regard to another mode of faith to succeed that which it taught. This is a striking peculiarity, which does not belong to the sacred books or tenets of any other religion. We are concerned to establish the divine authority, (we use this phrase with an admitted latitude in its signification) and the divine original of the religion taught in the Old Testament, because we think that Jesus appealed to it as evidence by prophecy and preparation for him. How far his reference to the ancient faith, or his quoting its records, or his alleging its authority, amounts to an argument either that he was predicted, or that he assumed the divine original of Judaism, are points all of which admit of a various and wide discussion. Dr. Palfrey is entitled to the high regard and the gratitude of all who, either by faith or by mere literary taste, are interested in those ancient records. That his work is in all respects satisfactory and faultless, neither our feelings of deep personal obligation and respect for him nor our knowledge of the estimate which he himself has formed of his labours would allow us to assert, even if there were not a few matters of great, and others of small, importance concerning which we must avow that his views are not altogether satisfactory to us.

A brief and very imperfect sketch of the contents and the leading thoughts of the two volumes now before the public, is all that our limits will permit us to give. On three important questions—the institution of the Sabbath, the supply of Manna in the wilderness, and the guiding Pillar of smoke by day and flame by night, Dr. Palfrey anticipates that his views and interpretations will clash with the opinions most commonly received by Christians. He asks for them a candid construction and a careful examination. His theory of miracles is simple, though it may need limitation. The end must justify the means. An especial divine intervention is not to be supposed, nor readily admitted unless the purpose for which it is alleged partakes of

lar extraordinary character. When deep and solemn interests
rolved, and a high purpose is to be served, and the soul of man
e influenced and instructed, whoever admits the existence of a
ust admit that his hand may work wonders.

great and essential aid in the interpretation of the Old Testa-
will be found in investing it in the Oriental garb of the place and
ople where and among whom it was composed. The air of the
ness, the fields of the agriculturist, the flocks of the shepherd,
cupations, feelings and habits of an isolated race, now wander-
om place to place, now seated in a land of their own, with
es all around them, will suggest to us interpretations and allow-
which otherwise, unregarded, would conceal the truth.

first Volume before us opens with three preliminary Lectures
he Language, the Canon and the Text of the Old Testament.
rigin, character, and means of studying the Hebrew language,
ing many questions of interest, are treated with a simplicity
brings them within the reach of most readers, and in a manner
, in spite of the book learning on which they are based, may
e called entertaining. In the Lecture on the Canon, that is, the
books which are to be considered as entitled to a place in the
tion of authoritative Jewish Scriptures, Dr. Palfrey states the
on opinion, which indiscriminately ascribes equal authority to
nd all of the thirty-nine books which are bound up into one
the Old Testament. This opinion he concludes, from an ex-
tion of the books themselves, and the deficiency of ancient
ce to the point, is unjustifiable, and he maintains that distinctions
be allowed and insisted upon between the different books. The
y of the text, the dangers and corruptions to which it has
subjected by time and frequent transcription, the means of cor-
g it, and the degree of success which is to be looked for in apply-
em, are likewise discussed in a way which renders the subject
ntertaining and instructive. As we are thus prepared to enter
the study of the Old Testament, it is well for us to bear in mind
sonable caution, that when we are startled at the utterance of
ns concerning the contents of the book, and the various minute
ns which it involves, it becomes us to consider whether violence
e to the fair construction of the record before us, or to long
ng misconceptions which have gathered around it.

The Authenticity of the Pentateuch,—the five books of Moses—is established on external grounds, by a chain of reasoning which recognises its existence and authority at successive periods, and proves the impossibility of its having been written, or having obtained its authority, at any other period than that of Moses. Internal arguments in support of its authenticity are furnished in its manifest character as a journal of events as they happened—of words and commands as day after day called them forth, and in several minute signatures of truth which appear on a close examination of incidents and details. Certainly the great argument for the authority of the Old Testament in general, and the Law of Moses in particular, is its reception by the Jews previously to the time of the Saviour. Obstinate, stiff-necked and perverse as they were, they clung to it with affection equal to that which Christians bear for their faith. They had reasons and evidences and grounds of conviction over which the lapse of time may have gathered a mist, and knew nothing of many of the difficulties which most embarrass us.

Dr. Palfrey, for obvious reasons, commences his examination of the five books of Moses with the Divine call of that great leader, and with that part of the history in which he was a personal actor. The Miracles in Egypt are to be regarded as bearing in the eyes of Pharaoh the character of a contest between his Gods and the God of the Hebrews. Pharaoh might be convinced that the Hebrews had a God who vindicated their cause, without at all allowing that he must recognise His authority as superior to that of his own Deities. He did not of course reason like a monotheist of the present day. In the first instances of his miracles Moses threatened them beforehand, and thus gave his adversaries, the magicians, an opportunity to prepare imitations. When the warning was not given by him, they failed. In the death of the first-born of man and beast Dr. Palfrey does not consider that a greater number of deaths occurred, but that the miracle consisted in the selection of the victims. An objection has often been raised to the supposed theft which the Hebrews on leaving Egypt committed on their oppressors, by carrying off or "borrowing" their jewels. Dr. Palfrey understands the account as merely relating that the jewels were "asked" either as honest debts, or as presents.

On no other point, as far as our limited observation and hearing [redacted] informed us, have Dr. Palfrey's views been so much objected to, [redacted] his representation of the various provisions of the Law in the

wilderness, as first devised by Moses, and then submitted to the Divine approval. So he interprets the phrase, "the Lord spake to Moses;" Moses devised a plan, and God either allowed it, or approved it. Some persons consider this explanation as open to objection, and as inconsistent with other remarks of Dr. P. upon the necessity and the evidence of express Divine direction in the construction of the Jewish Law. It would be manifestly unfair, however, to judge of his theory without reading it as he has stated it with its minute qualifications and explanations. The pillar of fire which was smoke by day and flame by night, thus guiding the people through the wilderness, Dr. P. interprets wholly as a natural phenomenon. The procession which numbered millions of human beings besides their flocks must necessarily have extended over an immense space of country, and in accordance with Eastern custom in the moving of a large mass of men, a fire was kept burning near the Leader of the procession to designate his position. Within the limits of this custom Dr. P. would bring the appearance which is so commonly, if not universally, understood to have been miraculous. Of course it is from no unwillingness to admit miraculous agency, when the end justifies the means, that Dr. P. here differs from the common opinion. He views the question before us as wholly one of interpretation. The passage by the Hebrews over the Red Sea he considers as miraculous. Again, he does not admit any continued miracle in the supply of manna or of quails, nor do we understand him as there admitting any miracle at all.

The Jews were an agricultural people, and their laws, made in express reference to this their character, were progressive, adapting themselves to newly rising necessities. We may recognise three separate editions of the Law in the Pentateuch: that given amidst miraculous agencies on Mount Sinai was the first. The mixture of provisions of a merely secular nature in their laws, was designed to keep the nation distinct and isolated until its religious character and institutions were fully formed. The objections which have been founded upon the incompleteness of the Law and its minute and circumstantial directions, are easily set at rest by the scheme of the author. The institution of the Jewish Sabbath he considers a mere holiday, the appointed purpose of which was rest, not devotion, and the design of which was to commemorate the deliverance from Egypt, without any connexion whatever with the narrative in Genesis; the hallowing of the seventh day by the Deity being interpolated among

the words of Moses in the original law, by some later copyist. Dr. P. then adverts briefly to the purpose of the three feasts—the Passover, Pentecost, and Tabernacles, to the rite of Circumcision, and to the provision of the Tabernacle as an appropriate place for worship.

The book of Leviticus records transactions which occurred in one month, and is chiefly a record of laws which Moses received authority to promulgate during his second retirement in the mountains. The appointed worship of the Hebrews was not prayer nor music, but the offering to the Deity of articles of food and drink. But offerings did not originate with the Jewish faith; they were previously in general practice. Dr. P. takes that side of the much vexed controversy on the origin of propitiatory offerings, which attributes them not to Divine appointment, but to the spontaneous suggestions of the human breast. He then discusses the Mosaic ritual with respect to the material, the manner and object, and the place of offerings. This chapter is very interesting. Nadab and Abihu were smitten by God as a solemn enforcement of the Law when first enjoined. Dr. P. then examines the Jewish Police laws, which were designed to effect four paramount objects,—to withhold the people from idolatry—to preserve health—to promote civilization—to present and enforce religious obligations. The last twelve chapters of Leviticus may be considered as an exposition and illustration and supplement of the code given on Mount Sinai—of a miscellaneous character, abounding in details, and including much wise legislation.

The book of Numbers opens with a census of the people, made according to the tribes and families, and with the arrangements respecting the tribe of Levi and its duties in the Tabernacle. We have not room to pursue into detail the remarks of Dr. Palfrey upon the organization of the people, their wanderings and battles, their obstinacy and lapses, and the successive enforcements of new legal provisions detailed in the books of Numbers and of Deuteronomy. Many questions of great interest are discussed with powerful reasoning and wide erudition. It is impossible for any attentive reader to peruse this period of Jewish history without assenting to the remark which has often been made, that the Old Testament is the most entertaining book ever written, independently of all its religious claims. It is pleasant and truly edifying, to observe how a large and liberal study of the record dispels many of those dark clouds which have gathered over it. An objection or doubt started by ignorance or superficial inquiry gives place before the searching criticism of true scholarship, and leaves in

its place something which is full of lofty meaning. We are confident that most readers will find in the book before us a key which will unlock for them many treasures of ancient wisdom, and render the perusal of the Old Testament one of the most delightful occupations of the Sabbath hours. No array of learned incumbrances disfigures the clear text of the Volumes we are describing.

Neither do we feel at liberty to undertake, in limits so brief as our own must necessarily be, to exhibit the opinions which Dr. Palfrey has stated and illustrated at length in his second Volume. Many of them involve questions which he himself has been obliged to cripple, that his work might not be larger than the patience of his readers. We must however admit that his views and interpretations will give but little countenance to many opinions which are currently maintained in the Christian world, and that they will make sad havoc with many preconceived, but not the less resolute, misconceptions which are closely woven into the faith of the multitude. Undoubtedly it will occur to many readers to ask whether Dr. Palfrey does not allow too much or too little, whether he defines clearly and deeply enough the boundary line between fact and fable, and whether, in surrendering much that has been believed and reverenced, he vindicates what he retains by any better arguments than would hold in equal force for what he rejects. It may be that individual taste and judgement appear sometimes to make a discrimination, which ought rather to be justified by some general principles. This however is a bias which does not at all affect the grounds and relations of truth, though it may for a time impede its discovery. Nothing indeed can be more important than that we should clearly distinguish the inspiration of God from the invention of man, and that we should decide by fixed and incontestable canons of judgement between what is in itself true, solemn and authoritative, and what merely recommends itself to this or that individual as possessing such attributes. Yet how is this distinction to be made? who is to form for us these rules of judgement? Two facts are indisputable,—that there is a vast variety of opinions concerning the claims and the character of the contents of the Old Testament, and that many of these opinions are childish and absurd and receive no countenance whatever from the book itself. Individual inquiry after all must pursue these opinions, verify, discriminate or challenge them, and after the most that has been done and said the result cannot be that war will take the place of peace, discord of harmony, and *doubt of certainty, for there is* neither peace, harmony nor certainty

apparent now. The safest course will always be, as it always has been, for every man to open his mind honestly and thoroughly to instruction, to surrender without good reason nothing that he cherishes or reveres, to receive without absolute conviction nothing that gives him anxiety, and, more than all, not to identify his own opinions with the truth, nor be over-anxious lest truth should perish if he perish. The commentator on the Old Testament has in many respects an unwelcome task. What with liberal interpreters and allegorical interpreters, the advocates of verbal inspiration, and the dealers in myths and natural supernaturals, the commentator needeth independence and reverence, fearlessness and hesitation, at the same moment. In no department of literature has the folly of partial wisdom made more melancholy exhibitions of itself than in the folios, and children's "own books," about the Old Testament. And not only printing, but the sister arts have perpetuated and disseminated the crude notions of superstition and ignorance. Michael Angelo has decked his famous statue of Moses with horns, Raphael in one of his brilliant frescos in the Vatican represents the Deity in human shape as kicking the little round earth into its place, and we have now before us, in a child's book, a picture of the darkness which could be felt—Moses standing out in full view to prove by his extended arms that the darkness could be felt, and by his bright countenance that it was not darkness. How can these prejudices be overborne but by arguments and discussions which give momentary alarm?

On two points of importance which are presented to notice in the second Volume, we may offer to our readers a brief statement of the views of the author. In his Lecture on the Canon he had vindicated to himself the privilege of distinguishing among the different books of the Old Testament those which might bear different characters according to their contents, design or authority, and he objected to the common opinion, which makes no discrimination between them, as not justified by any sufficient evidence. He accordingly makes a wide distinction between the book of Genesis, and the four following books of Moses. He maintains, from remarkable internal evidence, that the Lawgiver was the author of Genesis; and his general idea of it is, that Moses intended it as an Introduction to the four following books. The purpose of this Introduction is the point to be decided. The first eleven chapters of Genesis have been generally regarded as an inspired history of the creation of the world and of the human race, *and of the* first instruction of men in religious truth. Dr. P. maintains

a different opinion. He looks upon Moses as no official historian, and as having designed nothing more than to acquaint the Hebrews with the character and fortunes of their ancestors, with the foundation of their claim to Canaan, and with the recognition in times before their own of the great truths upon which the injunctions contained in their Law were based. For the sake of completeness Moses begins with the creation of the world; but he does not narrate that event with the aid of inspired wisdom concerning it. This supposition is needless. His history bears on its face the proof that it was a compilation from different records and traditions, which survived and were within his reach, and from which he composed the narrative as we read it. It does not contain an inspired, but a wholly human history, and it answers the purpose Moses intended it should answer, not that of teaching men geology by inspiration, but as a fitting introduction to that history and Law of the Hebrews in which he himself was concerned, and which he has chronicled as an eye-witness.

Again, Dr. Palfrey regards the books of the Law as standing upon different grounds, in point of authority, from the rest of the books in the Old Testament. He recognises two supernatural dispensations,—that by Moses, and that by Christ. The common opinion is, that the two were connected by a succession of miracles and inspired prophets, whose writings now in our hands are to be regarded as, alike with the Law and the New Testament, the oracles of God. Dr. P. on the contrary makes as broad a distinction between the Law and the Prophets, as the Reformers made between the writings of the Apostles and the Evangelists and the works of the Fathers of the Church. The supposed predictions scattered through the Prophets, which seem to indicate the expectation of the Messiah and the wider extension of God's care over the nations of the earth, Dr. P. regards as by no means original communications of hidden wisdom to the authors, but as statements of the hope or belief which grew up among the Hebrews, founded upon the promise of a new Prophet to come at some distant period, first uttered by Moses.

But we must again advise our readers that the work before us must be judged only upon a thorough perusal of its contents. We can safely promise them rich instruction and pleasant information on many points of interest, where ignorance generally prevails; and if the argument offered to them runs counter to their wishes, they must meet it as well as they can. G. E. E.

TO A YOUNG FRIEND.

God bless thee on thy path of life,
And keep thee pure as morning dew,
And midst the clouds of earthly strife
May sun-bright visions meet thy view.

Seek ever that which should be sought;
And may the influence of each hour
Unfold some golden bud of thought,
Into a bright and perfect flower.

Love Nature;—she will feed thy mind
With heavenly hope and pure desire,
And lead thee in thy soul to find
The flashings of celestial fire.

Guard well that soul, and feel how rich
Thou art in such a boundless trust,
A mine of thought, compared with which
The wealth of kingdoms is as dust!

Gaze upward, through the heavens afar,
And let faith guide thy inward sight,
For thou shalt shine, a living star,
Amid that firmament of light!

Then through this scene by mortals trod,
With hope, and fear, and watchful care,
True to thyself, and to thy God,
Press onward with unceasing prayer.

R. C.

NOTICES OF THE LATE NATHANIEL THAYER, D. D.

We are called again to record the death of an honoured and valued minister, who for many years has been known, and whose loss will be regretted, through all our churches. We have been permitted by the Pastor of the New North church in this city to publish part of a discourse delivered by him at the first church in Beverly, over which a son of Dr. Thayer is settled, on the morning of the Lord's day after his interment, July 5, 1840.

Amidst the more common ravages of death, or within the circles of private friendship, eulogies on the departed, even though they had left us much to admire and to mourn, should be cautiously bestowed. Extravagant praises of the dead may prove only snares to the living. But when one who, like our lamented friend, had become venerable not by years only but by honourable service, whose praise was in the churches and whose character commanded our esteem, is removed from the midst of us, we may freely give utterance to the emotions which such events awaken; and may derive from their death a confirmation of the lessons, which their lives did continually and eloquently enforce.

Dr. Nathaniel Thayer was born in Hampton, N. H. July 11, 1769. He was the son of Rev. Ebenezer Thayer, who for a long series of years was the respected minister of that town. He became a member of Harvard College in 1785, and was graduated in 1789, in the class of which the late President Kirkland was also a member. While pursuing his theological studies at Medford under the care of the late venerable Dr. Osgood, he engaged in the instruction of the public school in that place;—an arduous, but honourable work, which has been the beginning of their usefulness with some of the wisest and most eminent men both in Church and in State, who have adorned our country. Between the years 1792 and 1793 he also filled the place of a Tutor in Harvard College: till having completed his theological course and entered upon the public services of his profession,

he was ordained as junior Pastor of the church in Lancaster, in this State, Oct. 9, 1793.*

The gentleman with whom he was thus united, Rev. Timothy Harrington, had then fulfilled a ministry of nearly half a century; and through the infirmities of old age was unable to attend the services of the ordination. But feeling a deep interest in an event so important to the spiritual welfare of a people whom he had himself long and faithfully served, he requested that the procession, in which were not a few of the most eminent clergymen of the day, should stop on returning from the church before the door of his house; and coming forth to meet them, he expressed his joy in the occasion that had assembled them, and laying his aged hands upon his youthful colleague, he blessed him, and declared that he was now ready to depart, and would tell his predecessor,† whom he hoped shortly to meet in heaven, that he had left their common flock to a faithful care.

In this pleasant village of Lancaster, amidst a united and affectionate people, Dr. Thayer passed the residue of his days. His ministry extended to the long, and what has now become a very rare and unusual, term of nearly forty-seven years: and it was sustained with a fidelity and devotion honourable to the pastor, and in a harmony and peace not less honourable to the flock. For, as has been remarked, by one with whom Dr. Thayer was allied by family connexion as well as professional friendship,‡ "when ministers and people live long and happily together, some credit may be allowed to the prudence of both." On the part of the people there were the virtues of a happy and flourishing village, united with reverence for the institutions of religion and ardent attachment to their pastor; while on his part were

* Lancaster was incorporated in 1653, and was for many years exposed to the incursions and barbarities of the Indians. It was wholly destroyed in 1676, and lay in ruins for some years. Two of its earliest ministers, Rev. John Whitney and Rev. Andrew Gardiner, were victims of savage fury, being surprised and murdered in or near their own houses, which they had fortified as garrisons.

† Mr. Harrington was ordained November 16, 1748; and his predecessor, Rev. John Prentice, in May 1705. Their united ministries extended through nearly ninety years, and that of Dr. Thayer, exceeding forty-six, made together a term of one hundred and thirty five years, for three successive ministries. See *Whitney's History of the County of Worcester, and Willard's History of Lancaster.*

‡ Rev. John Eliot, D. D., in his Sermon at the dedication of his church.

exemplified in no common measure those virtues, which of all others are best adapted to give stability and efficacy to any ministry. Dr. Thayer *loved his profession*; and this love was in him an hereditary attachment, derived through a long succession of ancestors, and shared with a family who from the times of John Cotton, of the First Church in Boston, even to the present have never failed in each generation of one or more representatives in the Christian ministry. He was devoted to the peculiar studies of his profession, from which he permitted no other objects however engaging, nor yet the infirmities of advancing years, to distract his attention. He was an affectionate and devoted pastor, who knew the flock and was known of them, impartial and considerate in his regards, and alike to the rich and to the poor, to the obscure as to the honourable, according to their several conditions, the father, brother, counsellor and friend. He never incurred the reproach given of old to the unfaithful shepherds;—"the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was lost." In a remarkable sense he might have said, "I dwell among my own people;" and in his diligent studies pursued to the last, in his faithful preparation of discourses adapted to their wants and griefs, in his unintermitted pastoral intercourse, he has left an example worthy of imitation to his brethren and successors; and furnishing an instructive evidence of the efficacy, even in these days of change, of such fidelity to preserve the good influences of the ministry and to secure the harmony and prosperity of any people.

With this characteristic fidelity was combined great prudence. It is possible, that to some it seemed a prudence not wholly unmingled with timidity or an excess of caution. But though it dwelt certainly with discretion, and would neither unnecessarily offend nor put to hazard important interests, it suffered no compromise with principle. When the cause of truth or of sound morals was concerned, it appeared that it was allied with an unflinching courage and would take no counsel of any fear but the fear of God. This was exhibited in some signal instances, as well by his resolute maintenance, when it was required, of the discipline of his church, as by his firmness in exposing before those ecclesiastical tribunals, to which he was so often called, every form of deception or unworthy artifice.

In his theological views he was distinguished, from the very beginning to the close of his professional career, by a genuine catholicism. He was of that honoured class, of whom were Mayhew and Clarke, and Freeman and Bancroft, and others that have passed or are rapidly passing to their reward, who in days less propitious than our own openly professed and inculcated the Unitarian faith. He was through life a consistent believer and a hearty advocate of rational Christianity. It did not shake his confidence in its truth, that it was reviled of men. He found in its doctrines a beautiful accordance with what his understanding revealed to him of truth, and with what his heart craved for its solace. Accordingly, the same views, which for almost half a century he enforced in his teachings and adorned by his life, were his support in his expiring hour.

These various qualities, united with an unfailing kindness of heart and a truly Christian courtesy, conciliated the confidence not of his people only, who esteemed him for his works' sake, but of his brethren in the same profession, of the churches who shared in his ministrations, and of the community at large. For us, his brethren or sons in the Gospel, it was impossible to regard otherwise than with respect —may we be disposed to imitate—that wise and beneficent ministry, the fruits of which, though there were never wanting a just decision and independence, were seen in the harmony of a numerous flock, in their exemplary attendance on the worship of the sanctuary, and in the spectacle, almost unparalleled in these days, of a single temple in that large and populous village.* That single church still remains, the honourable monument of his wisdom and fidelity; and when this beautiful spectacle shall cease and other churches shall arise by its side, may the same blessed spirit of Christian love, of which the whole life of our friend was the exemplification, unite the members; and taught by his example and walking in his steps, may they know "how good and how pleasant a thing it is for brethren to dwell together in unity."

Among the expressions of his pastoral faithfulness, and as part also of his character as a good citizen, was his zeal in the cause of education and his affectionate interest for the young. He looked with

* During the greater part of Dr. Thayer's ministry there was no public worship in the town of Lancaster except in the Congregational meetinghouse. Recently two other religious societies have been formed, though they have not *yet erected* places for their worship.

solicitude upon the rising generation. He devoted much of his time, many days of each year, to the visiting of his parochial schools; and to the children of his own flock he continued to the last his assiduous and paternal cares.* They were not lost upon their susceptible hearts; and the tears which, as we have learned, were shed by teachers and by pupils of his Sunday School, when it was known that they could see his face no more, testified to the affection which they bore him.

His last moments were in happy accordance with his faith and with his life. I am aware that there is a disposition to embellish or exaggerate the scenes of a dying bed. We listen reverently to lips which death is about to close. We dwell fondly on the accents of a beloved and departing friend; and imagination conspires with affection—never so partial as when bereaved—to increase the delusion. Happily, however, in the simple truth, which God forbid we should presume to violate in this holy place, we have an undeniable testimony to his unchanging convictions and to the enduring power of his faith. In the circumstances of his death,† though there was much in its suddenness to afflict his friends, there was a gracious accordance with his own wishes. He desired a sudden release. He dreaded a continuance of life beyond the continuance of usefulness. He particularly deprecated a disordered reason; and could hardly endure the thought, that while animal life remained the intellectual light should be darkened. His prayer was granted; and at a moment when his friends

* The last interview with which the writer of these notices was favoured with Dr. Thayer was while he was on a visit to Boston, but a few weeks before his death; and the purpose he had specially in view was the completion of a catalogue of the best practical religious books, which he wished to procure for the benefit of the children of his flock. They were thus among the last, as they had always been the cherished, objects of his pastoral regards; and he recommended to his younger friends in the ministry the religious care of the young as among the most effectual means of their usefulness.

† Dr. Thayer was on his way to the Falls of Niagara, accompanied by his youngest daughter, and reached Rochester, N. Y., in his accustomed health and cheerfulness on the evening of the 23d of June. After retiring to rest he became unwell, and was persuaded to have medical advice. But it was immediately found, that the disorder was fatal. He felt that his end was approaching, and calling his daughter to his side, he expressed the assurance of his faith, sent his love to his family, and in the full exercise of his reason calmly expired on the morning of the 24th.

were not aware, at a distance from his flock and his beloved home, the summons came. He met it without amazement, yea, with a serene and cheerful trust. Death had no terrors for one, whose life was a preparation for death. He declared with unfaltering lips, "that the faith he had preached sustained him"—such were his words; and devoutly commending his wife, his children, and his people—next only to his family in his affections—to the God of love, and his own spirit to him who breathed it, he departed in the 71st year of his age, and in the 47th of his ministry.*

The reputation of our lamented friend had preceded him, and his character was in honor with multitudes to whom personally he was unknown. The clergy with many other of the inhabitants of Rochester, where his last night was spent, testified their interest in the event by every possible token of sympathy and respect.† And though our friend was so speedily removed beyond the need or the reach of human help, yet it seemed an appropriate tribute to one who had been courteous to all men, whose dwelling for half a century had been the seat of hospitality, and whose "words had comforted many," that he should in his last hours find friends in strangers, and have returned into his own bosom the kindnesses he had through his whole life bestowed.

Few of the wishes of his heart remained unaccomplished. Yet among the purposes of a journey in which he was thus suddenly arrested, was a visit to Wilkesbarre, a beautiful village in the vale of Wyoming, in Pennsylvania, to which while yet a candidate for the

* With one exception, Dr. Thayer was the oldest clergyman in the State having the sole charge of a parish.

† The clergy of various denominations in the city of Rochester exhibited the utmost kindness on the occasion, which is gratefully remembered by the bereaved family. Rev. Mr. Whitehouse of the Episcopal Church offered to open his house for a public funeral service; but other arrangements having been made, the remains were conveyed to Lancaster, where on their arrival on Saturday, attended by friends, prayers were offered in front of the house, and under the shade of the same elms, whence so many years before the venerable Mr. Harrington had come forth, as has been mentioned, to welcome and bless his colleague. On the following Monday, June 29, the funeral services were attended in the meetinghouse by an immense concourse from Lancaster and its vicinity. Prayers were then offered by Rev. Messrs. Allen of Bolton, and Lincoln of Fitchburg, and an impressive sermon was delivered by Rev. Mr. Hill of Worcester.

ministry he was invited by the late Hon. Timothy Pickering, then residing there. This romantic spot left ineffaceable impressions on his memory, and he was desirous of renewing, after an interval of fifty years, associations which time had hallowed. But his purposes were broken off. He has gone to a better country, and the places that once knew him here shall know him no more.

Of his private and domestic virtues, which even beyond his professional, commanded the confidence and warm affection of all who were near to him, I need not speak. His family have lost a beloved and venerated head, who went before them in the ways of wisdom and "on whose tongue was the law of kindness." They can mingle gratitude with natural grief that such a husband, father, and friend was spared so long; that they were permitted to rejoice in his light, and to share in his devoted love. To the church of which he was the faithful pastor, "leading them as by the side of still waters," and to other churches not a few, who were favoured with his occasional ministrations, he has bequeathed the rich legacy of his instructions and prayers;—of instructions, not of men's wisdom, but of the truth of God; and of prayers, which were of the righteous man and avail much.

I have spoken only in the simplicity of truth in the imperfect tribute I have thus been offering to the memory of our friend. And should any apology be needed for departing thus far, or in this place, from the accustomed topics of the day, I shall find it, Christian Brethren of this church, in the respect you cherished for his character, in the share which you enjoyed of his ministrations, and in the interest he expressed for the prosperity of this society. He "naturally cared for your state;" and on the day when he assisted in consecrating his son to your service * he gave utterance to his desires for your welfare, and to the sentiments he cherished for the memory of your pastors. The names of Willard, Mc'Keen, and Abbott were the subjects of his

* Rev. Christopher T. Thayer, the second son of the subject of this notice, was ordained as Pastor of the First Church in Beverly, January 27, 1830. On this occasion his father preached the Sermon, and Dr. Bancroft delivered the Charge. These excellent services were published.

† Rev. Joseph Willard, D. D. L L. D., President of Harvard University. He was ordained at Beverly November, 1772, and was removed to Cambridge December, 1781. He died in September, 1804.

just eulogium; and in charging his son to give himself wholly to his ministry,—a charge well becoming his paternal lips, for it was enforced by his own bright example—he held up to view the virtues of his predecessors as worthy of his generous emulation. "The successor of such men," said he, "has not only an honourable, but a laborious scene of service: and it is the desire of my soul that, like them, you may be a good and faithful minister; that in seasons of discouragement and perplexity the consolation which it is your privilege and honour to dispense, as a servant of the compassionate Redeemer, may be your portion." "It is especially my fervent prayer, that you and myself may so fulfil the ministry which we have received of the Lord Jesus, that we may be associated in the worship of the temple not made with hands, eternal in the heavens."

For him this prayer is answered. He has finished his course, and has entered upon his reward. He has joined the great company of good and faithful men who have rested from their labours, and whose works do follow them. But their ministry, even their earthly ministry, has not ceased. It remains in the memory of their instructions, in the savour of their virtues, in the blessed efficacy of their prayers. May it please God to add the blessing that comes with the imitation of such examples. If, like our departed friend and father, ministers will love their profession and "give themselves" to its labours, they shall rejoice, as did he, in the prosperity of the people. They will at the least be contributing their faithful endeavours to check injurious divisions or unprofitable change; to unite the flock in the bond of peace, and, though they should not be permitted the same protracted term of service, they will have done much to extend through the church and in the world the influences of undefiled religion.*

Rev. Joseph Mc'Keen D. D., was ordained at Beverly, as successor to President Willard, May, 1785, and was chosen President of Bowdoin College in 1802. He died in 1807.

Rev. Abiel Abbot D. D., having first been pastor of the church in Haverhill, was installed in Beverly December, 1803; and died June, 1828.

* Among Dr. Thayer's publications are a Sermon before the Ancient and Honorable Artillery Company, in 1798; at the General Election, in 1823; at the Installation of Rev. William Emerson, Boston, 1799; at the Ordination of Rev. Samuel Willard, Deerfield, 1807; at the Installation of Rev. Winthrop Bailey, Greenfield, 1825; and, as already mentioned, at the Ordination of his son at Beverly, 1830.

EXPOSITION OF JOHN VI. 51—56.

I AM the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Had Jesus simply said, "I am the bread of life," there would have been no difficulty in the discourse from which this passage is taken. The idea of spiritual food is natural and obvious. When truth is announced, suited to expand, elevate and purify the soul; when a precept is promulgated, which commands the assent of reason and conscience, and embodies a higher view of duty than was before entertained; when a living model of goodness is presented, kindling love and admiration, and at the same time inspiring desire, purpose and power of imitation; the effect upon the soul is analogous to that of food upon the body. We feel that our spiritual part has been refreshed, strengthened and made to grow. So universally is our language about spiritual things borrowed from outward things, that we are scarcely conscious of using a figure, when we say on such occasions that our souls have been fed and nourished.

Neither is there any difficulty in the fact that he says, "*I* am the bread of life," rather than, my word, truth, doctrine, is the bread of life; for Jesus is himself the living Gospel. His life and character are the most important of the Gospel means of grace.

These remarks explain the discourse, so far as the use of this figure is concerned, till we come to the 51st verse; where a difficulty arises from an amplification of the idea into the particulars of *eating the flesh* and *drinking the blood* of the Son of man. If the remainder of the passage were *merely* an amplification of the figure first used, it would seem to be an unnecessary violation of good taste. But a new idea is here introduced. An allusion commences to the death of Jesus. This is indicated by the words, "The bread that I will give him is my flesh, which I will give for the life of the world." He who becomes *my true follower, our Lord* may be understood to say, must not only,

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as I have implied, take into his inmost soul, digest and be nourished by my word, character and life, but most especially must he thus use the circumstances of my sufferings and death. He must rise above the common worldly views of the shame and agony of the cross, and see in them true spiritual glory and triumph. He must understand, sympathise with, and partake of the spirit of love, self-sacrifice and obedience, which will be exemplified in the last scenes of my life. When he does so, a new and powerful element of spiritual life and growth enters into his soul.

It may be asked, could our Lord expect that the meaning which has now been given to his words would be conveyed by them into the minds of his hearers? If not, why did he not speak more directly? Why veil his meaning in obscure figures calculated to confound their understandings? I answer, that probably his general assertions that he was the bread of life were understood by a few only of his gross and sensual hearers, and that the figures under which he alluded to his death were understood by none. The idea of a crucified Messiah could not be forced upon the Jewish mind by the most plain and repeated assertions, much less by dark and remote hints. I suppose our Lord to have spoken on this occasion as the peculiar circumstances of his position often compelled him to speak. He had truth to utter for which his hearers were wholly unprepared, and which could not by any mode of inculcation be instantaneously introduced into their minds. He therefore did the only thing the case admitted of. He wrapped up his meaning in a short, startling, perhaps paradoxical expression, which by reason of its very strangeness could be remembered without being understood, and the significance of which might long afterwards dawn upon the mind.

Moreover, the immediate effect of the use of such language on this occasion was, to separate the true disciples of Jesus from his selfish and worldly followers, whose zeal it was necessary to repress lest it should produce a popular tumult. This class, offended by the hard sayings from which all that they could gather was, that they were not to expect a continuance of such a supply of bodily food as they had already received, "went back and walked no more with him;" whilst others, equally unable to comprehend his meaning, had yet understood enough of his instructions, and had sufficient faith in him, to believe that the meaning they could not fathom was a good one, and still entertained the sentiment expressed by Peter, "Lord, to whom shall *we go?* thou hast the words of eternal life." C. R.

NOTICES OF BOOKS.

THE LAW AND CUSTOM OF SLAVERY IN BRITISH INDIA, *In a Series of Letters to Thomas F. Buxton, Esq. By William Adam.* Boston: Weeks, Jordan & Co. 1840. pp. 279, 12mo.

THIS volume is one which, from its subject, will not awaken among us the interest which its merits deserve. India is a country so remote from and disconnected with us, that we look with comparative indifference upon its institutions and the condition of its vast multitudes. The work will doubtless receive due attention in other quarters. It is a treatise upon slavery in the Indian peninsula; showing the modifications of it by the Hindu, Mohammedan and British law, with statistical accounts of the number and condition of the slaves at present. Mr. Adam also comments upon the policy of the laws which have perpetuated slavery, and shews that many of the decisions of the Courts are repugnant to the spirit of the laws which they expounded. He considers it the duty of the English Government to abolish slavery in India, as they have the power to do this, and the further continuance of it is a reproach to the character of England. The book is well written, in a candid and liberal spirit, and shows accurate and extensive research.

THE MINISTRY OF JESUS CHRIST; *Compiled and Arranged from the Four Gospels, for Families and Sunday Schools: With Notes and Questions. By T. B. Fox.* Second Edition. Boston: Weeks, Jordan & Co. 1840. pp. 264, 18mo.

WE welcome a new and improved edition of this little work. Omitting the Poetical Illustrations, which before made an additional volume, *The Ministry* itself is now offered in a single volume, so enlarged and illustrated with references as to give it new value, and yet not to

prevent its being used with the first edition. The *Notes* at the end are much extended, and though, as the author says, they will not "supply the place of a Commentary," they will be found sufficient in good hands for common purposes; too little of commentary is better than too much. As before, there is a small separate book of *Questions*, which will help the teacher. The only test of such a work as Mr. Fox with much practical experience has here given us, lies in its use. And the best that could be said of it is, that it is worthy of careful examination and trial.

DUTIES OF YOUNG MEN, *Exhibited in Six Lectures; With an Anniversary Address, delivered before the Richmond Lyceum. By E. H. Chapin.* Boston: Abel Tompkins and B. B. Mussey. 1840. pp. 212, 18mo.

WE know nothing of the author of these Lectures, but perceive that they were first preached in the Independent Christian Church, Richmond, Va., and afterward in Charlestown, Mass. The subjects are Self-Duties, Social Duties, Duties of Young Men as Citizens, Intellectual Duties, Moral Duties, Concluding Lecture. These large and not light topics are treated with ability—more than common ability. The chief fault is a style too ambitious, with an excess of ornament, and occasional violation of good taste. At the same time there is a vivacity and freedom and vigour of expression throughout, which, with good utterance, must have given the lectures no little force in the hearing, and will secure to them an interest in the reading. They are never dull, and seldom trite. The doctrine for the most part is sound, and the morality elevated and earnest. If we have qualified the expression as to soundness, we had in mind some of the views of Government, in the discourse on the Duties of Citizens. More deference and submission are there allowed, in some places, to the will of the majority and the vox populi, than we like to see. This however is afterward restricted, and the whole view is more guarded and Christian than is usual in the vulgar talk about liberty. There is no subject more important, more vital to the welfare of our country, than this, pertaining to principles of government and uses of liberty. We are

thankful for any judicious attempt to imbue the minds of the young with the only light and truth that can save us—those of the Gospel of Christ.

THE CHRISTIAN TEACHER; *a Theological and Literary Journal.* London. Numbers, vii, viii. January, April, 1840. pp. 118, 102, 8vo.

THIS periodical, the former numbers of which we have noticed,* sustains its place and interest, as an exponent of liberal and enlightened opinions on the great subjects of moral and religious concern at the present. The number for January opens with a long and thorough examination, by Rev. J. H. Thom, of the "Oxford Tracts." On reading the article we are confirmed in the opinion which we had formed from perusing those remarkable productions, that the authors of them are consistent disciples of the Church of England, and that they are labouring with might and main to stem the influence alike of Methodism and of Liberalism. Opposition to the "Evangelical School" is, after all, the leading impulse of the Tracts. The article before us awards due praise to the Oxford theologians for their scholarship and refinement, their integrity and consistency. Opprobrium is the last weapon which any members of the Church should use against this new combination and enterprise of some of her best scholars and fondest admirers. Unitarians cannot but look with great interest upon the hot warfare which is now waged in the proud camp of their most decided enemies. Some of our principles, strangely enough, are assumed by both parties in the dispute. What will be the result of the contest it is impossible for us to predict. Liberty and reason have successfully fought many hard battles, but their struggles are attended with no less heat now that pains and penalties are for the most part taken from the hands of "established" power and authority.

This number contains a translation of an Essay by Bretschneider on "Freedom and Authority." Moral, political, and religious free-

* Monthly Miscellany, Vol. II. p. 158.

dom—subjects which have a magical sound, but concerning which there prevail much uncertainty and vagueness, are very intelligibly and pertinently discussed, considering the wide space of argument which they cover. Moral freedom is not exemption from law, nor from the influence of determining motives; but is an obedience yielded to law, from an appreciation of the goodness of that law. Political freedom does not consist in an exemption from restraint and control; but in a voluntary subjection to laws framed in accordance with the idea of right. Religious freedom does not consist in the ability to believe what one will, nor in the right to form an opinion according to one's pleasure; but in a belief founded on arguments recognisable by all who are competent to judge of them, and therefore claiming assent from the inward conviction of the mind.

Under the title, "Heresies of Samuel Taylor Coleridge," are some remarks which have a peculiar interest in connexion with the late Controversy between the Unitarians and Episcopalians in Liverpool. Coleridge, a proud witness in behalf of the Church, inasmuch as he came to it from being a Unitarian, was more than once referred to in the controversy with evident satisfaction on the part of the Episcopalians. The article before us, in quotations from Coleridge's later writings, distinctly proves upon him the maintenance of some of the worst heresies which were charged in the controversy upon Unitarians. He denied the authenticity of the first part of the Gospels of Matthew and Luke, and of some of the last verses of the Gospel of Mark, and the propriety of ascribing the Epistle to the Hebrews to St. Paul. He denied verbal inspiration, and the existence of a devil, and maintained many other great heresies.

No. VIII opens with the first of a series of articles, the general title of which is "The Nature and Design of Christianity investigated from an Analysis of its Primitive Records, contained in the New Testament." With the purpose of ascertaining the value and design of Christianity from a fair and broad study of its records, without any dogmatic system or assumed standard to perplex the inquirer, the writer, Rev. J. J. Taylor, here begins with a careful analysis of the first three Gospels. Commencing with the common critical helps for interpreting these writings, which are known to have assumed their present form before the close of the second century, the inquirer is led to divide the great subject before him into four heads;—1. a summary of the principal events in the life of Jesus; 2. a classified

view of the various supernatural agencies manifested in or by Christ; 3. a similar classification of the principal doctrines taught by him; 4. the general impression left on the mind, after the foregoing examination, of the character and person of Jesus Christ, and of the nature and design of his religion. Of course some difficulties will be encountered concerning interpretation and fact, but such difficulties concern the head rather than the heart, and cannot for a moment veil the moral signification of the narratives. A profound religious emotion will be the result of a faithful study thus pursued. While the soul of the individual is quickened into a higher life, it will be impressed with a conviction of the divinity of that truth, which as spoken by a company of fishermen and mechanics has left a deeper impression on society, and breathed a holier influence over the world, than the wisdom of all ages.

After a brief but interesting article upon the Character of the Italian Statesmen of the fourteenth and fifteenth centuries, we have a sound criticism of the beautiful text—"The Spirit of truth, that guideth into truth." The spirit of truth is love of truth, based upon faith in truth and exhibiting itself in a fervent and impartial pursuit of truth. The hindrances which such a spirit has to encounter, the hostile influences in man's constitution, condition and social arrangements with which it has to contend, are very numerous, and it requires some deep study to define them. There is a spirit of worldliness and selfishness, inconsistent with the love and the pursuit of truth; vice and sensuality quench the spirit of truth; a morbid, distempered imagination cannot relish reality; a distrust of the practical consequences of truth, a fear that truth may do harm, implies a sad deficiency of a truthful spirit; superstition and sectarianism likewise, partaking as they do of bigotry and exclusiveness, are utterly at war with that open, unprejudiced state of the mind which is ready to receive and willing to be instructed.

A short article on Heine is sufficient to contrast the wretched and abominable philosophy, so called, in which he has denounced Christianity with implacable hostility, with the real essence of that faith which he has so miserably misapprehended and perverted.—Mr. Norton's late Discourse, which has led to controversy here, is the subject of unfavourable criticism.—"Socialism," the great dread of English Bishops and Corporations, is treated as it deserves—not with contempt, but with discriminating prudence. Some extracts from Michelet's "Memoires de Luther," and a few more short articles of interesting *comment and remark, complete* the list of contents.

ESSAY ON THE CHARACTER AND INFLUENCE OF WASHINGTON *in the Revolution of the United States of America. By M. Guizot.* Translated from the French. Boston: J. Munroe & Co. 1840. pp. 188, 16mo.

THE nation, which after our own cherishes the greatest respect and veneration for the character of Washington, is France. Mr. Sparks, having completed the publication of his Life and Writings, applied to M. Guizot, the eminent French statesman and historian, to make a selection from the voluminous American work, and to translate it so that the French might read it in their own language. M. Guizot complied, and the little book before us is a translation of the Introductory Essay which he prefixed to his publication.

He commences with a brief review of our contest with Great Britain, which he deems justified on the grounds that we had wrongs to redress, and therefore a cause of resistance, and that we had likewise a reasonable hope of success. He specifies the obstacles which presented themselves in the beginning and the progress of the struggle,—the discord and disaffection among ourselves, the jealousy and opposition which prevailed among the State Governments as to the measures of Congress, the want of authority in the rulers, and of discipline in the army, and the prevailing poverty. Many bright flashes of true wisdom are scattered over this part of the Essay. Then Washington appears on the scene, first known as an officer under the English Government in the West of Virginia, successful and honoured in his resistance to the French and the Indians. The promise and the virtues of his youthful career are exhibited with true French enthusiasm by M. Guizot. For nine years of war, and for ten years passed in arranging and consolidating a form of government, Washington was the great master of the struggling nation. God endowed him with a rare combination of the mental, moral and physical qualities which were so absolutely requisite in the arduous place which he filled. He was courageous, discreet, patient and resolute. He was persevering, hopeful and magnanimous. He was open to advice, but firm in his own convictions. He loved his fame and he watched over the integrity of his motives. We ourselves, however much we had reverenced him, were not conscious how worthy he was of our utmost regard, till

Mr. Sparks had given to us the whole public and private history of his life. M. Guizot illustrates all the qualities and virtues of his character as they were displayed in battle and in council, in legislation and at his own fireside. He shows how the respect which all men and all parties entertained for him appeared even in the cabals of the seditious, the unprincipled and the discontented. He vindicates his military capacity, which has been called in question. One of the most powerful and interesting parts of the Essay is that which describes Washington in his temporary retirement, after the proud success of a toilsome war, yielding up his love of quiet to answer the acclamations of the people who called him to be the President of the Republic. His misgiving and his noble purpose are set side by side. His unstained career is thus briefly traced to the quiet tomb of his fathers, now honoured more than the proudest sepulchre of the proudest monarch. M. Guizot concludes:—"Of all great men, he was the most virtuous and the most fortunate. In this world, God has no higher favours to bestow."

The translation is executed at once with fidelity and with grace. The patriotic feelings and the scholarlike habits of the translator must have concurred in making it a grateful task, which he undertook and has so well performed.

Two Sermons on the *Kind Treatment, and on the Emancipation of Slaves. Preached at Mobile, on Sunday the 10th, and Sunday the 17th of May*, 1840. *With a Prefatory Statement. By Geo. F. Simmons.* Boston: W. Crosby & Co. 1840. pp. 30, 8vo.

The circumstances which led to the publication of these sermons are probably known to most of our readers. Mr. Simmons, as he tells us in his preface, had long felt it to be his duty to express his views on the subject of slavery in the pulpit at Mobile, where he ministered, and where "slavery was not to him an abstraction." He therefore prepared and delivered two discourses, without seeking advice from his friends, because he was unwilling to implicate them in his offence. The first discourse was heard with approbation; the second produced great excitement, not among the hearers, nor in his own congregation,

but among those to whom rumour bore the intelligence that he had been preaching Abolitionism. An attempt was made to obtain a bill of indictment from the Grand Jury; which failing, threats of violence were so distinctly uttered, that his advisers unanimously urged him to leave the city. He took refuge on board a packet, which in two or three days sailed for New York; and on his return to Boston published the sermons precisely as they were delivered, asking only "to be judged, not by what has been said of him, but by what he has said."

In the first of these two discourses,—both of which are founded on the text, Colossians iv. 1: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven,"—Mr. Simmons considers the position of the "servile class" in America, and after describing the disadvantages and evils which are inseparable from their lot, applies to their case the Christian law, which requires us to remember that the slave is our brother, whom we are therefore bound to regard with fraternal feeling—to treat with kindness and true affection. In the second discourse, after meeting the objection that this is too *exciting* a subject for the pulpit, he proceeds to inquire how the principles of Christian duty affect the claim of the slave to liberation. He distinguishes two classes among the coloured servants of the South;—those "who are not fit to be immediately freed from their restraints, concerning whom it becomes the aim of one who acts towards them in the spirit of Christian fraternity, that they should be fitted for freedom, and made wholly free;" and "those who are able to take care of themselves and are capable of judging of their own good," whose right to liberty should be allowed, and practically acknowledged. The fundamental principle of slavery, Mr. S. maintains, is inconsistent with the fundamental principle of Christian morality; "Christianity must therefore eat out the heart of slavery even while slavery continues." He then examines the "alleged facts, that slavery was authorised under the Mosaic dispensation, and tolerated under that of Christ;" and comes to the conclusion, that "slavery is wrong," and "if it be wrong," asks Mr. S., "ought not the removal of it to be the settled policy of the people among whom it exists?" Finally, to avoid misapprehension, he declares that he is "not an abolitionist, (in the technical sense which is given to the word); but one of that large and increasing body of Christians, who hold slavery to be wrong and are earnest for its removal." Indeed, in his preface he observes, "It was there [at the

South], and not here that I was prompted thus to speak. In New England I should have been silent, or have addressed myself to the opponents of slavery, with exhortations to moderation and charity."

The prefatory statement is written in a calm and manly tone. We recommend this even more than the sermons to perusal. They were written for the South; this for the North. Whether it was judicious to preach the sermons, will be decided differently by persons of different sympathies; that Mr. Simmons obeyed his convictions of duty, no one can doubt.

THE INSTABILITY OF MINISTERIAL LIFE. *A Discourse delivered at Bulfinch Street* [*Church*], *on taking leave of the Society, May* 24, 1840. *By Paul Dean.* Boston: S. G. Simpkins. 1840. pp. 24, 8vo.

WE like this sermon much. It is plain speaking, and good speaking. The plan of the discourse is happy, and the execution good. Mr. Dean made use of the occasion on which he parted from his people, "to remind them of several changes, of general interest, which had taken place; and of certain other and more important things, which remain and will continue unchanged." The changes which he notices belong to the ministry and the churches, which are affected by death and removal; to the aspects and doctrines of religion; and to methods of spreading the Gospel and producing reform, under which head he specifies lectures, associations, and the peculiarities of the modern revival system. But while "ministers pass away, the ministry of truth and grace remains; the members of the church die, but the church ever lives, and journeys towards that better and heavenly country;" while "errors change, truth is everlasting;" while "human inventions are weak and transitory, God's method of providence and grace, by which he will reform sinners, perfect his church and bring home his redeemed, is all powerful and efficient." Mr. Dean adds solemn and affectionate words of farewell counsel, and expresses his satisfaction in leaving his beloved people under the care of their present pastor.

INTELLIGENCE.

Ordination at Calais, Me.—Rev. William Cushing, recently from the Divinity School at Cambridge, was ordained as an Evangelist, at Calais, on Wednesday, June 10, 1840. The exercises were as follows:—Reading of the Scriptures, and Introductory Prayer, by Rev. Mr. Kilton of the Christian Society at Eastport; Sermon, by the Candidate; Ordaining Prayer, by Rev. Mr. Kilton; Charge, Right Hand of Fellowship, and Concluding Prayer, by Rev. Mr. Edes of Eastport.

Rev. Messrs. Stone of Machias, and Hedge of Bangor, were solicited to preach on this occasion; but it was convenient for neither of them. And being excluded by distance from the usual ministerial assistance, it seemed excusable for the candidate to revive the ancient custom of the Congregationalists, and preach his own sermon. The text was from Luke xxiv. 25: "Slow of heart to believe." The aim of the preacher was to give a brief statement of the principles and doctrines of the Unitarians; to show that they are in advance of the prevalent views of the Christian world; and that it is not they, but other denominations, that are "slow of heart to believe." Our principles in the pursuit of religious knowledge were thus summed up:—"Believing, then, in the imperfection of existing views of religious truth; believing that the Bible is the chief source whence it is to be drawn, and that its simple representations are to be received, without being elaborated into artificial systems by the exercise of the reason and in the use of vain philosophy; believing that new light is to break forth from its sacred pages; believing that Christian truth expands and will ever expand, the more we study and practise it; and believing that the truth need fear no investigation, but will ever come off victorious over error; our motto is that so oft abused expression, Free Inquiry; and our watchword is, Progress." The following extracts show the train of remarks that succeeded. "We take the Bible for our creed; we think we have not yet fully fathomed its depths of heavenly wisdom, and brought up its precious gems of truth; we would not willingly bind ourselves or others to any particular limits in our search; we feel that we cannot express its divine teachings in better or plainer language, than did its inspired writers; we feel that it would be vain to attempt to convey to others a conception of the quick-coming, heart-warming, soul-inspiring thoughts that fill our minds, as we peruse its sacred pages." "We pretend not to express our whole faith in a few brief pages; we cannot recall it to our minds in a few brief moments; we are only conscious of it, as from day to day we study the life and teachings of our divine Master, and meditate upon spiritual things. If one could see the course of our thoughts and the successive convictions of our minds at these times, he might know what we believe, and that we are by no means "slow of heart to believe."

Our whole faith cannot be written down; it could be known in no other way. It is ever varying, ever new, ever presenting itself in new colours, as discerned in different minds, or in the same mind at different times. Yet as the light is reflected from the dewdrop in ever varying hues, and is still the same light of heaven; so the truth thus reflected from the human intellect, in all its varying forms, is still the truth of God." Still there are prominent points of belief among us, and these may be distinctly set forth. The rest of the discourse was taken up in a rapid comparison of these with the prevailing views of Christendom, and in showing that they are more full and perfect than the popular faith.

The Society in Calais is in a prosperous condition. Its members however have suffered severely from the depression of the times, and hence their means are not equal to their will, to contribute for the support of religious institutions. Considerable additions have been recently made to the church, and others are expected. The congregation averages one hundred and fifty. The Sunday School numbers seventy. Evening meetings are well attended. Unitarians are as yet evil spoken of in this section of country, and their views are imperfectly understood. Still there are receivers in every direction, whose hearts are gladdened by these views. They need the sympathy, aid and prayers of their brethren who are more favourably situated. It is to be hoped, that in attention to the wants of the West those of the East will not be forgotten.

Ordination at Walpole, N. H.—Rev. William Silsbee of Salem, a graduate of the Divinity School at Cambridge, was ordained over the First Congregational Church and Society in Walpole, N. H. on Wednesday, July 1, 1840. The services were as follows;—Introductory Prayer, by Rev. Mr. Dwight of Northampton; Reading of the Scriptures, by Rev. Mr. Everett of Northfield; Sermon, by Rev. Dr. Flint of Salem; Ordaining Prayer, by Rev. Mr. Bascom of Fitzwilliam N. H.; Charge, by Rev. Dr. Francis of Watertown; Right Hand of Fellowship, by Rev. Mr. Parker of Roxbury; Address to the Society, by Rev. Mr. Livermore of Keene N. H.; Concluding Prayer, by Rev. Mr. Leonard of Dublin N. H.

Dr. Flint took for his text the declaration of Paul in 1 Corinthians vi. 12: "All things are lawful unto me, but all things are not expedient;" and upon it founded a discussion of the question, how far the Christian minister should regard that which is expedient in presenting his views of what is true and right. In some cases he would feel the propriety of silence; but he must never sacrifice integrity or independence. The example of the Apostles would be a safe guide.—In the Charge, Dr. Francis spoke of the duty of the minister to maintain his own spiritual life, to cultivate an interest in his pastoral relations, and to pay a proper regard to the moral welfare of the community.—In the Right Hand, Mr. Parker welcomed his friend to the labours, studies, and pleasures of the ministry.—In the Address to the People, Mr. Livermore urged the

importance of their fulfilling the pecuniary obligations into which they entered with their minister, of attending upon his public services, of responding to his pastoral efforts, and of cooperating with him in his various exertions for their good.

Theological School at Cambridge.—The annual exercises of the Theological School come in July. On Sunday evening, July 12, Rev. Alonzo Hill, of Worcester, preached the annual sermon before the Senior class. His text was 1 Corinthians, xvi. 13: "Watch ye, stand fast in the faith, quit you like men, be strong." In the earlier part of the discourse he set forth the position of the New England minister, as it was in former days, when one pastor gathered the people of a whole town, and lived and died in his place, and as it is now, when the towns are divided into small parishes, and the office has lost its permanency; and he endeavoured to show that on the whole the condition and prospects of the ministry at the present time are not less, and in some respects are more, propitious than formerly—propitious, that is, to true success. He then proceeded to state what now, as always, are the indispensable conditions of success. The first is, a heart in the work, enthusiastic attachment and devotedness. Another, fervour, earnestness and simplicity in the discharge of all its duties, proposing, attempting, expecting palpable results; under which head he insisted, that the people honour and will not abridge the freedom of speech in the pulpit. Another, seriousness and propriety in all the deportment of life, a visible demeanour corresponding always with the solemnity of the office. Another, a spirit of self-sacrifice, disinterestedness, freedom from discontent or self-seeking or love of gain, readiness to surrender personal considerations for the sake of the great cause. Under which head he protested against the frequency and facility of ministerial removals from place to place. The sermon closed with an application of the striking anecdote of the sentinel at Pompeii who refused to quit his post without order, notwithstanding the danger, and died watching.

On Friday, July 17, the annual visitation of the School was attended in the College Chapel. The graduating class was smaller than usual. Only four read dissertations—on the following subjects:—The Evangelical Narratives of the Resurrection, Mr. Daniel B. Parkhurst; The Uses of Intellectual Philosophy to the Preacher, Mr. Sylvester Judd; The Law of Christian Perfection, Mr. John H. Heywood; The Present Encouragements of the Ministry, Mr. Charles H. A. Dall.

In the afternoon of the same day the annual discourse before the Alumni of the School was delivered in the meetinghouse of the first Parish in Cambridge, by Rev. James Walker D. D. His subject was the Connexion of philosophy with religion, and the hopes which many indulge from a reform in philosophy. Religion Dr. W. regarded as being a branch of philosophy, which in its broad-

est and highest sense is the science of human relations, and therefore must include man's relations to the spiritual world. Mistakes prevail on this subject in consequence of supposing that "religion" is the same thing with "being religious," and of confounding "religion as it exists in itself" with "religion as it exists in men's minds." If we escape from these mistakes, we shall see that the philosophical aspect of religion is a legitimate aspect. Religion, moreover, must not seem to be afraid to look philosophy in the face. The popular tendency at present is, to examine the philosophical grounds of things; as is apparent in the titles of books even, in the "ultraisms" of the day, in the character of popular books and questions, in the rise of new schools and parties. This tendency, or movement, has peculiar claims on our attention. It must not be looked down upon with indifference, or contempt, as a distemper of the times. We must understand it, whatever it be; and be just to it.

Having thus vindicated the claim of the philosophical movement to a candid examination and a fair judgment, Dr. Walker proceeded to inquire whether the objections to philosophy are such as should lead us to believe that little aid can come from it. He acknowledged in the first place, that some opposition to philosophy is natural in this community. He then considered the prejudice of scholars against metaphysics, and showed it to be unreasonable, in view alike of the nature of metaphysical science and of the services which eminent writers in this department of study have rendered to the cause of knowledge. Next he noticed the complaint of instability in the systems to which philosophy has given birth. The complaint may be founded in justice; but what then? Systems perish, but parts of them constitute permanent additions to human knowledge. The same thing is true of other sciences, as geology and chemistry, as well as of the science of mind. Systems, too, do good even as systems, although after a time they disappear. Some persons however object to reforming religion by means of philosophy. If this be an objection against putting fallible reason above the authority of God, "I go with it," said Dr. W. "with all my heart." Yet every man has a philosophy of his own, which will affect his religion. The objection is founded on the idea, that a philosophical movement is an infidel movement; but this is not so. In Germany the *critical* movement has been infidel; the philosophical movement was religious. In this country the philosophical movement has done good.

In conclusion Dr. Walker said, that he was neither sanguine, nor was he one of "the root and branch" men. He believed the temple of truth should be rebuilt in the same manner as was the temple at Jerusalem by Herod, who only removed the old as fast as the new was constructed to take its place. Still he could not but hope that some one would arise among us to "fuse religion and philosophy into true devotion to Christ." But let such an one "build on the living Christ," and approach the high themes of God and heaven with reverence.

The character of the discourse will appear from this sketch of its topics. It was a plea against haste and severity of judgement upon "new views," and of course might be thought to evince a leaning towards them. But it was not a defence of any school. From some of the opinions maintained by the German and French philosophers whose names are just now in vogue among us, Dr.

Walker expressed his dissent; while he asserted their claims to attention and respect.

At the annual meeting of the Alumni Rev. James Walker D. D. was chosen President, Rev. Convers Francis D. D. Vice President, Rev. S. K. Lothrop Secretary, and Rev. Alexander Young, Rev. George Putnam and Rev. Henry A. Miles Committee for the next year. Rev. William E. Channing D. D. was elected Second Preacher.

Rev. Dr. Channing.—On the first of last May, being the commencement of the parochial year with the Federal Street Society in this city, Rev. Dr. Channing addressed a letter to the Standing Committee, in which he signified his resolution definitely to relinquish from that day the small remainder of salary, which at their earnest request he had till then consented to receive from them, and expressed also his "wish and purpose, that all his public functions should cease." He did not desire however, "that a formal dissolution of the connexion between him and the society should take place. Having sustained the relation of pastor nearly forty years, it will be gratifying to me," he said, "that it should continue while circumstances remain as they are." The letter was communicated by the Committee to the congregation, by whom it was referred to a special committee, with instructions to report at a future meeting. This committee offered the result of their deliberations in the form of a Letter of reply to Rev. Dr. Channing, which was accepted and adopted by the whole society. The second paragraph of this reply will show the relation which Dr. Channing now sustains to the society.

"We do not wish to conceal from you, that we receive this decision with regret and pain. Perhaps we feel it the more sensibly, because it seemed to be our duty to acquiesce in it, and thus make it final. For several years we have known, that you considered such a separation as you now propose desirable on account of your health, and if we have heretofore been unwilling to give it our concurrence, it has been from feelings of respect and attachment to yourself, that have grown old in many of our hearts and sunk deep in all of them. We may from these feelings have resisted your wishes longer than we ought to have done, but we hope and trust we have not been unreasonable; and now that the time has arrived when we are not permitted to hesitate in giving to them our full assent, it gratifies us, that you do not seek to make the separation absolute and entire, but that you are desirous on your part, as we are on ours, to retain some of the bonds that have united us during a connexion that has been permitted to be so happy and to last so long."

Dr. Channing is therefore still the senior pastor of the Federal Street church, and minister of the congregation, although in the receipt of no salary, and released from all obligation of service.

Bishop of South Carolina.—At the Convention of the Episcopal Church of South Carolina, held at Charleston February 12, 1840, Rev. Christopher E. [redacted]sden D. D. rector of St. Philip's church in Charleston, was duly elected

Bishop of the diocese, as successor to the late Bishop Bowen. The canons of the Church requiring the presence of three Bishops for consecration to the Episcopate, Dr. Gadsden was under the necessity of coming to the North, and by invitation of the presiding Bishop extended his journey to Boston, whither he was attended by Bishops Doane of New Jersey and McCoskry of Michigan. The ceremony of consecration took place at Trinity church in this city on Sunday, June 21, and was performed by Bishop Griswold, the senior Bishop of the Episcopal Church in the United States, assisted by Bishops Doane and McCoskry, Rev. Dr. Wainwright of New York, Rev. Dr. Stone of Greenfield, and Rev. Mr. Watson of Boston. This was the first ceremony of the kind that has ever been witnessed in this city.

Anniversaries in Boston.—We noticed in our last number the meetings of those Societies, in which our readers would probably feel most interest. We give, for the sake of record, a brief account of the other anniversaries which were celebrated here the last week in May.

Society for Propagating the Gospel.—The annual meeting of the "Society for Propagating the Gospel among the Indians and others in North America" was held on Thursday afternoon, May 28. The usual business was transacted, and the officers for the ensuing year were chosen:—Hon. Lemuel Shaw, President; Rev. Henry Ware D. D. Vice President; Alden Bradford L. L. D. Secretary; Rev. Francis Parkman D. D. Assistant Secretary; Hon. James Savage, Treasurer; Hon. Peter O. Thacher, Rev. Francis Parkman D. D., George Bond Esq., Rev. George Putnam, and Rev. Alexander Young, Select Committee.

The funds of this Society at present amount to nearly thirty thousand dollars; the income of which has been appropriated for several years past in aid of missions and of destitute churches at the West, and of two or three destitute places on the borders of this State and of Vermont, and in the support of a minister and school-master on the Isle of Shoals.—The reports of the Missionaries and the general report of the Secretary are presented to the Society at the semi-annual meeting in November. For the few years past public services have been discontinued. But we learn that the resources of the Society are to their full extent employed; and that though some of the scenes of its labours have of necessity been changed, its excellent objects are faithfully and earnestly pursued.

Massachusetts Temperance Society.—The twenty-eighth annual meeting was held for business on Friday, May 29, the President in the chair. The officers for the ensuing year were chosen:—John C. Warren, President; *Samuel Dorr, Vice President*; Charles Tappan, Treasurer; Walter

Channing, Secretary; Stephen Fairbanks, Moses Grant, Henry Edwards, Charles Brown, Edward Brooks, Counsellors. The Annual Report was read, and likewise the Report of the Publishing Committee, and addresses were made by Rev. John Pierpont and Alden Bradford Esq. of Boston, Mr. Stewart of Belfast, Ireland, and Rev. E. T. Taylor of Boston. Several resolutions were also offered by Mr. J. H. Purkitt, Mr. Fairbanks, and Mr. Grant, the last of which declared "that it was expedient to raise $3,000 the present year, to extend the operations of the Society and advance the temperance reform."

On Sunday evening, May 31, the Annual Address was delivered, at the Odeon, by Mr. J. H. Purkitt, Agent of the Society.

Prison Discipline Society.—The fifteenth annual meeting was held at the Marlboro' Chapel on Tuesday, May 26, Hon. S. T. Armstrong, President, in the chair. The Report was arranged under the following heads: 1. Important general principles in the treatment of the Insane Poor; viz. that "insane persons should, so far as practicable, be addressed by the same motives, and governed by the same methods, as those in the possession of reason;" that the insane be removed from their own families to an Asylum; that they be employed in useful labour; that they be furnished with means of reading; that they attend on regular religious exercises. 2. Present state of Lunatic Asylums. 3. Effects of moral and religious instruction in Prisons and Penitentiaries, "showing that the American Penitentiary System, as at present conducted, is reformatory." 4. Present state of Prisons and Penitentiaries. One passage under this head seems to us so remarkable, that we copy it.

"*House of Correction at South Boston.* A beautiful model in construction and discipline. The means used to promote order, industry, and obedience, are of the mildest and kindest character. No instrument of punishment is allowed in the premises except the cold shower bath. And the punishments for misdemeanors have been diminished nine tenths since the moral means have been more effectually introduced; for the records show, that whereas it required from three to four pages of a folio book to record them for a given period of time, say one month, it now takes about one third of one page. The moral means are the cause assigned for this change, by the Master of the House. Bibles, hymn books, the Sabbath school, the evening day school, evening prayers, public worship, careful attention and effort for the discharged, and faithful personal and religious conversation, are some of the moral means which God has shown to be good, and only good, and that continually. The guns and bayonets have been boxed up and put away in the garret. No officer is allowed to carry a staff. The God of love appears to smile upon this institution. Number of prisoners 300."

Samuel E. Cowes, Esq, of Portsmouth N. H. offered a resolution for the acceptance and printing of the Report. Rev. Professor Hopkins of Williams College offered a resolution,

That the spirit of revivals in our prisons, is devoutly to be desired and to be laboured for.

Rev. William E. Rogers of Boston presented a resolution,

That while we trace the establishment of Asylums for the Insane to a prevalent Christianity, we regard the truths and hopes and consolations imparted in

its religious services as an important auxiliary in the amelioration and cure of insanity.

Each of these gentlemen spoke at some length in support of his resolution.

Massachusetts Temperance Union.—The meeting was held at the Odeon on Tuesday evening, May 26. Mr Stewart, from Belfast, Ireland, gave an account of the reformation which had been effected in Ireland, principally by the labours of Father Mathew.* The meeting was then addressed by Messrs. Pierpont of Boston, Lee of New York, Holmes of New Bedford, and Adams of Malden. "Mr. Pierpont's resolution and address strongly condemned the laws of this State which licensed dram-selling."

American Tract Society.—"The American Tract Society, Boston," held its annual meeting in the Marlboro' Chapel on Wednesday evening, May 27, Hon. S. T. Armstrong in the chair. The 26th Annual Report was read by Rev. Mr. Bliss, the Corresponding Secretary. The receipts for the year were stated to have been $31,486 44, of which $22,676 90 arose from the sale of publications; expenditures $33,574, 21. During the year there were gratuitously circulated 2,133,000 pages of tracts, and 1,500 volumes; number of bound volumes circulated 98,000, including 1050 sets of the "Evangelical Family Library," each set containing 15 volumes. Rev. Dr. Edwards moved the acceptance and publication of the Report. The meeting was then addressed by Rev. Mr. Clarke of Ohio, Rev. Mr. Sawtell from Havre in France, Rev. Dr. Anderson of Boston, and Rev. Mr. Meigs, who had lately returned to his native land for a visit, after having spent nearly twenty five years as a missionary in Ceylon.

American Board of Commissioners for Foreign Missions.—This Board took advantage of the anniversary week in Boston, as previously in New York, to hold a public meeting in the Marlboro' Chapel on Thursday evening, May 28, Rev. Dr. Codman in the chair. A statement of the affairs of the Board for the last eight months was made by Rev. Mr. Greene, one of the Secretaries. The meeting was then addressed by Rev. Mr. Clarke of Ohio, Rev. Mr. Meigs

* Theobold Mathew was born in 1789, at the seat of the earl of Llandaff, in the County of Cork. "When about twenty years of age he entered Kilkenny College, where having completed the usual course of studies, he took orders as a Franciscan friar. On leaving college he fixed his residence at Cork, where in a short time he earned a high reputation by the zeal with which he discharged the duties of his sacred office, and particularly by his powers as a pulpit orator. He has spent the last twentyfive years in continual exertions to raise the poor of his neighborhood from the moral and physical degradation to which they had been reduced. By such a course of life he gained an unbounded influence."

from Ceylon, Rev. Mr. Holt of Portsmouth, and Rev. Mr. Eddy, one of the Agents of the Board. The Chapel was crowded, but the speaking did not seem to us to be very good.

Massachusetts Missionary Society.—The 41st anniversary was celebrated in Marlboro' Chapel, on Tuesday evening, May 26, Rev Dr. Woods in the chair. The Annual Report was read by Rev. J. S. Clark, Corresponding Secretary. The receipts the last year were $16,937 90; number of churches assisted from the funds, 73; the smallest appropriation to any one was $50, the largest $300; 55 of these churches have pastors. Eleven of the churches mentioned in the last Report as having received aid, have assumed the responsibleness of sustaining the Gospel alone. Besides the immediate operations of this Society in Massachusetts, they have aided the cause of Home Missions in other parts of the Union, through their connexion with the American Home Missionary Society. Rev. Asa Bullard moved that the Report be accepted and printed; and the meeting was addressed by Rev. Mr. Thayer of South Dennis, Rev. Mr. Worcester of Salem, Rev. Chauncy Eddy, and Rev. President Cleaveland of Michigan, whose remarks related to the state of religion in the West, and were highly interesting. "Six years ago," said he, "I set foot on the peninsula of Michigan; at that time there was but one Presbytery, now there are five. There were then thirty feeble churches, now there are more than a hundred. There were then nineteen Presbyterian and Congregational ministers, now there are not less than sixty. Of these 120 churches, every one except the one at Detroit has been planted and watered by the Home Missionary Society. Those churches have been blessed with revivals. As to the character of these revivals, they were remarkably free from spurious excitement; *and he did not know the minister that preaches any other doctrine than that of the Assembly's Catechism.*" * * * "There is no such thing within my acquaintance," said he, "as prejudice against written sermons. I suppose there would be a preference for extemporaneous discourses, if they evince the same amount of study. But no where will rapid declamation be listened to with favour. The desire always is, for severe preparation."

Massachusetts Sabbath School Society.—The celebration of the eighth Anniversary was held in the Marlboro' Chapel on Thursday, May 28, Hon. S. T. Armstrong, President, in the chair. The Annual Report was read by Rev. Asa Bullard, Corresponding Secretary. Returns had been received from 275 schools; connected with which are 5,970 teachers and superintendents, and 49,510 scholars; adding the reports made last year from 54 other schools, there are connected with 329 schools reported to this Society 6940 teachers and superintendents, 57,847 scholars, and 105,257 volumes. The number of scholars *over* 18 years of age is 12,474. The Report noticed the spread of revivals *among the* schools; in Northampton "the religious feeling commenced with

e from twelve to fourteen years of age, but it has extended to all ages in school—even to the very young children of six or eight years." We rve too that in Middleton, it is said, "several as young as nine or ten s give evidence of a saving change." The Publishing Department of this iety is conducted with considerable efficiency. The whole number of their lications, including cards &c. is 318, of which 208 are bound volumes. The iety has also engaged in Sabbath School Missionary labours by extending to the Missouri Sunday School Society, by whom it was requested. $400 th of the Society's publications have been transmitted to St. Louis. The ort alluded to the formation of adult classes. "There are five classes of old es in the Sabbath School at Phillipston, whose ages are from 60 to 80. The ol in Peru through the summer embraced a large proportion of the population attend public worship. In the Tabernacle School, Salem, there are several ses of men and women, 51 of whom are past the period of middle life. The erintendent of the school in Northboro' is 83—probably the oldest in the mmonwealth."—After the Report had been read, and on motion of Rev. Mr. h of Ipswich ordered to be printed, the meeting was addressed by Rev. Mr. ton of Brookfield, Rev. Mr. Condit of South Hadley, Rev. President aveland of Michigan, and Rev. Mr. Sawtell of Havre in France.

AMEN'S FRIEND SOCIETY.—The twelfth annual meeting was held at the lboro' Chapel on Wednesday, May 27, Hon. P. Cutler, President, in the ir. The Report was read by Rev. Mr. Lord, Secretary of the Society and or of the Mariner's church. The Society were early convinced that ching and Christian ordinances should be maintained together; the Mari- r church was therefore organized about ten years ago; the whole number ived to its communion has been 163, present number of members 122. The ilor's Home" continues to prosper; during the last nine months it had ived 571 boarders, of whom only four had been turned away for bad con- t; the receipts for board had been equal to the expenditure.—Rev. William d of Maine spoke in favour of the usual motion for accepting and printing Report; Mr. R. H. Dana jr. of Boston, spoke on the importance of religious acter to seamen, as a means of securing their civil rights; Rev. Mr. Saw- seamen's chaplain at Havre, spoke of the influence which the reformation conversion of seamen must have on the conversion of the world, and intro- ed an interesting anecdote respecting the crew of the Switzerland, from port, who having gone from the Sailor's Home in Boston, but on their val at Havre "having in vain searched for a decent and moral sailor's rding-house, took possession of an empty shed, where they provided for aselves. Their resolute self-respect atttracted attention; families of the respectability invited them to tea; and Mr. S. doubted whether the Presi- t of the Society, if he should go to Havre, would receive more marked ation, or would deserve it better." Rev. Mr. Taylor, of the Bethel church ston, followed in support of the resolution offered by Mr. Sawtell. Rev.

Mr. Holt of Portsmouth spoke of the disasters to which seamen are liable, and the importance of prompt efforts for their spiritual benefit.—So far as we can judge from the report of the speeches, the meeting appears to have been one of the best of the week.

Baptist Meetings.—The Baptists support an organization of their own for most of the great objects of Christian philanthropy. The week of their anniversaries in this city is the same with that of the Congregationalists. We had prepared an account of their meetings, but have room only for two. That the variety of their operations may be seen, we give however the names of the "New England Sunday School Union," the "North Baptist Education Society," the "American Baptist Foreign Missionary Society," and the "Massachusetts Baptist Convention," auxiliary to the American Home Missionary Society; all of which held public meetings, at which Reports were read and Addresses made.

Revival Intelligence Meeting.—This was not one of the usual meetings, but was called at the instance of some who "felt unwilling that this season should pass without some public acknowledgement of gratitude to God for his wonderful goodness." The meeting was held on Monday evening, May 25. Rev. Dr. Wayland presided. An account of the revivals in Boston and its vicinity was presented by Mr. Crowell; a sketch was also given of the progress of revivals during the two last years throughout the United States. Addresses were then made by Rev. Mr. Stow, Rev. Dr. Wayland, and Rev. Mr. Train.

Pastoral Conference.—The Massachusetts Conference of Baptist Ministers held its annual meeting on Tuesday, May 26, Rev. Dr. Sharp in the chair. The Essay was read by Rev. Abiel Fisher of Swansea, on "Simplicity in preaching." A resolution was offered by Rev. Mr. Stow, and supported by several of the ministers, expressing gratitude, that the revivals of religion now so general "have mainly commenced and proceeded under the ministration of the regular pastors, aided by the members of the churches." The officers for the next year were then chosen, and also the "Essayists" and the Preachers; —first Essayist, Rev. Mr. Swaim; first Preacher, Rev. Mr. Neale. In the evening the annual sermon was preached by Rev. Mr. Wayland of Salem, from 2 Timothy ii. 6: "The husbandman that laboureth must be first partaker of the fruits;" from which passage Mr. W. transposing the order of the words so as to express the fact that the husbandman must labour before partaking of the fruits, deduced the doctrine, which he made the subject of his discourse, that "Professional labour must precede professional success."

It is impossible not to remark how few laymen took an active part in the celebration of the anniversaries, in any denomination. Almost all the speakers were clergymen. Why is this? It should not be so.

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THE PROGRESSIVE CHARACTER OF CHRISTIANITY,

AN EXPLANATION OF ITS DIFFERENT INTERPRETATIONS.

Christianity is a progressive religion; or rather, the reception of it in the world is gradual. In itself, of course, it is perfect and admits of no improvement. But relatively to man, it is continually unfolding itself in clearer light and beaming forth with features more and more distinct. There was a difference between the mode in which the Gospel was embraced by the immediate followers of Christ and that in which it has been received since. They believed it on authority—took it as certain because of the then visible miraculous credentials of its Founder. Without perhaps fully comprehending they adopted it, in its simplicity—uncorrupted and unchanged. But as it left Judea, was spread in other lands and came down to succeeding generations, it must have entered and been partially concealed by the fogs of error and idolatry. To suppose the human mind capable of preserving it uncorrupt, is to suppose the human mind perfect, and consequently without need of a revelation. If men were able at once to take in the whole signification and beauty of Christianity—to keep it from being obscured by any corruptions or deteriorated by any foreign admixtures, then obviously there was little or no necessity for its introduction. The very perfection of the Christian system,—the purity and excellence of its morality, the elevation of its doctrines, in short, the very fact that it was intended to be a model, and guide and goal,

designed to act as a pioneer, a pillar of fire and a cloud,—this very fact proves that its truth and worth were to be discovered by degrees.

This view, we know, has been and is still rejected by many. In the contests between different sects and churches each has laid claim to the possession of primitive Christianity. The idea that there is any such thing as improvement in our Christianity, has been regarded with horror. The notion that it is to be progressive in its admission among men, has been esteemed most dangerous heresy. We are sometimes told, that we cannot know any thing more of the religion of Jesus than our fathers knew, and that our posterity can never be essentially wiser in this matter than ourselves. Indeed, not unfrequently a departure from ancient opinions is made the very essence of error. Now the sophistry involved in such assertions is easily exposed. They proceed on a false statement of the point in dispute. They assume that when we assert the possibility of obtaining more correct conceptions of Christianity, we mean it is possible to improve Christianity itself. We mean no such thing. The Gospel as it came from the lips of Jesus was, we admit, perfect. But men were not prepared fully and entirely to understand it. It was left in the world. It was concealed and disfigured, to some extent, by superstition and ignorance; until now we must go back and endeavour to clear away the mists, remove human additions, and strive to reach the pure fountain, the heaven-sent and perfect model. When we say then, that there is such a thing as improvement in our religion, we mean that it consists in our rising up to that religion; not in adding to it. When we speak of the Gospel as progressive, we mean not only that its diffusion is gradual, but that mankind may be approaching nearer and nearer to a correct appreciation of its truths. Reformation consists in this process —this going back or ascending to the uncorrupt religion of Christ. What did Luther and his coadjutors, but strip off some of the corruptions of the church of Rome? But they performed not the whole work. Neither did the Puritans. Neither shall we; nor our posterity. Never will there be an end to the work of reform, until men become perfect, for error grows out of our intellectual and moral inability to perceive the perfectness of Christianity; and reform is nothing but the growth of the human mind and heart in knowledge and goodness. Here there is the true idea of the progressive character of the Gospel. It was the revelation of pure truth; it makes its way, according as the world becomes able to receive its instructions.

This view finds ample support in the words of Christ and in the history of the Church. Jesus compared the introduction and advancement of his religion to the grain of mustard-seed, the little leaven, the growth of the corn. He spoke of the wheat and tares which were to spring up side by side. The Apostles too were to go forth and preach; some would hear them, and some would not. The Saviour was indeed to be the light of the world; but to dawn and spread and cheer the earth by a gradually increasing illumination. Nothing can be more clear than the evidence afforded in the Evangelical record, that Christianity was to make its way slowly and by degrees. The same fact is confirmed, as we said, by history. Hardly had Christ left earth before controversies broke out and errors crept in. Soon idolatry polluted the Church. Soon the philosophy of the East added to or adulterated the simple doctrines of the Cross. Soon was established the Romish Church. And even now prevail opinions—not few in number—born not of Scripture, but born of Paganism and superstition. All this however, we may add in passing, is no objection to Christianity. On the contrary, it is a strong argument for its Divine origin. The inability of man at once to receive and understand the Gospel in its full meaning and simplicity, proves that it was no work of mortal hands.

We have thus briefly set forth the progressive character of our religion, because we think it a truth which solves a difficulty more or less perplexing to the thoughtful and serious. Many such have been troubled at the existence of so many contending sects in Christendom. This fact, moreover, has often been brought forward by the skeptical as a strong objection to our faith. If then we can show it to be in harmony with the usual providence of God and just what we ought to expect, something may be done towards increasing confidence in the revelations of Jesus. This, we suppose, may be accomplished by applying the doctrine we have given concerning the character of Christianity as a progressive religion to the fact in question.

The difficulty, as we have intimated, which troubles many thoughtful and serious minds, is the existence in Christian lands of so many conflicting sects and sharp controversies. We are early taught that the Gospel is a revelation from God for the salvation of mankind. We look into the history of the Church and around upon the world, and find everywhere varying creeds, jarring doctrines, parties hostile in opinion, and *what is worse*, hostile in feeling also. This state of

things began almost immediately after the ascension of the Saviour. From that time until now the voice of dispute has never been hushed. Jealousies, recrimination, endeavours to destroy the influence and good name of opponents, have but too often characterized the several denominations of Christians. Now at first sight all this seems very strange. We are inclined to think such a state of things could hardly be the consequence of a mission from Heaven. Our impression, perhaps, is that a system so important would be effectually guarded from great misapprehension. The rise, power and extensive prevalence of the Romish Church—a mass, as we are sometimes told by the bigoted, of error, sin and corruption,—and the divisions among Protestants are facts not to be denied, and facts that must be accounted for to satisfy inquiring men. What has been the most common method of doing this? Why, each sect has claimed to be orthodox and held its peculiarities to be essential to salvation, and as a necessary consequence, considered those who rejected its creed as in fatal error. For example, the Calvinists, to be strictly consistent, are obliged to assume the high ground, that their system alone is pure Christianity, and that all who will not enter into their communion must inevitably be shut out from heaven. Although composing but a small portion of the Christian world, they are forced to sit in judgement upon and to excommunicate all the rest. We do not here bring this statement as an obnoxious charge against the Calvinists; but only as an illustration and as the unavoidable consequence of their theology. We know indeed, that in these days many who profess in the main to hold to the creed of the Genevan professor start back from a conclusion so melancholy, and admit that, in some way or another, individuals without the pale of their church may enjoy the favour of God. But this is a sacrifice of logic upon the altar of benevolence. It is the reluctance of human nature to follow out the system to its legitimate results. It is moreover a plain inconsistency. For not only the Calvinists, but all sects who make a belief in their peculiarities essential, must excommunicate all of Christendom except themselves. If they are right, all the rest must be wrong; if they alone have the true Gospel, all the rest must have a false Gospel, and must likewise be in imminent peril.

Here then is the manner, in which those who claim to be the orthodox must account for the divided condition of the visible Church. They *must* assume themselves to be the only true believers; and all

others, owing to some moral obliquity, criminal negligence, or arbitrary decree of God, are cast out as heretics and exposed to condemnation. Now is this reasonable and satisfactory? Does not our very nature rise up at once against it? Does it not confine within an exceedingly narrow sphere the prevalence and efficacy of the Gospel? Can any one even dream, for a moment, that the favour of Heaven is to be denied to all save a comparatively small band of exclusionists? Is there not in such a theory something hard to be reconciled with the everywhere manifest benevolence of the Creator? Are not the promises, assurances and prophecies of Christ in direct opposition to it? And is it not passing strange, that the sectarian thinks not of the result to which his pretensions lead? When on some little spot of earth he stands up to denounce as in certain peril, exposed to everlasting perdition, all who join not with him and his party, does he remember that his assumption of infallibility condemns by far the larger portion of Christendom,—as much God's creatures and children as he? Whatever view the sectarian may take, it is at least clear to all lovers of humanity not blinded by bigotry, that the doctrine of the sectarian cannot be true.

This method then failing, the question returns—how shall the divisions and controversies, the many and varying conceptions of Christianity that have obtained in the world, be explained. The full answer to this question involves many considerations. We shall confine ourselves to a notice of the light thrown upon it by the fact, that the Gospel is a progressive religion. Keeping this fact in mind, there is a rational account to be given of the imperfect reception of Christianity and the various aspects under which it has been regarded by mankind. It seems to be the purpose of God to create men to be educated, to be made wise and better, by the developement and healthful action of all their powers and capacities. Whatever may be the ultimate design of the Almighty, whatever place we are hereafter to fill in His incomprehensible plans, thus much appears evident, —we are placed on earth to seek first the kingdom of God and his righteousness. To aid us in this work, to enlighten, purify and elevate the soul, various messengers have been employed, the greatest and best of whom was Jesus Christ. He came, and left in the world his perfect instructions, to make their way into the minds and to exert their benign power over the hearts of men. Now consider the ignorance and superstition—the strange systems of philosophy and stranger

systems of idolatry, which Christianity had to encounter; think of the deep-rooted prejudices, the time-hallowed institutions, with which it came in contact;—and then ask whether it was to be expected, that its whole truth and beauty should be seen at once and by all with equal distinctness. Was earth capable of thus reflecting the perfection of heaven? Were men ready and competent to receive the revelation in all its depth and richness of meaning? Certainly not. It was the standard toward which they were to move—the end they were to struggle to reach; and to imagine this could be done at a single bound, were to imagine the execution of an impossibility. Could those who had peopled all places with forms of superstition—who had been accustomed to glittering pomp and mystery, receive entire and without any mistake the pure and simple Gospel? To suppose this, would be to suppose the working of a perpetual miracle. Christianity must be accompanied by a constant supernatural influence to communicate it uncorrupt to the human mind, or else it must be exposed to more or less of misapprehension, until men in wisdom and virtue grow up to it. It was left, we know, to make its way by degrees and according to the natural laws of the human soul, and this will account for the various forms under which it has been and continues to be adopted. The few fundamental and most operative truths of religion are common to all sects. But apart from these, interpretations of Scripture, speculations and theories, have been almost numberless and ever changing.

And in this there is no marvel. The existence of any particular church is but the outward manifestation of a certain class of minds more or less enlarged and cultivated. The form in which Christianity is embraced in any age, is a sign of the moral and intellectual condition of that age. And he is but a poor philosopher, as well as an uncharitable Christian, who assumes that he alone is right, while all his predecessors and cotemporaries who differ from him are and have been in dangerous error. Yet of this sort of assumption there is not a little in the world. Follow out to their true conclusions the positions taken by some, and what melancholy work they make. We must believe that the Romish Church, which shielded Christianity from destruction and was for centuries the only form in which it was visible, we must believe this Church to have been all error and all evil. Nay, we must go even farther than this. We must perhaps look for the heir of Christ's promises among some small denomination, and regard

e rest, and by far the greater number of believers, as outcasts. is the necessary consequence to which they are forced, who ot see the Gospel putting forth its divine power any where except n the narrow limits of their own sect, who set down all depar- from their creed as departures from religion, and who think that within their frame-work, of human manufacture, can the spirit of it dwell or souls offer an acceptable sacrifice to God. But we upon this matter very differently. We believe that the variations en's views of Christianity grow out of variations in their mental moral advancement, that discussion signifies the great struggle truth, and that unless all were alike in mind and heart, no other the present state of things could have been anticipated. The ation of Jesus has been seen from different points—through dif- it media by those belonging to different climes, nurtured among rent institutions, and enjoying greater or less light. With such a before us, is it extraordinary, that much error was in earlier times d with the Gospel, and that there have been sects and divisions e Church ever since?

he hints we have now thrown out in regard to the progressive acter of Christianity, and the rational explanation they give of the iplicity of sects in the Church, serve at once to guard against the uations of skepticism and to enforce true liberality and toleration. kind are on a pilgrimage towards the temple of all truth. They not all started at the same moment nor under the same circum- ces. Accordingly we find them at different stages on the same . Still they are journeying forward,—and the sincere and faithful at last arrive at the same home. The application of this figure, the truth it illustrates, no one would dispute in regard to art, nce, literature. Why then should any dispute its application to gion? To do so would be to separate the dealings of Providence his subject from its dealings on all other subjects. This men very uently do, and thereby perplex themselves with many difficulties. take a different view, and are not faith and catholicism both pro- ed? The revelation hath been made. Man is permitted to study apply it. He is engaged in this task. How is he to perform it? growing wiser and better. Moral and religious truth is obtained the progress of the human soul. Christianity must be, in a certain se, developed within our bosoms; or rather, our bosoms must be *ansed so as to reflect its* unearthly beauty. Unless therefore we

deny what all experience teaches—that men are not placed in like circumstances, do not enjoy the same facilities for intellectual and moral improvement; and unless we farther assume what we know is not the fact—that the Gospel is forced upon the mind and heart by the presence of constant miracles; we must expect that different views of religion, as well as different views of every other, subject, will obtain in the world. So long as this diversity reaches not the great foundation truths of Christianity, there need be no alarm, and there should be no indulgence in bigotry and exclusiveness. That these great foundation truths are not very frequently rejected might, had we room, be easily shown. It is however sufficient to say here, that by applying to various denominations the Scripture test—"by their fruits ye shall know them," good disciples and true come from all directions and out of every sect, to form the great company of faithful followers of him who said, "Ye are my friends if ye do whatsoever I command you." Let this then be the only demand made on fellow-believers. Let all things be discussed, examined, proved. Let all be affectionately zealous to carry onward and forward the work of reform. But while doing this, it is not necessary for any to claim infallibility, or to force themselves off from brethren who receive not all the articles of their creed or all the forms of their worship, as if they were enemies. Christian fellowship and friendship may exert their benign influence to no small extent even where, and whilst, wide and multiform differences of opinion exist. "Hearts may agree where heads differ" is a motto, which with the cross and the crown may well be engraven on the seal with which the followers of Jesus stamp their covenant of union and love. T. B. F.

A SISTER'S INFLUENCE.

The relation sustained by the sister to the brother is one of peculiar tenderness. Perhaps there is none more free from the cold mixture of selfishness, the heartless calculations of interest, the admiration of extrinsic accomplishments, and the transient enthusiasm of sudden friendships. To our natural loves, as well as to our more adventi*tious* and conventional attachments, there are different degrees of

depth and permanence. Even in families there are intimacies. They may spring from a particular congeniality of tastes, or from external circumstances. The nearness of brother and sister admits not many intervening influences; the causes that may disturb their harmony are comparatively few; their affection is little exposed to the coolness of indifference, or the more fatal breath of a torturing jealousy.

The instructions of the fondest parent sometimes fall ineffective upon the heart even of an affectionate child. Obedience is rendered; but it is rather the obedience of awe and an imperious sense of dutiful respect, than the free, voluntary offering. The well-meant rebukes of a brother are often spurned by a brother's miscalled independence and high-spiritedness. The gratuitous admonitions of relatives of less remote proximity, of kind aunts and still kinder grandmothers, are liable to rather severe criticism, even perchance to decided neglect. To say that all this is not as it should be, is not the present purpose; nor to determine where censure should fall. It might not be difficult to show, that neither party is wholly the aggrieved. But the fact seems generally to be as stated. A principal cause doubtless exists in the want of sympathy, that is felt by the subject of the discipline or the counsel, with the spirit in which it is administered. The adviser seems not to enter into the feelings, nor even to weigh the reasons, that to the advised are of no slight magnitude or importance. Especially is this the case when a wide diversity in age removes the one from the other.

But to a brother the sister's gentlest counsel comes with a wonderfully persuasive power. No harshness breaks the deep, silent impression it leaves. Her thoughts have been one with his. Together they have rejoiced, and they have wept in company. No gladness has been prisoned in the breast of either, for that were the saddest sorrow. No grief has been uncommunicated, for that were to reject from pain its sure and ever-ready antidote. The same air-castles have been builded in their sunny imaginings, and the cold chill has passed over both alike as a stern, dull reality has closed round them. Here then all is sincerest sympathy, all is unfeigned disinterestedness. So long as principle stands unshaken and holy resolves and the sacred promptings of virtue are cherished, so long they will grow stronger still and be bound closer to the breast, by the animating hopes and the grateful benisons of a watchful and admiring witness. The rebuke for some weak error—some thoughtless departure from the right line

is administered as mildly as if a guardian angel's monitions were breathed into the soul. The erring one is drawn back by an agency almost as imperceptible as if the arm of an unseen protector were around him. Or if he has stepped yet farther aside, and guilt hangs its iron bracelets about him, while daily the heart grows harder, the conscience weaker, and the sensibilities duller, how does one melancholy gaze from those deep tender eyes plead with, and overpower him! How eloquent, more than with the eloquence of words, is that suppressed, unanswerable sigh! It has the keenness of the most pointed upbraiding, but none of its venom. It chides more loudly than the reproach of the angry injured, but gives none of its offence. It affects no authority for its complaint, and therefore is its authority more stern; for it is clothed with the simple majesty of truth and goodness. And then, if in humanity's latest struggles the moral force is lost and reason is bowed down, how fervent must be the intercession that goes up for him whose ears no longer hear even a sister's entreaties, whose eyes no longer witness her agony! How full of faith and how availing must be the prayers that ascend from her stainless bosom!

The general sentiment of mankind seems to testify to what has been just said. What if one of those sad pages that make us heart-sick is recorded the infamy of a Cleopatra, murdering her brother? Before we transfer to all who bear the name of sister the crime that "unsexed" the Egyptian princess, let us remember that there are faults that are the faults of the age; and that if a sister betrayed to death her brother, it was a brother whom the law and the custom commanded her to marry. As a king and a husband, not as a brother, he was sacrificed. We look not among the annals of a barbarous age, nor beneath the corrupt glitter of a court in any age, for examples of even the natural virtues of life. But in the mottled scenes of history every sacrifice for this sacred connection, every noble defence of a sister's life, every proud assertion of her dignity, every mark of regard for her safety and her happiness, meets the approval of all that is good in us; for it realizes at once the natural and the heroic, the honourable and the beautiful. And in the wide world of unwritten and unwitnessed goodness there are hourly recognitions of the strength of this bond, that do humanity honour and ennoble the heart;—so many testimonials to the sister's mysterious, spiritual influence.

What are the lessons that this teaching brings? Does the heart-*reaching* influence leave impressions worthy to be treasured?

There are features in the manly character which require to be chastened, asperities which need to be softened. The bold outline sometimes becomes painfully harsh. That which rightly distinguishes man, as man, is exaggerated till the intellectual symmetry is destroyed. The nobler characteristics are not less noble when harmonized, than when standing out pointedly and singly. Over the most rugged fortitude, daring, vigour, enterprise, there may be spread the charm of mildness, serenity, forbearance and love. To thus harmonize and refine, to inspire this Christian tenderness, to diffuse this charm, is the sister's constant, though almost imperceptible office. True politeness too she inculcates, by a perpetual instruction,—the politeness of manner and the politeness of the heart; that wide politeness that seeks, in every minutest circumstance, the pleasure, the convenience, the good of others, as paramount to our own; a politeness that warms into benevolence and expands into philanthropy. Under the same subdued discipline is recommended that purity that is the white robe of virtue, without which no being was ever honourable or lovely, which flees all that may contaminate, and looks to Jesus for its perfect manifestation. Nor is that generous emulation, which seeks knowledge for its own sake, without aid and encouragement from the same prompter to good. And especially are cultivated those finer emotions that seek delight in the beautiful creations of art,—in the inspired chant of the poet, the living representations of painting, the melody and the harmony of music. Perhaps too our tastes have been formed by her own; and the strains of her now silent voice and her forsaken harp yet ring in our ears, bringing back the pleasant yet mournful memories of one who has taken her station among the seraphim.

I have at times felt an emotion of something like pity for those whose journey has never been cheered by the light of a sister's spirit, who have never known a sister's sympathising affection. Yet they may not feel the want of what never has been theirs. To those who have possessed and lost, and to those who still hold the blessing, I am sure I do not speak words unfelt or strange. For there are others, who have begun life side by side with such a dear and deeply-loved companion; who have with her first looked, with half-understanding admiration, into the wide volume of the world's experience, of human destiny, of the deep things of wisdom and the holy things of revelation; whose eyes, with hers, have caught the gorgeous streakings of the sky and the changing glories of earth; and whose minds, with hers, have

been rapt away by the whole pageantry and mystery of nature. It may be that they will recall some such forming period in life—which they would not for the world suffer to be stricken out—when they have been almost awed, as I have been, with the earnestness and enthusiasm with which aspirations such as these have been repeated from a sister's lips, now sealed.

* O ye who nearer to yon vault are rolled,
Ye sparkling worlds, the truths ye know unfold!
More ye must know, as ye are purely bright,
Because of truth the eternal type is light!

And it may be that they, as well as I, have longed for some assurance of a realization of a promise like this;—

How oft, when standing on some lonely hill,
Where the free soul sublimer promptings fill,
Beautiful stars! empyreal flowers! whose hue
The drooping lily marks with jealous view,—
I've murmured low—Would I were one of you,
Were wafted from this earthly sphere away
To yon bright cope where rapt my glances stray,
With one more fire to strew the heavenly road,
Kindling at once beneath the steps of God!
Floating in that clear azure's limpid wave,
I'd still recall the globe my life that gave,
And steal each night, with lonely steps and slow,
To shine on mountains loved so well below!

If I have, possibly, been too unqualified in my conceptions of what a sister's influence is and should be, I am at least willing to be beguiled by so pleasing an illusion.

If thou art a sister, forget not the power thou hast for good to thy brother, and that with thee may rest the secret talisman, which if lost is lost forever.

Brother! yield thyself to all that is pure and holy, elevating and ennobling, in the ministry of a sister's love. F. D. H.

* Lamartine's Meditations—"The Stars."

THE THREE CHRISTIAN WITNESSES.

A SERMON, BY REV. GEORGE E. ELLIS.

1 JOHN v. 8. And there are three that bear witness, the Spirit, and the water, and the blood; and these three agree in one.

THERE is too sublime a sentiment contained in these words to allow them to be yielded up entirely to the unfruitful strife of polemical theology. They are the testimonials adduced by John to support the authority of his Master. They contain no mystery—no unintelligible or absurd dogma. There may be, and indeed there without doubt is, a hidden meaning in the words which it requires searching to find out. It is the great characteristic of the writings of this Apostle, that his language is not only the expression of thought, but likewise an incentive to it. He abounds in deep and darkly shadowed truths, unseen by many eyes,—not because they are mysterious, but because they are spiritual. It is he, who records the saying of Jesus, "The words which I speak unto you, they are spirit and they are life." So may we say of the words of the Apostle. He was of that frame of mind and of that susceptibility of heart which make their possessors habitually spiritual, able to see more of the essence of things than other men can, disposed to find and to utter truth in symbols, emblems and figures. His eyes were ever open to receive the knowledge of God and the testimony for his Son which nature and life afforded, and therefore when he records the deeds and sayings of his Master, he embodies them in some significant manifestation which shall speak to the hearts of all men. The descent of the Spirit of Love upon the Prince of Peace finds its emblem to his eye in the gentleness of the dove. He binds the Father in heaven, the faithful Redeemer, and the worthy disciple, all in one union of beauty and fertility, in the vine.

So it is with the sentiment in our text. One by one the witnesses of the Saviour present themselves before the mind of the beloved disciple, as the memory of the striking scenes in his life recurs to his thoughts. He had stood with his Master upon the banks of the Jordan; the Spirit had descended upon him; it was the Spirit of

adoption, and that bore witness to the Messiah. He had seen the water of Baptism upon his forehead; that was the seal of the renewing covenant; it bore witness to the Preacher of repentance. He had stood by the cross; and the flowing blood, which accompanied the prayer of pardon, attested the great Deliverer and bore witness to the Son of God. And these three agreed in one. Each and all attested the Desired and Expected of all nations as the Prophet of the Most High, the Preacher of righteousness, the willing Sacrifice for the redemption of men.

He that had seen it all bore record, and we know that the record is true. But the words which John committed to writing were thought to speak in some way of the nature and personality of God. The preceding verse, as we read it in our common Bibles, conveys to some minds the idea of a plurality and yet a unity in the Divine nature. Even on the supposition of its genuineness no such idea can be supported by it. But we know that the Apostle never wrote it. It was introduced, without any bad design, as a gloss upon the words of our text in the margin of some early Latin manuscript, and about the middle of the 16th century—and not till then—it obtained the place which it now retains in the Epistle of John, though the best critics of all names deny its claim to authority as a part of the sacred Scriptures.

To return to the words of our text; I have said that John there adduces three symbols, founded upon the prominent scenes in the Saviour's history, as the witnesses for his heavenly character.

It will be no improper use of the words to take them from the Master and apply them reverently to every worthy disciple. In this manner then I would now use the witnesses of the Saviour's truth, to express the three great traits of the Christian character.

The Spirit, the Water, and the Blood—Spirituality, Purity, and Sacrifice: the Master taught them and exhibited them—they were his witnesses; the disciple likewise should have their testimony.

I. In the first place, "the Spirit beareth witness"—the life of the inward man—the action of the soul. This is the first seal of Christian discipleship and character. All by natural birth are men, and it is by spiritual birth alone that all can become Christians.

"Born of the Spirit!" how is the divine significance of this phrase restricted, even by some of those who think to comprehend in it unfathomable mysteries. They who claim for it a meaning which in their view is the most lofty seem not to regard it in all its vast extent.

It is a birth into a world where wisdom is taught in sounds which before were unheard. It is an opening of the eyes of man to visions which before were unseen. Nor does the birth of the Spirit introduce us only into a new world; but it likewise invests us with new senses and new faculties. Desires which before never prompted us now crave for satisfaction. Truly is it an awakening to a deep consciousness of the distinctive attributes of humanity—knowledge and virtue. "For knowledge is not a property of man's mouldering flesh, neither is virtue inherent in his bones," but it is the Spirit which quickeneth. It is this which giveth their true life to the mental faculties. There is a connection, however it may be disputed, between religion and all wisdom. Renewed by the Spirit, we walk abroad amidst the works of God, discerning him every where. We keep ever with us the consciousness that we see not the whole—that in life are purposes which it requires deep thought to discover—that the Providence of God is ever teaching us lessons which it is possible for us, with spiritual faculties unawake, to pass unnoticed. But if the action of the Spirit be not needful to the attainment of knowledge, it must be with it to sanctify it. It is the Christian's first exercise of his divine life, to use his powers in arriving at the knowledge of God,—in searching out that all-connecting thread which binds the workmanship of God in relations and mutual dependencies, and then to follow it from his own heart until it guide him to the Father. Whatever then in the outward world appears to his senses will be *interpreted* so that it may teach some truth. This truth so obtained will sanctify the heart. It will prove to man the certainty of that conviction which some men hold as a dream, that God is very near to us—that we are never free from his immediate presence.

"The witness of the Spirit" is the action of the spiritual faculties, or faith—an unseen witness. To each individual it unfolds its own testimony. Others know it not, but to himself it will ever affirm or deny his Christian name. "Believest thou," is the question of the Saviour to all who ask to partake of his calling; the answer to it will be to each one a saving or a condemning testimony. And yet this witness, which is to be heard only in the innermost recesses of the human heart, is oftimes thought to be committed to creeds. Men seek for it out of themselves, and know not that it is the nearest reality of their existence. Nor is it needful to define the moment of time when each of God's children, regenerated anew by his Spirit, first

learns to live by faith. To all it must be an epoch in existence, and yet not necessarily a change. For God is sometimes pleased to begin his work upon the first dawning faculties of the infant heart, and to carry it on by such constant impulses, that that heart shall never have memory of a time when faith and love were not enshrined there. With the multitude of men however it is different. They can point to the time when the spiritual life seemed first to be awakened by the birth of the Spirit, when they first had its testimony teaching them the presence of God in their souls. Without this inborn life they may live; yes, and think to know something of God and to share the promises of his Son. But they are deceived. The flame of devotion has no constant supply, the efforts of the soul unrenewed are faltering, when faith is not born to its undying life and the objects of its confidence are not felt to be as stable as the power of God.

This first witness of the Christian calling is then an awakening to a consciousness of our spiritual nature, and an action of its faculties. When we are thus able to find subjects of thought and means of happiness and improvement in unseen realities, then do we have the testimony of the Spirit. In what fulness of unmeasured glory did it bear witness to the Son of God! There was not an hour in his most crowded life when it did not testify to the beloved of the Father. In the midnight prayer upon the lonely mountain, in the hours of his spirit's agony when heavenly resignation alone could bear the cup of sorrow to his willing lips, then did it surely testify for him, for God could not then forsake him. But not only then. He must have had hours of elevated happiness as well as of sore trial, and then too did the Spirit testify, for it shed abroad a joy in his heart which was full of heaven. It was with him as the constant blessing of God—the angel charged to bear him up—the inward well of life-giving waters. As the disciple imitates the Master, so shall he have the witness of the Spirit.

II. In the second place, there is the witness of purification,—the inward sanctity, of which Baptism by water is the outward emblem.

Various have been the opinions, which since the Saviour's time have divided his professed disciples on the significance of this rite. In the dispute for forms the spirit has well nigh been sacrificed.

The first Emperor who is honoured with the name of Christian reserved this rite as the atoning service at his death-bed. Since his day the superstition, or I should rather say the self-delusion, of many

fessed Christians has repeated it often as a sufficient means for
ioving the added burdens of sin and for quieting a guilty con-
ence. To such examples we must deny even the redeeming merit
sincerity. When the religion of the heart was first preached by
Saviour and his immediate Apostles, it was fitting that those who
ld then embrace it only by divesting themselves of the corrupting
deadening influence of their former tenets, should signify the
ewal of their hearts and minds by an outward emblem. Such was
n its meaning. And now, when the forehead of the unconscious
ant is sprinkled at the public or the private altar, the pure water is
l a fitting emblem of innocence, and a worthy testimonial of the
red vows of the parents to make it the shield of the growing soul
ich is committed to their care.

As the second attestation adduced by John for the Saviour, I have
eady said, that it was hallowed in the memory of the disciple by
sight of his Master's baptism upon the banks of the Jordan. It
n bore witness to the Preacher of repentance—of inward
ity. It was his attestation as the Divinely appointed messenger of
d, to make known to man what was not known before—that there
s an offering more acceptable to God than sacrifice—that purity of
art was the only evidence of its renewal. Another witness has he
nished by which every worthy disciple may know his Christian
ling. Again is the testimony uttered within; a saving testimony
each one who has given to God his heart, though others may un-
aritably deny his claims; and a sentence of condemnation to many
o wear the garb of sanctity—the form of godliness, while they
ay its power. Would we know whether we rightfully bear the
ne of Christians? We cannot ask a question to which there is a more
y answer. We need not seek it in the heaven nor in the depths.
e word is nigh to us, even in our own hearts. There is the altar,
re are the offerings. Are they consecrated to God or to the world?
here enshrined there a holy reverence for purity? Do we cherish
re an unyielding resolution that the spirit shall triumph over the
h? Then have we the witness of our hearts. Who can be de-
ved in this testimony? Human standards of holiness are insuffi-
nt, the sentence even of the nearest friend may deceive us, but we
not be self-deceived if we are sincere in our self-examination.
e motives which fill the human breast are mingled from manifold
rces. Most easily are our ruling passions concealed from others,

most strangely are they oftimes mistaken by ourselves. How narrow is the line of separation between a mean and a slavish earthliness and a godlike virtue. How confused are the thousand springs of deceitfulness and of heavenly grace and purity. Confused—must we say? No, they are not confused. Heaven and earth are not more widely separated. Never in the deepest dream of pleasure, never beneath a garb of saintly purity or brazen hypocrisy, has the stern censure of the soul been concealed. We may call the bitter sweet, but we cannot make it so. Let us realize the thought, for it is as true and unyielding as the Rock of Ages—it is one of the statutes of God's judgement for each human soul, that nothing but a deep-laid purity in the heart can ever bear the fruit of virtue. This is the unerring standard whose testimony will pronounce us to be either the servants of sin or the sons of God. Two masters we cannot serve. The witness of a pure heart is itself the seal of all those motives and hopes by which the Christian is guided. All holy thoughts and purposes cluster around its sacred presence. By it the affections choose their objects and measure their attachments. And while this inward calm and peace attends it, its outward influences are the same in their evidence for Christian truth. All that shares the same spirit is revealed to it. It is the light by which the soul ever discovers the elements of its true nutriment and growth. In the want of its sure guidance Nicodemus sought Jesus by night, and though he conversed with him yet knew him not; but prompted by its impulse the beloved disciple knew his Lord afar off. Such was the second witness of the Saviour, and such must be the second testimony for the disciple.

III. There is the third and last witness to the discipleship of those whose Master endured the cross; it is that seal of faithfulness which is found in sacrifice. And what was his testimony from the cross? It was the triumph of truth in opposition—the superiority of virtue to outward circumstance. The cross upon mount Calvary was indeed the Saviour's crowning sacrifice, but it was not his only cross, nor his only sacrifice. It is from an error on this point, that so many professed disciples whilst seeking for themselves the third testimony of the Christian have mistaken self-inflicted bodily mortifications for self-denial, and mere obstinacy of will for determination of heart. There have been resolute champions of the truth—yes, persecuted in its cause, and martyrs in its attestation—who yet have died without this witness. And there is the error. For self-denial is by no means

the sole purpose of the mind which leads to a suffering life and a painful death. We shall have a most unworthy opinion of the Saviour's cross if we restrict its suffering to the mount of crucifixion. That was indeed the issue of his mortal life—its awful, its sublime close; but the temptations and the agonies which preceded it were a trial of his truth immeasurably greater. He died a witness, fulfilling the end of his birth and life, reproached, insulted, and crucified. But he lived also as a witness—a suffering witness. As the hour of his last agony drew near, angels visited him to sustain him; the suffering through which he was to pass was intense; but it must be brief. And then he beheld the glory into which he was soon to enter. He knew —and rich was that knowledge in comfort to his soul—that God would even then deliver him. The last conflict then was relieved by hope and visions of glory. But these were not so near to mitigate the sacrifices of his life, which was full of sorer trials for his virtue. At the beginning of his ministry the kingdoms of this world with all their glory were within his reach; could the choice of poverty have been made without a conflict? Before Pontius Pilate he witnessed a good confession; and again did he endure a willing sacrifice. He was borne along in triumph amid the hosannas of the multitude; hard must have been the struggle which exchanged those shouts of joy for the thirsting for his blood. In these trials he never faltered, for truth required the resolute devotion of its Teacher. And yet when duty permitted it, he withdrew and concealed himself from the stones of the populace and sought for the pleasures of social intercourse.

Let the disciple then learn a lesson from his Master—that asceticism and suffering are by no means the noblest sacrifices, and that the cross which he is to bear is his burden in life as well as in death. The same mind is to be in us as was in Christ Jesus. It may be that the kindness which rules our individual lot may not require one striking manifestation of it, but the mind must ever be within us, if we would have the Christian's witness. The performance of duty is ever attended with some trial, and the spirit of sacrifice is the spirit by which the Christian determines to perform that duty. It is ever a present consciousness that there must be a strife between our higher and lower natures, and that the former must never suffer a defeat, though it triumphs only at the ruin of the latter. Life is the great field for that conflict. To every man the trial comes in its own peculiar form. In every circumstance which calls for the action of our

moral faculties, in personal or relative obligations, there is a call for faithfulness against opposition—yes, even unto death; and obedience to that call is the spirit of sacrifice—the third Christian witness. Man's duty is to make himself wise and good, and he must fulfil it though wisdom cost him pains, and virtue sacrifices. Without this trial he will not know his own nature nor realize the enjoyment which follows upon conscientious self-devotion. It was by the suffering of his cross that the Saviour triumphed; neither its ignominy nor its pain can be ours, but we can have the resolution and the spirit which endured it. We must show forth the Lord's death, in our own bodies and in our own hearts, if we would be the disciples of him to whom the blood bore witness.

Such are the three tests of Christian discipleship, founded on the spiritual capacities, the moral duties, and the probationary trials of humanity;—to walk with God,—to be faithful to his commandments,—to be resigned unto his will.

"And these three agree in one." It is their according testimony, their harmonious union, which bears witness to the "perfect man in Christ Jesus." Spirituality, purity, and sacrifice—their united and proportioned manifestations attested the Son of God as the approved Teacher and Example of men. There have been philosophers and religious teachers who have taught and exemplified some one of these great traits; but often have they magnified one duty at the expense of others, and sought to exalt one virtue over the rest. Therefore have they failed in making known to men the elements of a perfect character. There has been the solitary mystic musing upon the ways of the Spirit, and he has contended with the scrupulous observer of rites and outward purifications, and both have united against the common enemy who taking his sole lesson from the cross seeks for his witness in bodily mortifications. The testimony of one witness each may obtain and may still be wanting in the spiritual vision, the inward purity, or the resolution of soul which belong alike to the Christian. By prayer and conscientious effort and faithful perseverance all may be obtained, and then shall we have the testimony of our consciences and the final approbation of our God.

THE DISCOVERY OF PRINTING,

AND ITS INFLUENCE ON THE DIFFUSION OF CHRISTIANITY.

The four-hundredth anniversary of the discovery of the art of Printing has recently been celebrated, both in our own country and in Europe. We are still looking with interest for the accounts of the commemoration in Leipsic, Vienna, and other cities of Germany, where, as the places of its origin or of its earliest progress, the event was anticipated with the highest satisfaction and extensive preparations were made.

The history of the discovery itself is identified with the history of learning, and specially with the progress of the Reformation; which, we may venture to assert, could not have been carried on without it. In common with those discoveries, which have proved of most importance to the interests of mankind, it leaves unquestionable tokens, alike in its origin and its issue, of an over-ruling Providence. Whatever questions may arise—and many have arisen—as to the individual or individuals to whom the honor of the invention belongs, or as to the precise date we are to assign to it, this at least is evident, that many subordinate causes were in operation to hasten, if not actually to produce the event. Of these may be mentioned the enormous price of manuscripts, putting them beyond the reach of any but the rich and noble, and the cupidity combined with the shameless impositions of transcribers—a profession of men as indispensable before the art was invented, as they were jealous of it afterwards. Even princes and nobles, whose resources were most ample, became impatient of exactions, which, if they would have books, they could neither escape nor punish; while scholars without wealth were led to inquire, by what other means they could become possessors of treasures indispensable to their calling, and to which they seemed naturally to hold claim.

The date of this discovery, which, if we embrace all diversities of speculation concerning it, may be placed between the years 1423 and 1445—the former being the earliest and the latter the latest period assigned—coincides with the revival of learning, and with the end of those "times of ignorance" emphatically distinguished as the dark

ages. "The world," says a learned historian of the art, "began to recover from a state of ignorance, under which it had labored many centuries. Learning revived, and was patronized in almost every country in Europe. Its votaries exerted a laudable zeal in searching the libraries for those valuable books which had been buried in obscurity, and had become extremely scarce, great numbers having been lost in the preceding times of darkness."

Of the scarcity and exorbitant prices of manuscripts, which quickened the zeal of scholars to devise, if possible, some methods of relief, many curious instances might be adduced. We are left to admiration at the various attainments of the ancient writers, the historians, orators and philosophers, Grecian and Roman, when we consider their difficulties in obtaining books, and the enormous sums which they frequently gave for them. In Middleton's Life of Cicero we are told, that both he and his friend Atticus were celebrated in their own times for their costly purchases of books. And when, by indulging in this expensive luxury to some excess Atticus was straitened, and compelled to dispose of a part of his library, Cicero begs him to wait till he himself could raise money enough for the purchase. "Pray keep your books," said he, "for me, and do not despair of my being able in time to make them mine. I am setting apart my rents to purchase that solace for my old age; which if I can compass, I shall think myself richer than Crœsus, and despise the fine villas and gardens of them all. So pray take care, that you do not part with your library to any man, how eager soever he may be to buy it."

Galen writes, "that Ptolemeus Philadelphus gave to the Athenians fifteen talents, that is, according to the lowest computation of the talent, 13,200 dollars, with exemption from all taxes and a great convoy of provisions, for the autographs, or original manuscripts, of the Tragedies of Æschylus, Sophocles and Euripides."

One-hundred and twenty golden crowns for a Livy, and eighty crowns for three volumes of Plutarch's Lives, were deemed a moderate price. A few manuscripts were a marriage portion worthy of a nobleman's daughter; and one or two were sufficient in later times to entitle both the donor and his posterity to the prayers of a monastery. Perpetual masses were offered for their souls. We find kings and emperors not disdaining to employ their interest and wealth to procure books for their learned friends. An eminent scholar of his day thus writes to Alphonso, King of Naples: "I entreat your Majesty, that

u would have purchased for me a copy of Livy, which we have en accustomed to call the "Prince of books," and in the mean ne I will provide the necessary funds."

Such was the value of some single manuscripts, that by the sale of em great debts were discharged, and even princes relieved of their barrassments. Paulus Jovius relates a pleasant story of a rich bleman, a student of Pavia, whose extravagance had brought him to goal, but by depositing a manuscript (Codex Juris,) on parchment the hands of a usurer he obtained his liberty. And again, the tructor of Petrarch in rhetoric, whose name for the very reason not mentioned, saved himself from a prison by pledging two vol- nes of Cicero.

An old manuscript Bible was considered as a suitable present from ederick Thud, an Emperor of Germany, to Rouchlin, himself of ble birth and sent as an ambassador to his court.

The excessive price of books tempted some to purchase estates by e sale of their libraries, exchanging the means of learning for oney; while many of the learned on the other hand freely parted ith their wealth, and often submitted to great personal and domestic crifices to procure them. "One thing I want to know of your pru- nce," writes a scholar to the King of Naples who consented to be agent for the purchase of a book, "whether I or Poggius have done st? He, *that he might buy a country-house near Florence, sold a vy*, which he had written in a fair hand; and I, to purchase the Livy, ve exposed a piece of land to sale." Many other curious examples ight be adduced to show the great value of manuscripts. In France, well as in Italy, large sums were demanded for manuscripts. Ga- in thus writes to a friend, who had commissioned him to purchase Concordance. "I have not to this day found a copy, excepting one eatly esteemed, which the bookseller tells me may be had for a ndred crowns of gold," i. e. about £82, or nearly $370. Nor can ch prices be regarded as exorbitant, when we consider the time and bor which were sometimes expended on manuscripts. Fifty years as not an unusual term to be employed upon a single volume. here was a manuscript Bible on vellum, beautifully written with a en, and splendidly illuminated, which its transcriber, Guido de Jars, mmenced in his fortieth, and did not finish till he had completed his inetieth year. No wonder that books of such value should have en conveyed, as is told of some, by deeds and notaries, like real state.

The transcribers had, with this excessive demand for manuscripts, favorable opportunities for enriching themselves, "which," says Hansard in his copious History of Printing, "they might have enjoyed longer, had they not madly sacrificed their own interests by their impositions and extortions. Equally by their carelessness in transcribing, and their dishonesty in corrupting the text of some of the best authors, they did an incredible, and in not a few instances an irreparable, injury to learning. Hence the complaints which were loudly uttered against their ignorance, or their carelessness, or their frauds; hence the countless various readings, especially of the ancient classics, which have cost the learned so much conjecture and so much trouble.

But such abuses could not long be tolerated, nor were they in the result without their benefit. The rapacity, or dishonesty, or carelessness of a small class excited a general odium. Indignation against transcribers, with a reviving zeal for learning, quickened invention, and though they could not originate, they unquestionably accelerated the discovery of the art of Printing. And thus it was in the disposing Providence of God that evil was turned to good, and the errors of a few became tributary to the advancement of the race.

There are various views in which we may consider the influence of this great discovery. It introduced an instant change in the intellectual and moral condition of man, and in the prospects of the world. In whatever light it is contemplated, it opens a fruitful subject for reflection. But it is only in its influence on the diffusion of Christianity, and the progress of the Reformation that we can here regard it. As the great helper of the latter, without which all the learning and eloquence of Luther and his associates must have failed of any permanent effect, it of course excited the opposition of the adherents to Rome. The monks from the beginning were its inveterate opposers: and a certain zealous Vicar of Croydon in a flaming harangue uttered at St. Paul's Cross said, "We must put down printing, or printing will put down us." Happily, it was not the monks who were destined to succeed in this case. Their failure, however, was not from want of zeal. When it was first proposed to publish the Scriptures in the original, they declared from their pulpits, "*that there was a new language discovered, called Greek*, of which people should be aware, because that it produced all the heresies; that in this language had come forth a book, called the New-Testament which was to be put in every body's hands, and which was full of thorns and briars."

And of the Old Testament they said, "there was *another language now started up, which they called Hebrew, and that they who learned it were all turned Hebrews.*"

Even as late as 1534, almost a century after, the great Erasmus found cause to complain, that one of the Colleges of his favourite University of Cambridge forbade the use of the New Testament in the original language. "They talk," says he, "of the great peril of the Christian faith, and the danger to the Church, which *they* pretend to support with their shoulders who are fitter to prop a wagon:" and he then quotes with contempt the ignorant discourse of that Vicar of Croydon, to whom we have just referred.

Nor was there occasion for surprise at the hostility of the Church of Rome or of her Priesthood to the progress of this noble art. They saw in it but too clearly the ruin of that whole system of ignorance and superstition on the one hand, and of spiritual tyranny on the other, which for centuries they had been building up. They saw, with a sagacity ever quickened by an intense pursuit of a personal interest, that with the multiplication of books there must be diffusion of knowledge; and that diffusion of knowledge would be fatal alike to their faith and to their power. Their craft was in truth in great danger of being set at nought. The press in union with the pulpit, but with a far wider power, exposed the errors of Popery, and turned men from superstition or unbelief to the knowledge and faith of Christ Jesus. Of the various influences resulting from this discovery alone on the religious condition of the world, it would be vain within a shorter compass than a volume to attempt the description. They have become so familiar moreover, and identified, as it were, with our spiritual being, that like the most common blessings, the light of heaven, the air we breathe, or the bread that sustains us, we can scarcely judge of their value, but in imagining or suffering their loss. Yet believing, as Protestants must, in the inestimable value of the Scriptures as the only unerring standard of faith and duty, we have but to contrast the condition of Christendom before and after this discovery, to obtain some just estimate of its importance. We have only to consider, that for a single copy of the Bible in manuscript more was demanded than would now suffice for the purchase of a whole library; and compare this with the wide diffusion of the Scriptures at the present day, not only through the Christian world, but among the very poorest and humblest of mankind. We have but to

contrast the small number of manuscripts, in which alone the Scriptures then existed, and these for the most part slumbering in monasteries, in the custody of priests many of whom could not even read them, with the millions and millions of copies that since the Reformation have been distributed over the earth. Nay, looking only to the commencement of the nineteenth century, we need but take with us the single fact, that within less than the forty years which have elapsed since its establishment the British and Foreign Bible Society alone has, by its own direct instrumentality or its patronage of similar institutions, circulated nineteen millions of copies of the Old and New Testament; and caused the Scriptures in whole or in part to be translated into one hundred and thirty-six languages, besides being engaged at this moment in the preparation of eighteen more;—and we may form some adequate conception of the importance of Printing to the diffusion of Christianity; and see reason to adore alike the wisdom and the benevolence of God in making the inventions of genius and the progress of human art the ministry of spiritual light and salvation to his children.* F. P.

* Note. To whom belongs the honour of the invention of Printing, it is not easy to declare. "The controversy," observes the learned and candid historian of the art, "has turned, like many other controversies, rather on words than facts. If we estimate the discovery from the *invention of the principle*, the honour is unquestionably due to Laurence Coster, who first found out the method of impressing characters on paper by means of carved blocks of wood; or, secondly, if moveable types be considered the criterion, the merit of that discovery is due to John Guttemberg of Mentz; while Faust was the first, in conjunction with Schoeffer, to whom he was a liberal patron, who founded types of metal. So that to Guttemberg is due the high appellation of Father of Printing, as first suggesting the principle; to Schoeffer, that of Father of letter printing; and to Faust, that of the generous patron, by whose means this preserver of the arts, this effectual promoter of religion, was brought so rapidly to perfection."

Printing was first introduced into Great Britain by William Caxton about 1471. And it is a curious fact, that Westminster Abbey was the first printing-office in England. An enlightened Abbot of Westminster, Thomas Milling,—honoured be his memory—devoted a chapel in that venerable edifice to this sacred purpose. Therefore it is, that Mc'Creery in his poem, called "The Press," writes

> "Each printer hence, howe'er unblest his walls,
> E'en to this day his shop a chapel calls."

NICOLL'S POEMS.

We think our readers will not be sorry to see some further extracts from the little volume which was noticed in the Miscellany for June —Vol. II. pp. 312-316.

GOD IS EVERYWHERE.

A trodden daisy, from the sward,
With tearful eye I took,
And on its ruin'd glories I,
With moving heart, did look;
For, crush'd and broken as it was,
That little flower was fair;
And oh! I loved the dying bud,
For GOD was there!

I stood upon a sea-beat shore—
The waves came rushing on;
The tempest raged in giant wrath—
The light of day was gone;
The sailor, from his drowning bark,
Sent up his dying prayer;
I look'd, amid the merciless storm,
And GOD was there!

I sought a lonely, woody dell,
Where all things soft and sweet—
Birds, flowers, and trees, and running streams—
'Mid bright sunshine did meet;
I stood beneath an old oak's shade,
And summer round was fair;
I gazed upon the peaceful scene,
And GOD was there!

I saw a home—a happy home—
Upon a bridal day,
And youthful hearts were blithesome there,
And aged hearts were gay;
I sat amid the smiling band,
Where all so blissful were—

Among the bridal maidens sweet—
And God was there!

I stood beside an infant's couch,
When light had left its eye;
I saw the mother's bitter tears,
I heard her woful cry;
I saw her kiss its fair pale face,
And smooth its yellow hair;
And oh! I loved the mourner's home,
For God was there!

I sought a cheerless wilderness—
A desert, pathless, wild—
Where verdure grew not by the streams,
Where beauty never smiled,
Where desolation brooded o'er
A muirland lone and bare;
And awe upon my spirit crept,
For God was there!

I look'd upon the lonely flower,
And on each blade of grass—
Upon the forests, wide and deep;
I saw the tempests pass;
I gazed on all created things
In earth, in sea, in air;
Then bent the knee—for God in Love
Was everywhere!

THE BURSTING OF THE CHAIN.

AN ANTHEM FOR THE THIRD CENTENARY OF THE REFORMATI

An offering to the shrine of Power
Our hands shall never bring—
A garland on the car of Pomp
Our hands shall never fling—
Applauding in the Conqueror's path
Our voices ne'er shall be;
But we have hearts to honor those
Who bade the world go free!

Stern Ignorance man's soul had bound
In fetters, rusted o'er
With tears—with scalding human tears—
And red with human gore;
But Men arose—*the* Men to whom
We bend the freeman's knee—
Who, God-encouraged, burst the chain,
And made our fathers free!

Light dwelt where Darkness erst had been,
The morn of Mind arose—
The dawning of that day of Love
Which never more shall close;
Joy grew more joyful, and more green
The valley and the lea,—
The glorious sun from heaven look'd down,
And smiled upon the free!

Truth came, and made its home below;
And Universal Love,
And Brotherhood, and Peace, and Joy,
Are following from above;
And happy ages on the earth
Humanity shall see;
And happy lips shall bless their names,
Who made our children free!

Praise to the Good—the Pure—the Great—
Who made us what we are!
Who lit the flame which yet shall glow
With radiance brighter far:—
Glory to them in coming time,
And through eternity!
They burst the Captive's galling chain,
And bade the world go free!

WE'LL MAK' THE WARLD BETTER YET.

The braw fouk crush the puir fouk down,
An' bluid an' tears are rinnin' het;
An' muckle ill, an' muckle wae,
We a' upo' the earth ha'e met.
An' Falsehood aft comes bauldly forth,

An' on the throne o' Truth doth sit;
But true hearts a,' gae work awa'—
We'll mak' the warld better yet!

Though Superstition, hand in hand
Wi' Prejudice—that gruesome hag—
Gangs linkin still; though Misers mak'
Their heaven o' a siller bag;
Though Ignorance, wi' bluidy hand,
Is tryin' Slavery's bonds to knit;
Put knee to knee, ye bauld an' free—
We'll mak' the warld better yet!

See yonder coof who becks an' boos
To yonder fule wha's ca'd a lord:
See yonder gowd-bedizen'd wight—
Yon fopling o' the bluidless sword:
Baith slave, an' lord, an' soldier too,
Maun honest grow or quickly flit;
For freemen a', baith grit and sma',—
We'll mak' the warld better yet!

Yon dreamer tells us o' a land
He frae his airy brain hath made—
A land whare Truth and Honesty
Ha'e crush'd the serpent Falsehood's head;
But by the names o' Love an' Joy,
An' Common-sense, an' Lear, an' Wit,
Put back to back—an' in a crack
We'll mak' *our* warld better yet!

The Knaves an' Fules may rage an' storm,
The growling Bigot may deride,
The tremblin' Slave awa' may rin,
An' in his Tyrant's dungeon hide;
But Free an' Bauld, an' True an' Gude,
Unto this aith their seal ha'e set—
"Frae pole to pole we'll free ilk soul,
The warld *shall* be better yet!"

FEMALE AUTHORSHIP.

About the time that Philenia* began to publish in the magazines, another Philenia made her appearance. They seem to have come forward together, as both happened on the same signature. This perplexing matter was happily adjusted by Mrs. Murray's adding Constantia to Philenia, which afterwards designated her from the other Philenia.

Though Constantia made her first debut in poetry, she soon quitted the nurture of the Muses for more solid fare, and became a periodical prose writer in the "Massachusetts Magazine." The essays which she there furnished she afterwards collected and published, with large additions, under the title of "The Gleaner." It will be unnecessary to quote from this work, as it may be easily procured. It vouches for her industry. The most popular periodical writers who published works of yore, such as the Guardian, Spectator, Tattler, Adventurer &c. received much assistance from their contemporaries. Addison was aided by the brightest wits of his time, his imagination and ingenuity exercised by their suggestions and piquant letters; but our Constantia stood alone on this bleak and barren coast of literature, and issued her three volumes of the Gleaner in triumph. She was a most kind-hearted, benevolent lady, preserving the urbanity and politeness of the old school, with an enthusiastic desire for literary fame.

Mrs. Warren's History of the American Revolution and Miss Adams's excellent and useful works are all attainable and need no comments. Leaving this meagre account of the early female authors, we shall make some general remarks. The want of education for many years excluded women from literary pursuits. Miss Adams, in her little memoir of her early struggles and difficulties says, girls were merely taught to read, write and spell, imperfectly. In England, if we may judge from the periodical writers before mentioned, there was the same neglect of female education. Their works contain many severe strictures on modes of dress, fondness for card-playing, and the unbecoming party-feeling which seems to have prevailed among the fair sex, but there are rarely any hints given for their

* See Monthly Miscellany, Vol. III. p. 10.

intellectual progress. The Guardian has a few papers on the subject, and very sensibly observes, "Learning and knowledge are perfections in us, not as we are men, but as we are reasonable creatures, in which order of beings the female world is upon the same level with the male. We ought to consider in this particular not what is the sex, but what is the species to which they belong." The writer then adds another reason, why "learning ought to be an ingredient in the education of a woman of quality, and why they should apply themselves to letters, namely, because their husbands are generally strangers to them." The motive he offers them for improving their minds is not of the most elevated kind—"Several of the fair sex have by so doing raised themselves to high posts of honour and fortune;" and he concludes with a story of the Emperor Theodosius who raised Athenais to his throne for her cultivation and learning.

Addison says, "the general mistake in educating our children is, that in our daughters we take care of their persons and neglect their minds; in our sons we are so intent upon adorning their minds, that we wholly neglect their manners." He gives an amusing account of a lady's library, to which he gained access in her absence; part of it we shall quote. "At the end of the folios, which were finely bound and gilt, were great jars of china placed one above another in a very noble piece of architecture. The quartos were separated from the octavos by a pile of smaller vessels, which rose in a delightful pyramid. The octavos were bounded by tea-dishes of all sizes, shapes and colours, and so disposed that they looked like one continued pillar, indented with the finest strokes of sculpture and stained with the greatest variety of dyes. The pamphlets were placed in an enclosure of lions, monkies, mandarines, trees, shells and grotesque figures in China ware. On the table was a snuff-box made to look like a book, and on the upper shelves elegant books carved in wood. Among the real books were 'Locke on the Human Understanding,' with a paper of patches in it; a spelling book and dictionary for the explanation of hard words; 'Sherlock upon Death,' next to 'The Fifteen Comforts of Matrimony;' 'The Academy of Compliments;' A Prayer Book, with a bottle of Hungary water by the side of it; Taylor's 'Holy Living,' and 'Dying,' elegantly bound, to match La Ferte's 'Instruction for Country Dances;' all the classic authors, splendidly carved in wood."

We can hardly persuade ourselves that this account of female literature comes from a kingdom whose united realms have since given

ı to an Edgeworth, More, Baillie, Grant, and countless other oresses, who have instructed us by their wisdom, charmed us by r eloquence, and been to their transatlantic sisters a pillar of fire ıe darkness of their night. At this period of society it would be ecessary to advocate the importance of female education; we ɜve no one doubts it. Literary men think it no degradation to ɔte their lives to this object, and every city has its favourite sem- ies. Perhaps it is not unfair to attribute some influence to fashion; the fashion of the age to be accomplished. The rich treasures ıe South are tributary to the once barren regions of the North; te and Tasso have become familiar, Spanish literature is unlocking tores, and many have engaged in the arduous study of the Ger- ı language. An instructor however can do but little more than luct his pupil to the threshold of science and give her a ticket of ıission. The work of true education remains for herself to accom- ı, to apply to its best end what she has acquired, and not only ırge her sphere of usefulness, but multiply her enjoyments. Like fabled Dryads of old, she may become related to every thing ınd her, and study the book of nature with the eye of inspiration. . is sometimes said, that a woman who performs her domestic du- has no time for self-culture; but Providence bountifully supplies time and the means. They go hand in hand. Every new situa-, every new responsibility speaks to the reflecting mind as with tongue of an angel. The heart is softened by sorrow, expanded joy, strengthened by adversity, humbled by temptation, and ele- ıd by mercy. Who shall say that a mistress of a family has no ɜ for improvement, when life with its multiplied relations is her ɔol, and God her teacher! The accomplishments, or more justly ıking the acquirements, of early years ought to be the resource of r ones. A mind well prepared by judicious instruction will be ays adding to its stock of knowledge, and the less time a woman r have for reading, the more important will be to her her early cation.

Ve are aware that often a disheartening feeling comes over the tress of a family, as the numerous and petty cares of life throng ınd her. Against this she must exert her moral resolution, and ember that her path is onward to the perfect day, that every duty ıtly fulfilled, every self-denying action and disinterested sacrifice, elping her forward, and that the good she is thus communicating

is of the highest order. We began with female authorship, and we shall close with it. Education is undoubtedly necessary to qualify women to become authors, and perhaps it is from their increased advantages that the class has multiplied. Many females have leisure to write without neglecting any domestic duty. It is earnestly to be wished that they may do so, in as quiet and humble a spirit as they perform their domestic duties and with a sense of fervent and devout responsibility. Genius is the gift of few, but the earnest desire of contributing to the improvement, virtue and happiness of their fellow-beings can never be wholly thrown away. The heart that is filled with human sympathies will find answering sympathies, and be blessed in what it gives and in what it calls forth. H. F. L.

THOUGHTS ON REVIVALS.

At the present period much is said and written respecting revivals of religion, and the question is often asked by those of other sects, and asked in a manner which shows it to be to them an incontrovertible proof of the falseness and deadness of our system of belief,—"Why do we never hear of revivals of religion among Unitarians?"

By a revival of religion, we understand them to mean an unusual excitement and interest in religious concerns. It is true that as a body Unitarians have generally disapproved of the machinery of revivals, as they have often been conducted, for they have considered them as tending to nourish delusion and spiritual pride, and to render the religious feeling of a community dependant in a great degree upon external excitement. But a revival of real heart-purifying religion Unitarians have never disapproved; on the contrary, their most earnest desire is that genuine, undefiled religion should be to a far greater extent revived in the hearts of men.

Opposing sects imbibe one prejudice against Unitarians from the circumstance, that they speak of religion in the usual language of ordinary life. Many expressions in current use among other sects they think inappropriate, and calculated to mislead the mind. Of this class of expressions is the phrase, "experience of religion." "Unitarians," it is said, "do not believe in a change of heart; they never

speak of having experienced religion." In the words of a deceased clergyman of our denomination we would reply, "This expression, 'experience of religion,' is applying to one part of religion that which was intended for the whole." What is experimental religion? Unitarians believe it to consist in the surrender of the whole heart and life to God with full purposes of obedience; a firm faith in Christ, as the Messiah, and as a Saviour able and willing to save to the uttermost all who come to God by him, as a Mediator and Intercessor, as our Master and Exemplar; in short, a belief in him as most truly "the way, the truth, and the life;" together with a strong trust in, and dependance for aid on, the spiritual influences which are promised to those who seek aright for them. We are converted, whenever a change from an animal and earthly to a moral and spiritual existence takes place in our hearts. But can this period, when the soul first becomes conscious of reconciliation with God and the hope of pardon, and acceptance dawns on the heart which has truly repented of sin, be rightly denominated the experience of religion, as if it were the sole experience of the Christian? It must be the *commencement* of religious experience, but we think the expression as commonly used would with more propriety apply to the whole life of a Christian; for if faithful to the principles of Christianity, every day and every hour will add to our experience of the truth and power of religion.

We believe that conversion may be sudden; indeed there must be some moment when the worldly vanities of life are relinquished for the service of God. But to be certain that this change has taken place, is far more important than to know the precise moment when it occurred.

We believe that regeneration is progressive; and we believe there has been a change in the heart from witnessing the fruits of the spirit —by examining our own hearts whether we possess the spirit of Christ, since we are assured that "he who is born of God doeth righteousness." Is it not therefore a perversion of the true meaning of Scripture, to apply the term regeneration to the first motions of a heart at peace with God; for even in those who profess to have experienced instantaneous regeneration we do not always find a corresponding change in their passions or their desires, and the spirit of Jesus is not always manifested in their daily lives. It is not uncommon—would it were!—to see some of high professions of faith seeking after wealth, or earthly honours, with an eagerness little becoming a professed *disciple of the meek and lowly* Jesus.

We object also to the manner in which the influence of the holy Spirit is often mentioned in connection with revivals of religion,—that much which is said is not only unscriptural, but appears to savour of irreverence. We have the assurance, that God is *ever* ready to give his holy Spirit to those who ask for it from right motives, and that the Spirit worketh in us to will and to do, not we believe by a miraculous agency, but by aiding us in our sincere efforts with the strength which God has promised. We cannot therefore approve of many expressions in use among other sects without some qualifications; neither can we always consider a revival of religious emotion a revival of the religion of Christ, though we are far from condemning many of the means now used to create and deepen religious impressions. Continued attention to this all-important subject, eloquent appeals startling to the slumbering conscience, and the excitements of sympathy have doubtless been the means, by the blessing of God, of bringing many to reflection and penitence, who might never otherwise have felt conscious of their sin and danger. They have also quickened the dormant energies and frigid affections of Christians in name to a life of more active and devoted piety. We would be truly thankful for all the good which we trust they have effected, and we would only guard against some of the errors and abuses to which even their earnest friends acknowledge them liable; and we would also vindicate Unitarianism, as a system of belief, from the charge of coldness and indifference in religion. We truly believe in the great central doctrines of love to God, faith in Christ, the immortality of the soul, and the righteous retributions of eternity—and have not these doctrines ever been found to be the power of God to salvation by those of every sect who have warmly and practically embraced them?

Still, as long as individual minds possess different peculiarities, there will be a variety in their religious experience, which is always in some degree modified by difference of temperament and education. Thus we see that the *goodness* of God leads many to repentance. The thought of undeserved mercies which have been showered upon them, through years it may be of sinful indifference, at length awakens gratitude in their hearts for such unmerited gifts, and induces remorse and repentance for past sins. They turn to the Saviour in penitence, love and faith, though not in despair and dread. They remember the threatenings, but also trust the promises of the Gospel. They would fear the justice, did they not adore the love of God as

manifested in Christ. They do not manifest their penitence so much by sighs and tears as by forsaking sin, and seeking the favour of God in humility—firmly trusting in the assurance that those who seek shall find, that to those who knock it will be opened. To many other minds the *terrors* of the Lord first appear. Some striking providence or startling appeal suddenly awakens them from their lethargy of indifference, and they view their past sins set before them in one vast array, and in their remorse they sink in shame and agony before the frown of a sin-hating God. But soon they see him as revealed in the Gospel of Christ, that he so loved the world as to send a Saviour for their redemption from sin, and that all who believe on him as such may receive pardon and eternal life; their souls are melted with contrition and love, they submit themselves gratefully and unreservedly to God as to a faithful Creator, and find assurance of pardon and peace. In one thing all agree, whether won by the love of God, or the fear of punishment; they all joyfully ascribe salvation to the free grace of God through Jesus Christ.

The question naturally arises, why may not human instrumentality be used, which by the blessing of God may result in a permanent and an ever extensive revival of religious feeling and principle?

The insensibility to the importance of religious truth so generally manifested is often alleged as a proof of the total native depravity of the human heart. We believe that the cause may be found in man's depravity, but not that this is a total, or an inherent depravity. It consists in the misuse or perversion of the faculties with which God has endowed us. Our moral sensibilities are often deadened or perverted by an erroneous education; indeed, parental neglect in regard to the early religious education of children is one of the most fruitful causes of religious indifference in later life. The human soul in infancy is given to the parents in trust. It is not then holy, for holiness is the result of moral effort, assisted by the needed aid which God imparts. It is not then sinful, for sin is the transgression of the laws of God. But the young spirit is innocent and pure, though possessing the germ of those faculties and desires, which being unfolded by age and education will carry him forward to an eternity of blessedness or of retributive misery. It is a trite but yet a most important fact, that the earliest impressions are the most permanent. Would it not seem then that all parents would be tremblingly alive to a sense of their responsibleness in regard to their children? Should we not

naturally expect to see the most strenuous efforts, the most ardent anxiety, directed to the improvement of their moral and spiritual capacities? But is it so? Do not many who consider themselves Christian parents labour far more assiduously to gain an earthly treasure for their children, than to secure for them the incorruptible riches—a heavenly inheritance? This undue anxiety for the worldly interests of their children they sanctify to their consciences by terming it parental affection. But can that be called a true and Christian affection, which leads a parent to neglect the culture of the spiritual nature—the immortal soul, for the perishable dross of riches, the fleeting honours and fashions of life, or the outward embellishment of the dying body? Can Christian parents ever forget that souls are training for eternity under their influence and example?

If religion is to be permanently revived among us, if the world is ever to be regenerated by means of human instrumentality, parents may do much to hasten, or to retard, the period when all shall know the Lord. Their faithfulness to the spiritual interests of the children committed to their trust may be the means of leading many to the kingdom of God, who shall thus become instruments of good which may be traced in its effects through the endless ages of eternity. This is, and must ever be, true. How thrillingly fearful then the responsibleness of parents! They may perform as acceptable a mission by their own firesides, as those who leave friends and country to extend the Redeemer's kingdom. Let Christian parents make the attempt, relying upon the strength and wisdom with which God will aid them, and they will find to their joy, that it is comparatively easy to impress upon the susceptible and yielding mind of childhood a love of God and of Christ, of truth and of duty, which coming years will not efface; and to implant sentiments of gratitude to God for blessings received, of truth and submission to his will, which will strengthen with the expansion and cultivation of the mind, and become permanent principles for the regulation of future life.

The practical inconsistencies of many Christians in their daily lives, are another cause of much prejudice and aversion to religion. Those who feel no interest in spiritual concerns yet expect to see the acknowledged disciples of Christ living and acting from other than worldly motives. Professing to be guided by the principles of a pure and holy religion, they are expected to manifest a deeper interest in spiritual than in temporal interests. Many Christians seem not to be *sufficiently* aware of the importance of exhibiting the fruits of their

faith in purity and holiness of life. They too often confound the idea of consistency with that of perfection of character. "A perfect Christian is one who *never* sins; a consistent Christian is one who *allows* himself in no sin." It would be well for Christians to consider this difference; we should not then so often hear the impossibility of attaining to perfection, alleged as an excuse for some manifest inconsistency. We cannot be perfect; but we may be, and we *must* be consistent, if we would be the true disciples of Christ.

Are Christians sufficiently careful to avoid all known sin? Do not many appear to think that they can make some compromise between their consciences and some favorite sin? Are there not many passions and desires indulged contrary to the spirit of the Gospel? Is the law of love, the golden rule of our Saviour, the rule of action in the several relations of life? Is the piety of Christian believers not only sincere but ardent? Do they not sometimes content themselves with bringing to God an offering from a cold heart, forgetting that he can be truly worshipped only in spirit and in truth? It is sad that such questions can even be asked of those who are the professed followers of Christ; but it is most true that in Christians, not of one, but of all sects, there is a lamentable deficiency in spirituality and in fervor of principle and of action.

Christian reader! would you exert your influence to revive a pure and undefiled religion in the hearts of men? Freely surrender your own heart to the power and faith of the Gospel, not partially, but wholly, and seek to cherish the principle of love to God and man in its fullest extent. Let your personal influence, your untiring energies, be devoted to the extension of Christ's kingdom; not only, nor always by direct efforts, but by your constant exemplification of the Christian graces, and your faithful performance of all personal and relative duties. So let your light shine before men, that they may be won to piety by the loveliness of the Christian character, instead of being repelled and prejudiced by witnessing your inconsistencies. Thus will a blessed influence go forth from your life to warm other hearts, and will prove one, among other means, of leading many to the only unfailing source of happiness. Trust not however in your own unaided efforts, but ask wisdom and strength of Him "who giveth to all men liberally and upbraideth not." Thus will a blessing rest upon your example and labors, and you have the assurance that "he who converteth a sinner from the error of his ways, shall save a soul from *death and shall hide a multitude* of sins." M. S. W.

NOTICES OF BOOKS.

THE CLAIMS OF THE AGE ON THE WORK OF THE EVANGELIST. *A Sermon preached at the Ordination of Mr. John Sullivan Dwight, as Pastor of the Second Congregational Church in Northampton, May* 20, 1840. *By George Ripley.* Boston: Weeks, Jordan & Co. pp. 54, 8vo.

This pamphlet includes not only the sermon by Mr. Ripley, but the other exercises of the occasion. And in few occasions have we joined with greater pleasure. The Discourse seems to us now, as it did then, to be one of high order. The title expresses its subject, and in a former number we gave its divisions. We speak of it now only to ask for it a general and careful perusal. To us it has power, and sets forth needed truth with clearness, discrimination, and warmth. We have seen nothing from its author that exhibits more spirit, or a truer excellence. The essential elements and grand ends of Christianity, as a distinct and divine system, are presented with unusual ability, and in a temper as Evangelical and truly Christian, as it is free and fearless.

The Charge by Dr. Channing, which makes a third of the whole pamphlet, unfolds the idea of Moral Perfection as "the end of the Christian teacher," and considers the means by which this end is to be accomplished. These are—study and inward experience. Simplicity, fervor, and courage, with a deep sense of the greatness of the office, are then urged upon the preacher as making the temper in which he should always speak. These points show that Dr. Channing is treating his favorite topics, but he who reads will feel that he is not treating them in a common way. We think it not common even for him. The simplicity, directness and appropriateness impress us deeply; and we feel the truth, here expressed, that "nothing is so strong as simplicity." We can add, that nothing is so much needed. It is refreshing, to see the plain and simple dress in which a clear and great mind brings out the greatest truths. Beside this excellence, there are discriminations and hints here which are not uncalled for, and a spirit

of fearlessness that is beyond all price. Give us moral courage; and may we often see it expressed and inculcated as it is here. It is to every one of us a Charge.

The Right Hand of Fellowship, by Mr. Osgood, of Nashua, and the Address to the People, by Mr. Hall of Providence the first Pastor, are also given, each of them marked by the characteristics of the writer.

A Discourse on the Life and Character of the Rev. Charles Follen, L. L. D., *who perished Jan.* 13, 1840, *in the conflagration of the Lexington. Delivered before the Massachusetts Anti-Slavery Society, in Marlborough Chapel, Boston, April* 17, 1840. *By Samuel J. May.* Boston: 1840. pp. 30, 8vo.

It was natural perhaps, that Mr. May on such an occasion and to such an audience should present but one feature of Dr. Follen's character. Yet we cannot but consider it as an illustration of the danger of looking intently and habitually at one subject, and one claim. With decided and devoted interest in the cause with which the writer and the subject of his high encomium are connected, we do not enjoy this partial delineation. Nor do we think it was in good taste, to say the least, to make the delivery of a discourse upon the character of an individual an occasion for relating the history or reciting the praises of the Society before which the eulogy was pronounced. We particularly regret such intimations as the following, both in sentiment and taste: "All speak reverently of his name. Some there are who are contributing to record this sentiment in enduring marble, who have hitherto looked with a more than marble indifference upon the highest, the imperishable portion of his life." We must question also the correctness of the information on which Mr. May founded his account of Dr. Follen's connexion with the University at Cambridge; and when he says that "the doors of Faneuil Hall were thrown open, that the gentlemen of property and standing might crowd that sacred place *to execrate the cause of liberty*, and *prepare their creatures* to inflict that indelible stain upon the fair fame of our city, the mob of October 21," we lament that his sympathy with those who were the subjects of that unrighteous violence should have led him into the use

of expressions which ought not to have been adopted by one who has Mr. May's habitual reverence for the truth.

But with equal frankness must we express our admiration of that part of Dr Follen's character which is here presented. It was one of the crowning glories of one of the best and noblest men whom we have been permitted to know. His genuine invincible love of liberty, his moral courage in pleading everywhere the rights of man at whatever hazard, his fearless and magnanimous sacrifice of much, in both the Old and the New World, in behalf of this great cause, command our unfeigned respect and unreserved gratitude. The Discourse is worthy of perusal, whatever opinions may be entertained of the subject-matter which is so exclusively treated. In truth, strength and importance, the delineation which it offers is very valuable.

PORTSMOUTH SUNDAY SCHOOL HYMN BOOK, *Compiled for the use of the South Parish Sunday School, by their Pastor, A. P. Peabody.* Portsmouth: John A. Foster. Boston: Weeks, Jordan & Co. 1840. pp. 165, 18mo.

A hymn book, though it be only a compilation from other men's writings, is, we apprehend, one of the most difficult things to prepare. We have never seen any one intended for the use of a congregation with which we were satisfied, and therefore it is not strange that we still wait for one that shall correspond with our notions of what a hymn book for a Sunday School should be. It might not indeed be easy for us to define these notions. Mr. Peabody has made a good book, though we can imagine a better. It is quite large enough,—containing over two hundred hymns, and it presents both variety and a general regard to appropriateness in the selection of subjects. Many of the hymns we should not think suitable to be sung in a School, though they might be pleasant and profitable exercises for the memory; as for example the 93d, entitled "The Widow of Nain," and the 103d, "Gethsemane," which was new to us. One or two we were sorry to find in this collection, particularly that most unchristian hymn, beginning,

"I would not live alway; I ask not to stay,
Where storm after storm rises dark o'er the way;"

as if this fair world, full of God's beneficence, contained nothing but cloud and tempest; and in a subsequent verse having these expressions,

"Who, who would live alway, away from his God,
Away from yon heaven, that blissful abode?"

as if the Christian might not dwell in the very light and joy of God's presence on earth. These however are incidental blemishes in what we doubt not will be found to be a useful book.

To the hymns is appended a series of Scripture Selections, with which we are not wholly pleased. Passages from different portions of Scripture are brought together to form a Lesson; this sort of mosaic work never strikes us agreeably; we believe continuous extracts may be made from the sacred volume suitable for all occasions on which we wish to introduce its instruction. A part of these selections are also drawn from the Apocrypha, which in a child's book seems to us objectionable; for however good they may be, we would not confuse in the young mind the distinction between the Bible and all other books. At least, they should not be placed under the title of Scripture Selections.

Second Annual Examination of the Sunday School *for Religious Instruction of Israelites in Philadelphia. Held at the Synagogue Mikveh Israel on Sunday the 29th of March*, 1840, *24th of Veadar*, 5600. *Together with a Prayer by Isaac Leeser, Minister of the Congregation Mikveh Israel; and an Address by Moses N. Nathan, Minister of the Congregation Shangary Yahshar at Kingston, Jamaica. Philadelphia: Printed by order of the Congregation.* 5600. pp. 28, 8vo.

A Jewish Sunday School, established and taught by Jews for the benefit of their own children, is, in the language of the address before us, "a conformity to the customs of strangers," which we had not

expected to see. But with not less pleasure do we notice this disposition on the part of the "inflexible" Israelite to adopt "Gentile practices," which are not inconsistent with the letter or spirit of his own Law. The history of this institution is given in a "Memorial" included in the pamphlet under our notice.

"Sunday schools are nothing new among our Christian neighbours, as many sects of them have had such establishments for shorter or longer periods. Among our people, however, the case is very different, as far as the knowledge of the writer extends; and only at Richmond, Va., had the attempt been made, with but partial success, by the late Isaac B. Seixas, (then minister of that congregation, and since then of the synagogue *Sheerith Israel*, at New York,) and the writer of this memorial, before several of our ladies, feeling that something might and should be done to improve the religious character of the Jewish children, and to give them at least an elementary and comprehensive idea of their duties, resolved on founding a school for the promulgation of religious knowledge on the first day of the week, it being a general day of leisure, and as it could be devoted to this pious object without interfering with the exercises of other schools, and the avocations of the teachers. This plan, which promised to be so beneficial, soon found many willing to co-operate; and the zeal of the teachers was seconded by the eagerness of the children to avail themselves of the opportunity to acquire a knowledge of their religion. The first assemblage of the scholars took place at the house, No. 97, Walnut street; but when the ladies had to give up the room they there occupied, the Franklin Institute, with a commendable spirit of liberality, permitted them to take possession of a spacious apartment in the old Masonic Hall, in Chestnut street, where the weekly meetings have taken place now for more than eighteen months.

As may easily be imagined, some prejudice was at first manifested by various persons, who fancied that they discovered an objectionable imitation of gentile practices in this undertaking, forgetting that it is the first duty of Israel to instil knowledge of divine things in the hearts of the young, and this institution was eminently calculated to bestow this necessary blessing alike upon rich and poor without fee or price. It is but seldom that so noble an aim has been sought after, begun solely for the glorification of our Maker and the well-being of his people; it is therefore gratifying to record, that this unfounded prejudice has nearly died away, and one cannot give a better evidence of the fact, than that now fully one hundred children are enrolled, and what is more, that nearly all attend whenever the weather is at all favourable, and this despite the great distance which many of the scholars and teachers have to walk, living as they do in almost every part of the city and suburbs."

The memorial goes on to state that some difficulty was at first found

in obtaining suitable books for the scholars, those published by the American Sunday School Union "containing so much matter of a sectarian nature, as must almost banish them from a Jewish school."

"The only other books within our reach were the Elements of the Jewish faith, by Rabbi S. Cohen, and the Instruction in the Mosaic Religion, arranged from the German of Johlson, by the writer of this. In this emergency the Child's Bible Questions, by the A. S. S. Union, was of necessity, but partially, adopted, there not being a similar book and one more free from sectarian matter at hand; but it is pleasing to remark, that an adaptation of this little work after our own manner is now in the hands of a young lady of this place, and will, it is hoped, see the light soon, and this with the consent of the A. S. S. Union, who have waived their copyright in our favor; this too is a highly gratifying fact, and it speaks loudly and emphatically of the enlightened views of the board of publication of that powerful institution."

The example set in Philadelphia was followed in New York and Charleston about the same time. In all these schools the superintendence and teaching are in the hands of ladies. A "Catechism for Younger Children" has been prepared and is in use. The examination of the Philadelphia school was attended on Sunday, March 29, and "the result far surpassed the most sanguine expectations." The exercises consisted of the reading of the cxxivth and cxxvith Psalms, a prayer by the minister of the congregation, prayer by the superintendent and scholars, singing by the children, examination of all the classes, singing of Psalm xxix by the congregation and the scholars, address by Mr Nathan, and the singing of a hymn written by the late Miss S. Hays, of Richmond, Va. The prayer is marked by a tone of humble and confiding piety. The Address is well written, and presents to Jewish parents the duty of providing for their children's instruction in that faith "under whose standard Israel and Judah conquered, triumphed, and under whose protecting folds they dwelt peacefully in a land flowing with milk and honey; and to which, though rent, tattered and trampled on, they have affectionately clung in misery and sorrow." This duty is urged as especially incumbent at the present time, when "gentleness and apparent sympathy for the fallen condition of Israel have assumed the place of former hostility." We admire, for we can in a measure respond to, the feeling with which the writer contemplates the position which his people hold in the history of the world.

"Our nation stands in the fore-ground of the world's great picture, the oldest, most conspicuous, and most prominent object; some which

once shone there in all the brilliancy and gorgeousness of light and colouring, eclipsing and overshadowing us, have disappeared before the effacing touch of time; others have been modified and changed, scarcely retaining a vestige of their original character; whilst we remain, sobered indeed in our tints, mellowed by age, but exhibiting the same outline, the same proportions, the same freshness, though attempts have incessantly been made violently to deface and alter the strong lineaments and features first impressed on us by the world's great Designer. But what force failed to effect, art may seek to accomplish."

NATIONAL HUMILIATION. *A Sermon, preached in the Hollis Street Church, Fast Day Morning, April* 2, 1840. *By John Pierpont. Published by request of the Hearers.* Boston: 1840. pp. 16, 8vo.

This Sermon is characteristic of its author—free, bold, and rapid in its tone of utterance, the outpouring of a full soul. It is more suited however to arrest attention than to carry conviction. It does not attempt indeed to enter into argument with a guilty people, but seizing on some of the prominent sins of the nation, holds them up for a moment in their true character that they may inspire abhorrence and self-reproach. The text is the address of the prophet of Israel to his countrymen, when they returned from the overthrow of Judah—(2 Chronicles, xxviii; 10.)—"Are there not with you, even with you, sins against the Lord our God?" Which question Mr. Pierpont deems to be applicable to the people both of Great Britian and of the United States, the two most "boastful nations" of the world. He admits that they have occasion for self-complacency, and sketches in a few paragraphs their claims to admiration. But then he shows the other side of the picture, and declares that "these two nations—the freest nations of the world, and the most enlightened, if we may receive as true their own opinion of themselves—the most Christian nations, if their own boastings are to be trusted—are doing more at this hour, by means of their wars for conquest, by their oppression of the conquered, and by their poisonous drinks and drugs, to desolate God's earth, to break down his kingdom upon the face of it, and to efface his image from the human soul, than is done by all other nations, Christian, Mahomedan and Pagan combined." He then notices the history of

British cupidity in India and China, and with a rapid but graphic pen describes the injustice of the great American republic towards the slaves of the South and the Aborigines of the land; and closes with an earnest call to avert the displeasure of Heaven by repentance.

WHAT SHALL WE DO? *Or a True Interest in Religion. A Sermon. By Rev. Addison Brown, Brattleboro' Vt. March*, 1840. *Published by request.* Brattleboro': 1840. pp. 12, 12mo.

The immediate occasion of preaching this sermon, we presume, was the multiplication of religious meetings in Brattleboro' by some who favored the modern system of revivals. Mr. Brown, by a reference to some of the truths which were taught by Jesus—the paternal character of God, the worth of the human soul, the certainty of a future life—shows that Christianity is suited to excite a strong interest in the minds of men, an interest neither partial nor evanescent. "True religion is a well of water, springing up in the soul; constantly pouring forth from its deep pure fountains copious streams of life and joy. These fountains must be supplied from internal springs, or they will fail. If they receive no accession but from the pattering showers that fall from the inconstant clouds, they will soon become dry; and thirsty and famished will be that soul which depends upon them for nourishment." In view then of the importance of religion Mr. Brown replies to the question, "what shall we do?" first, that "we must remember that true religion is an inward principle;" next, "that we must not rely too much on foreign, human aid to establish its reign in our souls;" that "we must ever bear in mind, that Jesus of Nazareth is the Being to whom we are to go for instruction and for an example;" that "true religion is an active principle—must and will show itself in action, at all times, and in every place;" and that "extravagancies in religion, that undue excitements, that fanaticism and insanity on the subject, are the result of a faint and feeble and inconstant interest therein." If the writer had said they were the result of a partially enlightened interest in religion, we should have been more ready to agree with him. Extravagance and fanaticism in most cases betoken their own sincerity. We have no other exception to make to the *discourse, which we are glad* the hearers requested for publication.

A Sermon, *Delivered at the South Congregational Church, June 28, 1840. By Rev. M. I. Motte. Published by request.* Boston: 1840. pp. 12, 12mo.

The occasion of this sermon was the late centennial celebration of the discovery of printing. Mr. Motte glances at the benefits and at the evils of which this has been the direct cause, and while he considers the former more important than the latter, offers some counsels which may act as an antidote to the possible mischief. "The invention of printing has multiplied books almost infinitely. This sums up both the good and the evil." As "the favorite and almost exclusive reading of our adult population is composed of newspapers, novels and religious books," he particularly remarks upon the character which these ought to bear, and reminds his hearers of the discrimination which they should exercise in their choice of books, that every book which is taken in hand may be,—not like the "little book" spoken of in his text, (Revelations x. 10,) "in the mouth sweet as honey, but as soon as eaten, bitter,"—but "honey to the mouth, yet not gall to the stomach; sweet in the perusal, sweet in the effect for ourself and our neighbour, for time and for eternity."

The Diffusive Nature of Christianity. *An Address delivered before the Sunday School Society, May 27, 1840. By Robert C. Waterston.* Boston: Weeks, Jordan & Co. pp. 24, 12mo.

Some account of this discourse, as delivered, has been given in our pages before. We have read it with new gratification, and desire to commend it to the perusal of every one. Its subject pertains not simply to Sunday Schools, but to the whole design and influence of our religion, as its title indicates; and the ease and force of manner, and the felicity of illustration throughout, give it peculiar freshness and interest. We have read but few discourses in connection with the all-important subject of which it treats, that have given us more satisfaction, or which we should rejoice more to see universally diffused.

INTELLIGENCE.

HARVARD UNIVERSITY.—The Commencement at this Institution took place on the 26th of August. The day was unusually fine, and in consequence of refreshing rains the preceding night the Cambridge dust was laid. The Governor arrived at an early hour, under the usual escort of a troop of horse—almost the only remaining custom of the old Colonial pomp. Many strangers of distinction were present. The exercises were of a respectable character and such as to do credit to the institution, as well by their tone of thought as their manner of expression. The speaking was good enough, though it has become so much the fashion to decry Cambridge oratory that we find many take its dulness for granted. The most remarkable fault in the performances was that one of them, under a Latin cover, poured contempt and ridicule on a certain class of officers in the College.

The degree of A. B. was conferred on forty-four persons. The honorary degrees were, of D. D. on Rev. John Codman of Dorchester, Mass., and Rev. Joseph Field, of Weston, Mass.; of L. L. D. on Governor Morton, Judge Dewey of the Supreme Court, and Professor Hitchcock of Amherst College; of A. M. on Rev. Theodore Parker, and Richard Kidder, Esq.

In the afternoon a meeting of the Alumni was held, at which a committee appointed last year reported the plan of an Association of Alumni, which was adopted, and the Association organized by the choice of officers as follows; John Q. Adams, President; Joseph Story and Edward Everett, Vice Presidents; Benjamin R. Curtis, Secretary; John Pickering, Horace Binney, Lemuel Shaw, Leveret Saltonstall, James G. King, Nathaniel L. Frothingham, Peleg Sprague, Committee. Arrangements are to be made for public exercises, &c. on the day before commencement next year.

The Association of the Pierian Sodality held its third annual meeting at 11 o'clock, and at half past 5, P. M. attended a public Address by Henry R. Cleveland Esq.; in which he discussed with remarkable beauty and judgement "the Duty of musical Amateurs to their Art." This Society seems to promise very useful results.

The P. B. K. Society celebrated its anniversary on Thursday. Rev. Dr. Boyle, Charles F. Adams Esq., Mr. Bernard Roelker and Edward G. Loring, were chosen honorary members. Prayers were offered at the public meeting by Rev. Chandler Robbins. The Oration, by President Woods of Bowdoin College, was a very long, elaborate and learned discussion of the mutual relations of Christianity and human Learning; the Poem, by Francis C. Gray Esq. of Boston, on American Poetry, was unfortunately not well heard. Rev. George G. Ingersol of Burlington Vt., who had been appointed and expected to deliver the poem, was detained on his way to Cambridge by illness.

CHRISTIAN UNION CONVENTION.—Another vain attempt, we fear, has been made to break down the spirit of sectarianism. A Convention was held at Groton in this State, on the 12th of August, in consequence of the following notice which had been previously issued, we know not on what authority.

An Eastern Christian Union Convention.—A Convention of the friends of Christian Union on Apostolical principles, will be held, Providence permitting, at Groton, Mass. on the 12th day of August next, at 10 o'clock A. M., to continue two or three days. The object of this convention is, to examine the Scriptural ground of Christian Union, devise measures for its promotion, and secure harmonious action among its friends. It will be a meeting of thorough friendly discussion. All friends of the Redeemer and of reform are invited to attend.

The Convention was organized by the choice of Dr. Amos Farnsworth of Groton as President, five Vice Presidents, among whose names we notice that of George Ripley, of Boston, three Secretaries, and a business Committee. The roll of members includes the names of many females. New-York and Ohio were represented by a few individuals, but the Convention was mainly composed of persons from New England. A thousand persons are supposed to have been present at different periods of the meeting; the roll contains the names of nearly 300. Letters were read from Gerrit Smith of Peterboro' and J. N. T. Tucker of Apulia N. Y. and Sophia L. Little; and a discussion took place on the evils of sectarianism, in which Mr. Edmund Quincy of Dedham, Mr. Alcott of Concord, Rev. Mr. Ripley of Boston, Rev. Mr. Hawley of Groton, Rev. Mr. Parker of Roxbury and others took part. We have seen only the report of the first day's proceedings. There was considerable difference of opinion, and during this day but little approach to unanimity. A friend, however, who was there informs us, that "it was a very interesting meeting—not less so than any he ever had the good fortune to be present at." The great difficulty seemed to be to define sectarianism; and it is both instructive and painful to see how little the true principle of union—the principle of personal responsibleness to God, and to no one else—is understood. Mr. Smith in his letter declares himself to be "the advocate of *unconditional* Christian union," and expresses his hope that "the Convention will not attempt to settle the question, what precise beliefs or practices afford the necessary evidences of true piety;" but when he comes to define the ground of union, it is "the doctrine that every person, whom *in the judgement of the local church* to which he applies for admission Christ has received into fellowship with himself, has a perfect title to be received into its fellowship." So that the decision of a church is necessary to determine a man's claim to the Christian character. Miss Little was much more precise in her requisitions. "Christ," said she, "is the bond of union. And why is he so? Because *he is the ransom price;* the Redeemer of all their souls. * * Perhaps there will be among you some who do not believe that 'Christ died for our sins,' and in the progress and results of their creed *deny the plenary inspiration of the Scriptures!* Much as I may esteem the moral qualities of many such, if I would enter with them into the temple of Christian union, I am compelled to weep over them and part at the very *hreshold—we cannot pray together.*" Pretty strong language this, and rather

a distant approximation towards Christian union. Mr. Quincy defined sectarianism as "consisting in one man or one body of men undertaking to say authoritatively, who is or who is not a Christian;" Mr. Alcott, "as the intervention of human authority between a man's conscience and his God;" Mr. Ripley, "as the holding of property in the soul, because it claims the same absolute authority over the soul that slavery does over the body;" Mr. Hawley, as "that spirit in one Christian that attempts to make the opinions and conscience of another Christian yield to his own, and in case of a refusal to yield that will treat him as if he were not a Christian." Mr. Parker thought it "useless to attempt to define sectarianism until we know what Christianity is;" and said some things that must have sounded strangely in the ears of other members of the Convention. Mr. Quincy seems to us to have presented most distinctly the true view of the matter in debate.

We doubt however, as we have already said, whether any good will come from this or any similar convention. When "the great question to be settled" is thus stated—"Shall *acknowledged* Christians be treated as such?" we see only room for endless discussion upon the point—whose acknowledgement of a man's right to the name of Christian shall be taken as sufficient? The movement which has so far resulted in the Convention at Groton, we understand, proceeded from Trinitarian Christians who are dissatisfied with the spirit and discipline of their churches. As an indication of a tendency to more liberal views than have prevailed in such churches, we welcome it. A monthly paper has been established in this city, called The Church Reformer, of which Rev. Silas Hawley of Groton, the most active person in this movement, is editor.

Religious Anniversaries in New York.—We were unable at the time to give a complete account of the New York Anniversaries; some of them were noticed in our number for June. In our present mention of others we wish merely to show the extent of the operations of the great religious Societies of our country, of which we suspect our readers are not aware.

The American Tract Society, established at New York, celebrated its 15th anniversary this year. Of this Society S. V. S. Wilder Esq. is President. The receipts during the last year were over $117,000, of which more than $41,000 were donations; 34 new publications were issued, including volumes as well as tracts; 100,000 of each of several tracts were printed, and of two 148,000 each; total number of printed *volumes*, 325,000. The whole number of *volumes* circulated since the formation of the Society is stated as 1,444,810; and of publications, 55,259,399. $20,000 were remitted the last year to foreign stations—in Europe and Asia, and $20,000 more were appropriated. It is

impossible that a Society having such extensive operations, and acting immediately on the *minds* of those who receive its publications, should not exert an important agency in determining public opinion and feeling.

The American Home Missionary Society held its 14th annual meeting, the President, Henry Dwight Esq. of Geneva N. Y., in the chair. The "whole number of missionaries and agents in commission during the last year was 630. The fields of labour occupied were in 22 different States and Territories and in Lower Canada. The whole number of congregations supplied, in whole or in part, 842." The receipts of the year were $78,345.

The American Seamen's Friend Society are not effecting so much as we had hoped. Their income the last year from all sources was only about $10,000. Seamen's ministers are regularly sustained in Portland, Salem, Boston, New-Bedford, New York, Philadelphia, Baltimore, Charleston, Savannah, and New Orleans. In Boston and Philadelphia churches have been organized and the Lord's Supper is statedly administered. The foreign operations of this Society appear to be principally confined to the support of preachers at the Sandwich Islands, at Havre, and at Cronstadt, and occasional cooperation with other similar institutions. At the public meeting Rev. Mr. Sawtell, the Society's minister at Havre, made one of the speeches, in which he so happily described the "sympathy" which it is the lot of some other Societies as well as this to receive from the people, that we extract a brief passage.

"Twelve years ago the good ship, the American Seamen's Friend Society, was launched in this port. The news spread around the world, that a vessel was freighted here with treasures for foreign climes. She was well manned. A veteran was placed in command; another experienced hand (Brother Greenleaf,) was to ply the oars. She was put to sea, almost without spars or sails, and the cry was that when the winds rose and the vessel needed relief, the people would be ready to extend their sympathy and aid. The people did watch with intense anxiety the progress of this noble ship, and when the storms came and she was ready to founder, the people cried, "Row away, brother Greenleaf, row away." "Why," says brother Greenleaf, "the wind and tide are both against me, what is the use of rowing any more." But the sympathy of the people was very great, and they cried the more, "Brother Greenleaf, row away." And the good man has rowed away, till he has almost rowed himself into the grave, and the vessel is not off soundings yet."

The Foreign Evangelical Society celebrated this year its first anniversary, which appears to have excited much interest. The object of the Society we understand to be, in the language of one of the speakers, "the reformation of nominally Christian Europe." Hon. Theodore Frelinghuysen is President, Rev. E. N. Kirk Corresponding Secretary, and Rev. Mr. Baird Resident Secretary in Paris. Over $10,000 was received the last year, and was mostly ex-

pended in France, Switzerland, and Lower Canada, where a Swiss mission is established at Grand Ligne. The Report stated that "the particular channels through which the Society can now act with directness and efficiency on the Papal and other nominally Christian countries are—the Evangelical Society of France, the Evangelical Society of Geneva, the Commission of the churches (at Geneva) associated for evangelization, the American Committee of Correspondence, composed of gentlemen mostly resident at Geneva, the Evangelical Society of Belgium, the schools, the sea-ports, the French chapel in Paris, the American chapel in Paris, the Book Society at Toulouse, the Canada mission."

American Anti-Slavery Society.—The seventh annual meeting of this Society, in New-York last May, resulted in the secession of a part of the members, who were dissatisfied at the action of the majority in placing a female upon the business committee. Arthur Tappan Esq. having resigned his place as President, Lindley Coates of Pennsylvania was chosen to succeed him. Three ladies were elected members of the Executive Committee. The persons who seceded formed a new Association under the name of the *American and Foreign Anti-Slavery Society*, of which Arthur Tappan of New-York was chosen President. This division among those formerly united in the anti-slavery movement has become extensive. Each party has now its own organization and its own journals.

Presbyterian Church of the United States.—This Church, as our readers know, is now divided into two portions, each having its own organization and each claiming for its highest course of judicature the title of General Assembly of the Presbyterian Church. The two bodies held their annual meetings in Philadelphia last May. The "Old School" General Assembly was in session from Thursday morning May 21, to Tuesday evening June 2. The roll of the House showed 143 members. 17 Synods, including 97 Presbyteries, are given as belonging to this Assembly. The meeting was opened by a sermon from the Moderator of the last year, Rev. Dr. Wilson of Cincinnati. Rev. Dr. Engles of Philadelphia was chosen Moderator. A large amount of business was transacted, but little that was of a nature to interest others than those connected with this portion of the Church. Reports were read from the Western, the Union, and the Princeton Theological Seminaries; the highest number of students at each the last year was—at the Western Seminary 31, at the Union 24, and at Princeton 115. Reports were also made by the Boards of Foreign Missions, of [Domestic] Missions, of Education, and of Publication. The Board of Missions employed the last year 256 missionaries in 23 States and

Territories; six in Texas, where four churches have been organized, and three or four houses of public worship erected. The Board of Education have had 270 beneficiaries under their care the last year. Rev. Dr. McDowell having resigned the office of Stated Clerk of the Assembly, Rev William M. Engles D. D. of Philadelphia was chosen in his place. Questions of internal discipline were presented by appeal from inferior courts and in other ways, vacancies were filled in Professorships in the Theological Seminaries, various resolutions were passed, and the Assembly was dissolved, to meet again according to the Constitution in May 1841.

The "New School" General Assembly was in session from Thursday morning May 21 to Friday afternoon May 28. 88 members were enrolled. 16 Synods, including 86 Presbyteries, are connected with this Assembly. The sermon at the opening of the session was preached by Rev. Dr. Dickinson, the Moderator of the last year. Rev. William Wisner of Ithaca was chosen Moderator. Reports on the state of religion in different Presbyteries were read. Directors of the Princeton and of the Western Theological Seminaries were chosen. Some business of a local nature was transacted. But the most important measures that were adopted related to the organization of this part of the Church, and seems to us to go far towards an overthrow of Presbyterianism. The Constitution was so altered as to make *the Synods the ultimate courts of appeal*, by which the power of the General Assembly is of course greatly abridged; the General Assembly is in future to "consist of an equal delegation of bishops and ruling elders [ministers and laymen] from the presbyteries, in the simple proportion of one minister and one elder from each presbytery;" the General Assembly will meet triennially, instead of annually; and a Committee *ad interim*, or a Consulting Committee of five ministers and five ruling members, to act as may be necessary in the interval before the next triennial meeting, was chosen. The subject of Slavery was brought up in the Assembly, and a warm discussion took place on successive days, which resulted after various motions in an indefinite postponement of the whole subject. Some of the Southern members appear to have been as little satisfied with this decision as were a few others who represented the Abolitionism of the North. Rev. Dr. Hill of Virginia said, "It would now be necessary for the brethren at the South to meet and consult on the course for them to pursue in the present posture of affairs. * * As the Synods were now to be the ultimate court of appeal and they had a Synodical organization, perhaps they might think it best to take care of their own churches in their own way." We shall not be surprised to find that New School Presbyterianism gradually, and by not very slow degrees, lapses into Congregationalism. The Assembly was adjourned to meet in Philadelphia in May 1843.

The legal question between the two Assemblies is still in the civil courts, and it is said that a decision will not be reached in less than eighteen months from the present time. Some local decisions have been obtained from inferior tribunals, but the case which covers the whole ground is still in litigation.

BAPTIST SOCIETIES.—The Baptist denomination conduct their various religious operations on a closely sectarian basis. They decline even to connect themselves with other Christians in the distribution of the Bible, and have an *American and Foreign Bible Society* of their own; which at the last annual meeting, in New York, at the close of April, reported the receipt of nearly $26,000 the last year. They have also a *Board of Foreign Missions*, which support 11 missions to Indian tribes, 3 in Europe, 1 in West Africa, and 8 in Asia; the receipts the last year were nearly $58,000. The *American Baptist Home Mission Society* employed the past year 93 missionaries and agents, in the United States, Canada, and Texas. There is also a *Baptist General Tract Society*.

The Baptists of England have also formed a new Bible Society, called the *Bible Translation Society*; "the object of which is, to encourage the production and circulation of complete translations of the Holy Scriptures competently authenticated for fidelity, it being always understood that the words relating to the ordinance of baptism shall be translated by terms signifying immersion." This step was taken in consequence of "the refusal of the British and Foreign Bible Society to aid the translations made by Baptist missionaries into the languages of the East," but "not in a spirit of hostility or unkindness" to that Society.

PERIODICALS.—The publication of the *Christian Review*, the quarterly magazine of the Baptists, the suspension of which we mentioned in a former number of the Miscellany, has been resumed. The *Western Messenger*, the organ of Unitarianism in the West, which was also for a short time suspended, appears now regularly from the Cincinnati press. The *Dial* is a new quarterly journal, published in Boston, devoted to the interests of what its friends term a more *spiritual* philosophy than is exhibited in any of the previously established journals. The *New-York Review*, the rival of the *North American*, has attained a high character for talent, but abounds with the pretension and arrogance which too often distinguish Episcopalianism. No journal however deserves a wider circulation than the *Christian Examiner*, which in the hands of its present editor sustains its previous character. His own papers entitled "Scenes in Judea," written in the style of the "Letters from Palmyra," and intended to illustrate the condition of Judea at the time of the Saviour's appearance, would alone entitle the work to a place in the hands of every scholar or Christian. If the plan on which they have been commenced should be executed as successfully as it has thus far been prosecuted, these "Scenes in Judea" will constitute a most valuable help for the elucidation of the Gospel history, throwing light as they do upon the circumstances and feelings by which Jesus and his disciples were surrounded.

American Statistical Association.—A Society has been formed under this name, of which Hon. Richard Fletcher is President, and J. B. Felt, L. Shattuck, and J. E. Worcester are Secretaries. The object is "to collect, preserve, and diffuse statistical information in the different departments of human knowledge," with a view principally to such information as may be gathered from the United States. The directors will hold monthly meetings; the Association, quarterly meetings and an annual meeting on the first Wednesday in February.

Boston Recorder.—Having for the last four or five months seen this weekly paper, which we receive in exchange for our journal, we are glad to speak of the ability and general good spirit with which it is conducted. It furnishes a large amount of valuable literary as well as religious intelligence, and communicates much fresh information respecting the scholars of Europe. Its notices of Unitarian publications are written in a very different tone from that which distinguished the Recorder a few years since. In all respects a decided improvement is perceptible in the manner in which it is edited. We feel the stronger obligation to express our opinion of its character, because we make frequent use of its columns in preparing our own intelligence.

World's Convention.—A meeting was held in London in June last, from which many persons had antic pated important results, that seem not likely to be realized. It was called by a Circular from the British and Foreign Anti-Slavery Society, and was attended by nearly four hundred delegates, from Great Britain, the British Colonies, France, Switzerland, and the United States. The session commenced on the 12 h of June, and continued till the 23d. The venerable Thomas Clarkson, now in his 81st year, was chosen chairman and presided during a part of the first day, after which the chair was taken by W. T. Blair of Bath. Six Secretaries were appointed, among whom were H. B. Stanton of New York, and Wendell Phillips of Boston. A letter was read from Lord Brougham, regretting that his state of health prevented his attending the meeting. Mr. O'Connell was present and spoke repeatedly. A considerable part of the first day was occupied in discussing the propriety of admitting the female delegates of the Massachusetts Anti-Slavery Society to seats as members of the convention; which was advocated by Mr. Phillips of Boston, Professor Adam of Cambridge Mass., Dr. Bowring of London, and others, but was opposed, and finally decided by a vote, "that the ladies be received with all respect, but not as delegates." On the second day Professor Adam exhibited the present state of slavery in British India. Mr. Morgan read

a letter from Dr. Channing on American slavery. Mr. Alexander presented the state of slavery in the Danish colonies. On a subsequent day the subject of American slavery was brought forward and seems to have occupied the principal attention of the Convention. Messrs. Birney, Galusha and Stanton of New-York, Mr. Phillips of Boston, Mr. Bradburn of Nantucket, and Mr. Keep of Ohio spoke at some length. On another day the French delegates, M. Isambert, M. Cremieux, a Jew, and M. Laure addressed the meeting in French, Dr. Bowring acting as interpreter. Addresses were also made upon the condition of Hayti, upon slavery in the colonies of Holland and Sweden, and in Mahommedan countries, and upon Spanish slavery. Resolutions were passed, expressing the sense which the Convention entertained of the wickedness of slavery, of the sinfulness of "many Christian churches, especially in the Western world," which give it their countenance, and of the duty which devolves upon them as Christian communities.

We have not seen a full report of the proceedings of the Convention, and therefore do not know but measures were adopted of which we have made no mention. But so far as we can at present judge, it was little more than a conference among those who were interested in the abolition of slavery, suited rather to warm their feelings than to issue in any practical results. Some of the delegates from this country were of course dissatisfied at the decision respecting the right of women to seats on the floor, and Messrs. Garrison, Rogers and Remond from New England, who arrived after this question had been decided, declined in consequence taking their seats as members or in any way acting with the Convention.

Protestant Societies in Paris.—Recent letters from Rev. Mr. Baird to the editor of the Recorder contain accounts of the religious anniversaries which were celebrated by the Protestant Societies in Paris, in the week from May 4 to May 11 of the present year. We were surprised to find so many of these institutions existing in the capital of France.

The Society for the Promotion of Christian Morals has been in existence twenty years, and includes many Roman Catholics among both its members and its officers. Its objects are various—such as the suppression of lotteries and gaming houses, the improvement of prison discipline and of the penal code, the abolition of slavery, the protection of orphans and the encouragement of apprentices, &c. It is chiefly by its Reports and other publications that it does good.—*The Religious Tract Society of Paris* has put into circulation since its establishment, eighteen years ago, about 6,000,000 of tracts; the *Toulouse Society* is engaged in the publication of religious books.—*The French Protestant Bible Society* has been formed twenty years, and is represented by Mr Baird as "supported principally by the heterodox or unevangelical portion of the Reformed and Lutheran churches of the kingdom." For the first ten years it

was necessary that it should confine its labours to the Protestants," but since 1830 the general distribution of the Scriptures has been allowed.—*The Evangelical Society of France* pursues the objects contemplated in this country by the Home Missionary and Education Societies. It has existed seven years, and has employed "pastors, evangelists, colporteurs [travelling agents for the sale of tracts and books,] schoolmasters and schoolmistresses," educated such, and aided in hiring or building places of worship.—*The Society for Evangelical (Foreign) Missions* was formed in 1822, and is supported almost wholly by the contributions of the French, while the other Societies receive aid from England and America. It has a theological school, or seminary for training young men for the missionary work, at Paris, under the care of Rev. Dr. Grand Pierre; and maintains an interesting mission in South Africa.—*The French and Foreign Bible Society* during the last year, the seventh of its existence, circulated 21,579 Bibles and 30,920 New Testaments.—*The Society for the Encouragement of Primary Instruction among the Protestants of France* was established nine years ago "for the purpose of promoting the establishment of good schools among the Protestants, under the instruction of pious teachers." Its resources appear to be small.—The total amount of receipts of these Societies (exclusively of the Society of Christian Morals) the last year was $55,910.

Universalism in Germany.—The Universalist Expositor contains a translation of a letter from Dr. K. A. Credner, Professor of Theology in the University of Giesen, to Rev. T. J. Sawyer of New York, in reply to one addressed to Dr. C. by Mr. Sawyer in which he made "inquiries respecting the existence of the Universalist faith in Germany, particularly among the Rationalists with whom Dr. Credner sympathises." The letter is dated at Giesen, April 9, 1839, and is valuable for the information which it conveys, the most important part of which we copy below. It will be seen that Mr. Sawyer had "defined" the Universalists of this country "as those who believe that all the human race shall ultimately be received to God, and made holy and happy through the mediation of Jesus Christ," and that Dr. Credner supposes the Rationalist theologians of Germany hold the same doctrine. We cannot but think that in Mr. Sawyer's statement, there was a want of a full exhibition of the truth—such as we have noticed in similar instances before. The Universalists of this country, as a body—there can be no doubt, we presume—not only believe "that all the human race shall ultimately be reconciled to God," but that there will be no punishment for sin hereafter. This latter is their distinctive doctrine; the former they hold in common with the Restorationists, and with many, if not most, Unitarians. Now it does not seem to us perfectly fair, to send abroad a partial exhibition of the Universalist faith, and then having obtained the assent of writers in Europe to this exhibition as the expression of their own belief, to

represent them as Universalists in the sense in which the term passes current here. The same thing was done a few years ago in reference to England, and we speak advisedly when we say that the Unitarians there were ignorant of the peculiar tenet of Universalism in the United States at the time when they were described here as embracing the system. The Unitarians of Great Britian are believers in a future retribution, and so, we doubt not, are the German theologians of whom Dr. Credner speaks. So too, in our present state of information we are inclined to think, is Mrs. Sherwood, whose "conversion to Universalism" was mentioned in a previous number of our journal. According at least to common acceptation, the distinctive point in the Universalism of his country is not a denial of the eternity of future suffering, nor an assertion of the final happiness of all men, but the opinion that immediately after death all will enter upon a state of felicity. With these remarks we give the extracts from Dr. Credner's letter,—those which we have marked relating to the Rationalism of Germany as well as to the prevalent faith respecting another life.

To come directly to the main subject—you define Universalists, with whom you acknowledge yourself associated, as those who believe that all the human race shall ultimately be reconciled to God, and made holy and happy through the mediation of Jesus Christ. In this definition I find but one thing not altogether clear, viz. the meaning of the words, *through the mediation of Jesus Christ*. If this be synonymous with *through the gospel of*, or *through the doctrine of Jesus Christ*, then you may reckon upon the assent of all judicious (vernunftigen) theologians in Germany, called by their opposers Rationalists and also Naturalists; and of such judicious theologians there are still many, thank God, in the Protestant Church of Germany, and even the ablest, and for theological science and culture those among the most worthy, acknowledge themselves their coadjutors, and freely proclaim their opinions from the pulpit and the chairs of the universities.

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There is some difficulty in giving a definition of the term Rationalist or Rationalism, owing to an abuse which has obtained in relation to this word. Those have been called Rationalists who, rejecting all extraordinary revelation, desired only a religion of pure reason, (Vernuft-Religion,) as well as those who wished to explain every thing in the Holy Scriptures in a natural way, and to discover in them every where only the doctrines of reason. Both of these modes of thinking, often designated by their opposers by the name of Naturalism, and in more recent times *vulgar* Rationalism, are to be considered as in general obsolete.

Those, on the contrary, are by the so called orthodox or zealous for the system of the creed at present denominated Rationalists, who maintain that the Holy Scriptures are to be interpreted, not according to dogmatic rules, but accordingly to the universally valid laws of reason, i. e. *rationaliter*, (rationally,) and that many a dogma of the church rests on a false hypothesis, and who still acknowledge Christianity to be a system of divine revelation.

Among the theologians now living who contribute in various ways to Rationalism, the following are distinguished: Baumgarten-Crusius, at Jena; Bretschneider, at Gotha; Gesenius and his school, at Halle; Gieseler, at Gottingen; Justi, at Marburg; David Shultz, at Breslau; Rochr, at Weimar; Winer, at Leipsig; Wegscheider, at Halle; and De Wette, at Basle; the latter, however, only in his exegetical and critical writings. In the Universities of Koenigsberg, Breslau, Leipsig, Jena, and Giesen, Rationalism is generally predominant. In Halle and Heidleberg, where this was also the case, every thing has been attempted to deprive it of its influence. In Berlin, a certain modern orthodoxy and Hegelianism are engaged in mutually jeering each other.

Persecution of Jews in Damascus.—The Jews of Damascus have for several months been the victims of frightful persecution. A Roman Catholic priest and his servant having suddenly disappeared, the Jews were accused of murdering them that they might obtain human blood to be used in the celebration of a religious festival. Several were subjected to tortures of the most dreadful kind, and in the extremity of their agony some made confession—undoubtedly false—of the crimes charged upon them. The consequence was such an exercise of cruelty towards those of this unhappy race who were inhabitants of Damascus, that the attention of foreign powers has been called to the subject. Meetings have been held in London, both of Christians and of Jews, and a deputation appointed to visit Damascus and ascertain the facts. Meetings of a similar kind have also been held in New York and Richmond.

Sandwich Islands.—Recent accounts from these islands show a remarkable increase of attention to religion on the part of the natives. The success and usefulness of the missions established here seem to us undeniable. Eighteen churches have been gathered, having at present nearly 16,000 members; more than 10,000 of whom were admitted the last year, not however without careful examination and after probation in most instances of many months. Within the year eight meeting-houses have been wholly or partly built, five of which are of stone. The natives are already contributing liberally to the support of religious institutions. The first church in Honolulu,—there are two in the place—gave $444 to the Oregon mission, besides $300 towards the support of their pastor; and are building a meeting-house 144 feet long by 78 wide and 35 high. The translation of the Bible has been completed, and other books have been provided for the Schools. Domestic manufactures have been introduced. The decrease of population, it is thought, has been checked. We know that contradictory statements have been published in regard to this mission, but our own belief from all the information which we have seen is, that it has been productive of much good.

The conduct of the French naval commanders, both at the Sandwich and the Society Islands, has been discreditable alike to themselves and to the government which they represented. The arbitrary measures which they adopted for compelling a weaker power to comply with their demands by recalling the Catholic priests, and the exactions which they imposed upon the defenceless but independent savages by whom these foreigners had been banished from their territories for alleged offences, were unworthy of an honorable and Christian nation.

THE

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THE CHURCH AND THE WORLD.

In all ages of the Christian dispensation a distinction has been recognized between the Church and the World. We find it in the times of the Apostle Paul; so well known and familiar, that in one of his Epistles he adopts it in illustration of a branch of domestic duty; "husbands, love your wives, even as Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Nor did it have its origin in the judgement of the Apostles, for our Lord himself, in speaking of his disciples, the earliest members of the Church which he came to gather out of all nations, declared, "They are not of the world, even as I am not of the world." And from his day down to the present time the Church and the world have been placed in contrast by all who have written or spoken on the Christian character.

A distinction which can be traced to such a source, and has been supported by such concurrence of ages, cannot be a creation of the fancy. There must be a difference between the Church of Christ and the World, of sufficient importance to detain our regards.

At some periods this has been more of an outward, visible distinction than at others. It has consisted mainly in an appearance of sanctity, or in the use of certain forms which bore a sacred character. Indeed there is a visible or nominal Church, which includes, but which is described by other marks than those that distinguish, the real Church. The visible Church includes all those who support in any

way the institutions of Christianity, or rather all those who from the circumstances of their condition, joined either to their assent to its truths or their silence upon the subject, are regarded as believers in the Divine authority of our religion. While the true Church is composed of those who possess qualities which spring out of a genuine faith, who have not only been baptized into the name of Christ, but to use the strong Scriptural expression, have been "buried with him in baptism," and have risen with him to a new life. When therefore we speak of the contrast exhibited in the Church and in the world, we point not to those who stand in relations of open hostility; for many, who to the eye of sense and according to an earthly judgement come under the former designation, really belong to the world; but we refer to two classes of people who are distinguished by respective traits of character—by features of the unseen, inner life. Our Saviour spoke of them as "the children of this world," and as "the children of light," or "the children of the kingdom." By the Church in the examination which we now propose of its character, as distinct from the world, we mean the collective strength of discipleship which Christ might own as his on earth—including under this term all those, but only those, who having the mind of Christ are not of the world. And by the World, we mean the aggregate of human dispositions, motives and actions—the collective force of character, which, whatever name it may assume or receive, is not from above, but is of the flesh and the earth.

What now are the characteristics of the one and of the other?

To begin with the Church, we remark, that it is built upon faith—faith in unseen and future realities. This principle lies at the foundation of its existence. The reality of invisible and eternal things is embraced with as distinct a belief as the presence of material objects or the occurrence of past events. God, immortality, heaven, judgement, are ideas with which the Church, and every member of the Church, is familiar. They are kept before the mind, regarded with the utmost interest, and made the springs of sentiment, feeling, action. To render these ideas the influences that should form and enrich the character, was the great object of Christ. His religion begins with faith, and leans upon faith as its justification all the way through. Doctrine, precept, promise, all emanate from an unseen authority and are associated with the fact of an unseen world. The origin and support

of the Church is faith. Without this it has no significance—it is an empty shell, a vain show, an impudent mockery. It is meant to express relations which man holds to the Infinite and Imperishable. It is the memorial, as it is the fruit, of Divine revelation. The true believers "walk by faith, and not by sight." They live in the contemplation of scenes which the eye of sense cannot behold; their experience is overshadowed by influences which are cast upon them by the presence of the Divine mind. These influences they recognize and cherish. The presence of man is to them a fact of which they have a less vivid perception, inasmuch as consciousness, the eye of the soul, is more clear in its vision than the bodily organ. They see God—as the Scripture saith. They "see God," they feel him, they bow before him in reverence, they walk with him in love, they dwell in him, and their souls witness that he dwells in them. With them prayer is communion, not utterance merely; worship is a delight, not a service alone; piety is their life, not their profession. The immortality of which they discover the pledges in their own nature, and find the clear communication in the Gospel, becomes to them not a distant truth; faith blends it with their daily progress, and eternal life seems to them but the completion of their present experience. With such views and feelings they are ready to live or to die. They are partakers of salvation, with a hope full of glory.

As a consequence of a living faith, the Church of Christ is distinguished by its spirituality. How can one be conversant with "the things of the Spirit," and not imbibe their tone? The Christian, whose thoughts are occupied with the realities of heaven, must gather around his soul a heavenly character. The contemplation of God cannot but inspire an ardent or a serene piety, according to the temperament of the individual. Habitual devotion must beget more or less of sympathy with the Divine excellence. The idea of immortality, so much larger than ideas of an earthly origin, must spread itself over them, not indeed to exclude them from the mind's view, but to chasten their false brilliancy. That which is unseen and eternal must outweigh in the soul's regard that which is seen and temporal. Hence in the New Testament we find continual allusion to the spirituality of the Christian character. The believers are exhorted to be "spiritually minded," to "set their affections on things above," to "walk after the law of the spirit of life in Christ Jesus, and not after the flesh." Now this is not

a superficial or trivial distinction. It goes down to the fountains of character, penetrates the inmost being, and determines whether the waters which issue thence, to overflow the outward life, shall be waters of refreshment or of pollution. The motives and dispositions of the spiritually minded man derive their complexion from the presence of Divine truth. They reflect the images of heaven. The life of action may be spent among the toils of the field or the engagements of traffic, but the life of the soul "is hidden with Christ in God." Spirituality is neither superstition, nor seclusion. It is the consecration of the mind to higher ends than those of business and pleasure. It is the diffusion of the light of eternity over present affairs. It is the interpretation by our own experience of the patriarch's vision, who beheld a ladder reaching from earth to heaven by which there was a constant passing and repassing from one to the other. It is not weakness, nor fanaticism. The genuine Christian is at once the most rational and the most spiritual of men.

It follows from these principles and habits of the inner life which belong to the Church, that it is farther distinguished by comparative purity. *Comparative*, (and not absolute,) we say; because sin cleaves to the best men, and the struggle between good and evil is one that the soul is obliged to maintain so long as it abides in the flesh. Still the Church endeavours to reach the condition of purity which is described by St. Paul when he speaks of it as "a glorious Church, not having spot or wrinkle, or any such thing, but being holy and without blemish." To bring it to this state Christ gave himself even unto death, and every motive of gratitude or interest urges his disciple to do his utmost to give effect to the Saviour's purpose. Comparatively speaking, this is done. The aim, if not the attainment, of the Church is purity. They who have been baptized into the spirit of Christ endeavour to maintain a conversation according to godliness; and far below the standard of instruction and example as they fall, they succeed in sustaining themselves at an elevation much above the usual point of moral excellence. Be this however as it may, there can be but one judgement concerning the character which the Church that Christ has redeemed by his own blood ought to bear. It should be a spotless Church, having no blemish, but exhibiting an unbroken reflexion of the holiness of its Founder. Just so far as it shall possess this character, will it realize the idea of him "who loved it and gave himself for it."

Another characteristic of the Christian Church is the beneficence by

which it is distinguished from all other divisions of human society. Here too it does but follow the Master, who labored and died for the good of others. The interest which the Christian feels in his fellowmen is one of his prominent peculiarities. He not only is free from selfishness—he *cares* for others—regards their condition with tender sympathy, and relinquishes his own ease that he may be their benefactor. Liberality, compassionate feeling, concern for others, anxiety to convey the blessings of redemption to other communities, have in all ages been marks of the true Church. They who have been its members, under whatever name they have passed, have manifested a kindred spirit. Witness the labours and sacrifices that have made the early ages of the Christian history alike memorable and glorious. Witness the missionary zeal of those who have gone from the bosom of the Roman Catholic communion to bear the cross to the ends of the earth. The zeal of proselytism or bigotry it may often have been, but often also was it the spirit of Jesus burning in the souls of his disciples, and impelling them to endure every trial that they might by all means save some whose feet were stumbling on the dark mountains. Witness the prayers and contributions and establishments of Protestant sects for the benefit of the ignorant and sinful, whether in Christian or in Heathen lands. Every such fact is a new proof that the Church has apprehended the mind of Christ, and in some measure at least understood its own mission. For nothing is clearer than that they whom Christ has taken into union with himself, will labour with disinterested industry to diffuse light and peace on every side.

And this brings us to the last peculiarity of the Church which we shall mention, viz. its union with Christ. The Church is distinguished by its dependence upon its Head. The relation between Jesus and his disciples is not a relation of remote or circuitous influence on the one part, and of distant reverence on the other. It is intimate and continual. To the true Christian Jesus is the source of spiritual excitement and strength. From him are derived the principles which are expressed in character and exemplified in conduct. Under what significant images did he present this truth. "I am the vine, ye are the branches." "Except ye eat my flesh and drink my blood, ye have no life in you." What terms could have been chosen that would more forcibly describe the intimacy of that relation which exists between the Saviour and them whom he has sanctified and cleansed? His Apostles, perceiving and *repeating* the idea which he wished to convey, use the

language of an almost equally bold imagery; as they exhort their converts to "put on the Lord Jesus," or speak of "dying with him unto sin, and living with him unto righteousness," or as in that passage to which we have already alluded, where Paul declares that we "are members of the Lord's body, of his flesh and of his bones," and after almost losing himself in the refinements of a comparison which he wished to institute between the domestic and the ecclesiastical relations, as if he felt that no comparison could express the nature of that union by which Christ and his Church are made one, exclaims—"This is a great mystery. I speak concerning Christ and the Church."

The characteristics of the World which we propose to bring into contrast with those which we have ascribed to the Church, are such as observation must have made familiar to every mind; for we shall select the most obvious as well as the most important.

The world is distinguished, first, as might be expected, by worldliness. The term shows at once its meaning and the propriety of its use. The vice of the world is its worldliness. It has a character of its own which can be denoted by no other word. Everyone knows what it is. It is seen in those who live mainly for this world, whose affections and hopes cling to the earth, whose thoughts are full of the present, whose motives are low, whose purposes are earthborn. It is seen in those who are labouring to amass wealth, as if gold were a substantial or permanent good; in those who covet applause, as if the voice of praise were louder and sweeter than the voice of conscience; in those who devise plans of sensual gratification, as if this were the end of life. The worldly may be met every where—in the paths of youth, deluded by phantoms—in the walks of manhood, enslaved to unsatisfactory and fatal tasks—in the seats of old age, disappointed and discontented. Worldliness is the mildew of the soul, which blights its nobler aspirations. The worldling lives by sight, and not by faith; or if he have faith, it is faith in his own shrewdness—his own plans, faith in the world; not faith in the unseen, the remote, the Divine. Such faith would rebuke his ambition, expose the emptiness of his schemes, and humble him in fear, if not in penitence. He therefore excludes it from his consciousness, and though he may talk about God and another life, as people often learn to introduce into conversation words the force of which they do not comprehend, he is neither devout nor spiritual, knows nothing of Christ but what he has *heard from* other men, and neither enjoys nor desires any sympathy

with him. How great the contrast between such a man and the true Christian; between the world, which is made up of such men, and the Church, which is the body of the faithful!

Another mark of the world is excitement. They who are subject to its influences place themselves in the midst of agitation. They navigate a sea which is vexed by incessant storms. Human society contains elements which can be harmonized only by the action of Divine truth. The world is one vast scene of strife, unrest and confusion, and he who partakes of its temper must expect days and nights of disquiet. Passion is violent, circumstances are changeable, men are false, feeble and mortal, calculation is uncertain; and he who trusts himself to these influences commits himself to hands that will despoil him of contentment and serenity. At the present day society is a whirlpool, which swallows up in its boiling waters him who is drawn within its power. Look at social life any where for a confirmation of these remarks. By what is political life, or mercantile life, or a life of pleasure, as it is called, more strongly marked than by the excitement which attends them all? And he who yields to their persuasion and lives for them and for nothing else, or for them or either of them to the neglect of higher interests which might regulate his attention to these pursuits, how can he know the repose of a mind which casts its cares upon God and leans upon the support of his word? "Peace I leave with you," said Jesus, "my peace I give unto you; not as the world giveth," which often entraps its victim with false promises, "give I unto you." Did the peace of Jesus and the spirit of the world ever take up their abode in the same breast?

Again, the world is selfish. Selfishness reigns over all its purposes and labours. Self-aggrandizement and self-indulgence are the two heads to which all the forms of worldly activity may be reduced. Benevolence if allowed becomes a selfish virtue, in consequence of the motive from which it is practised. To promote one's own interest is the lesson which universal example teaches. Is this language too harsh? There are men of the world who give liberally for the relief of human distress, as well as those who would put their lives at hazard to save a fellow-creature from death. But in neither case is it principle which sways them, but impulse or calculation. They have an end to gain by their generosity, or they obey the instinctive feelings of their nature. Or where they act from a higher motive, they are

indebted for this motive to Christianity, which has acquired a partial influence over them; they do therefore but afford an illustration of the contrast on which we are insisting. So far as their characters acknowledge the sway of Christianity—so far as they possess the traits of the Church, they evince noble sentiments and a large heart; but so far as they are controlled by the world, they are narrow, sordid, selfish. Hence the inconsistency which so often strikes us in our neighbours. Hence the inconsistency which they, if not we, perceive in *our* characters. Where a man gives himself up to the world, he gives himself up to selfishness to do its work, and bear its torment.

Hence, once more we remark, that the world is foolish. Its folly is extreme. The Saviour indeed said, "the children of this world are wiser in their generation than the children of light;" but their wisdom is foolishness; because, however appropriate be its choice of means, the ends which it pursues are altogether unworthy of the regard which it bestows on them. These ends, as we have seen, are temporal and selfish—in their nature therefore delusive and unsatisfactory. Can they justify—no one will pretend that they can adequately reward—the time and strength, the anxiety and love which are given to them? It is foolish to toil for that which can neither nourish us nor appease our hunger, when we are pining and starving. It is foolish to make our souls work for our bodies, when our bodies will soon return to dust but our souls shall live forever. It is foolish to sacrifice future happiness for the sake of present excitement. This is the folly of the world; which finds its fit emblem in the bird, that instead of soaring away into the pure air of heaven where it might pour out its note in freedom, yields to the voluptuous but fatal fascination of the reptile that entices only to destroy.

Such are the characteristics of the Church and the World. To which do we, to which will we belong? The decision rests with us. If any one prefer to serve the world, he may wrap himself in a cloak of hypocrisy that shall protect him from the judgement of man, but the eye of God will pierce its thickest folds, and the portion of the hypocrite must be his. If he choose to become a member of the true Church, whose names are written not in any record on earth, but in the book of life in heaven, he need not forsake the employments of an honest industry nor the paths of an honourable reputation—he need not go to the desert nor the mountain top; but may live in the midst

of society, as Jesus did when it was sunk in deeper corruption than now, preserving himself incorrupt. The Church must continue in the world—separated from it by spiritual, not by visible lines; he then, as one of this Church, must bear his part in the labours of the community, while the springs of his being shall be fed, not from the waters of earth, but from the fountains of the skies. We can choose to which we will belong—the Church of the Redeemer, which he has purchased for an everlasting inheritance, or the world whose end is destruction. But let us understand that we cannot belong to both. No man can be a Christian and a worldling—a follower of Christ and a slave to sense. He cannot join the incongruous traits which we have delineated. Multitudes have, age after age, made the vain attempt, and never one among them all succeeded. We can belong to the Church on earth, and secure for ourselves an entrance into the Church above; or we can belong to the world on earth, and go down with the world to hell. This is the only alternative before us. E. S. G.

ANGEL VISITORS IN ANCIENT AND MODERN TIMES.

AFTER THE MANNER OF JEREMY TAYLOR.

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him. Gen. xviii. 1.

The sun, which even at this early period of history had grown old in shining, had now attained the highest point in the heaven, and Abraham was resting from his labours at the door of his tent, in the heat of the day. We may fairly conjecture, (though the inspired historian doth not so inform us,) that this was one of those bright noontides, when the fair face of nature wears that calm expression, which, as well as the stillness of the evening, doth comfort the troubled soul, and entice it to the entertainment of devout contemplation, and lead it through the rest of earth, air, water, plant, and animal, to Him that always resteth. Every thing seems to have caught repose, as though overpowered by the heat of the sun, and as the old heathens *said, "Pan sleepeth."* It was a fit season for a visit from angels.

Since the noontide in our story, the sun in his journey through the heaven hath been witness to many a fair spectacle, and lent his light to many a lovely object, and shone upon deeds which history doth joyfully herald, and gladdened and solemnized many a sad heart. He hath shone on the palaces of kings and on many a brave temple, and the splendour of royal apparel and the brightness of princely beauty have been illuminated anew by his light, without which none might discern them from the commonest clay. He hath lent his brightness to many a noble spectacle of gaudy tilt and tournament, and serious encounter of bitter and cruel foes, and his rays have been reflected in ten thousand ways from glittering shield and spear, and borne witness to the iron firmness of many a lion heart; or with his milder radiance he has entertained the serious soul with the ravishments of that divine harmony of nature which, like the music of the spheres, utters no sounds. But never in all his shining was he witness to a fairer scene than that which the inspired penman hath transmitted to us. The messengers of the Lord came to the lowly dweller in tents, and the Majesty of heaven and earth disdained not to converse with poor, fallen humanity. "The Lord appeared unto him in the plains of Mamre." These were the days of open vision. God sent his messengers to bear good tidings to man. He whose dwelling-place throughout all generations is an infinite ocean of glory, is not unmindful of the poor being who some time obeyed him, but hath long since forfeited all title to his favour, and commissioneth his angels to lighten for him the heavy load of adversity, and sweeten the bitter cup of misery, and make straighter and easier the hard road of duty, and direct him in his blindness, and make him duly to estimate the dignity of his nature, and give him great joy for great sadness, and tell him of a future blessed redemption, and lead him from earth to heaven. The flaming sword and the bands of the Cherubim did not quite separate men from sweet converse with their Creator, for He though sinned against still loved them. The infinite Father looked with tender pity on the work of his hands, and in all times and nations found faithful doers of his will, and never suffered them to be without a witness; though some, as Abraham and his posterity, he favoured with more abundant measures from that infinite sea of goodness, for reasons which we must acknowledge to be wise and right, though our finite and imperfect understanding may not attain to *sound* their depths; and the blessed messengers of heaven in their

errands of mercy sometimes reached our planet, and the patience of faith was relieved, and the devotion of piety was warmed and elevated and strengthened in the delightful recreations of their divine society. There was no wide gulf fixed between earth and the abodes of the blessed, but there were bright spots in the darkness of the shadow of death which attracted kindred spirits. The angels of the Lord, as well as the angels of Satan, walked up and down in the earth. An instance of this peculiar intercourse is the case before us. Fit meeting in fit season.

But may men no longer converse with God's messengers? and sit at meat with them, and hear words of peace from their mouth? Has this bright chain between heaven and earth been severed, and been drawn up again into heaven, like the sheet in Peter's vision, that we should be entertained of it no longer? Truly, ours is not the day of "open vision," yet may we see God openly, will we without fainting employ the appointed instruments. God hath given some Apostles, and some Prophets, and some Evangelists, and so on through the whole list of messengers, and to these, if we would be wise, we must give diligent heed, for they must be our angels. The Creator graciously maketh himself known in all time, not to Abraham alone in his tent, not to the Apostle to the Gentiles alone on his road to Damascus, but to all that have received the rare and excellent title of sons, to all that glory in his fair image, and that have heard the sweet sounds that fell from the lips of Jesus. To all of us he speaks in the clear whisper of the still small voice. God would do us great wrong, should he appear to us before we have made within our hearts that fit preparation, and decked them out with that bright adornment of faith and charity, which shall make them fit mansions for the indwelling of that supreme Majesty, and change us into some faint resemblance of his image, from glory to glory. Of what avail is it to one who has heard Moses and the Prophets, whose ears from his earliest childhood have been charmed with the rich harmony of the divine inspiration of Jesus and his Apostles, and whose heart, harder than stone, has resisted the droppings of the sanctuary, to whom the teachings of the ministers of God have proved as an idle tale and a pleasant song—what advantageth it him though one rise from the dead, what advantageth it him though the angels that visit the earth rest under his roof? Nevertheless for him also, in the infinite mercy of God, the *time shall come*, when all the tumult and turmoil of this

poor, noisy world shall have died away, and the peace of eternity shall reign undisturbed, and then that still small voice shall come to the guilty soul, more dreadful in its calm, unwearied, unceasing repetition than the thunder which makes the solid earth to shake.

Thus hath it pleased God to order his providence towards man. "The pure in heart shall see Him." To the simplicity and sincerity of the believer shall that realizing sense of the existence and presence of God be granted, which, as far as may be upon earth, shall turn the hesitation and anxiety of faith into the assurance of sight. And how should it be otherwise? God is a Spirit, and since he has fashioned us too in his image, and given us some share of the brightness of his glory, so that in our true estate the spiritual nature asserts its rightful authority over the corporeal and perishable, and since he never in his ordinary providence reveals himself but as a Spirit, how can any one who is encrusted with the clayey environments of sense, who has hid the beautiful jewel of a precious, immortal soul in the costly napkins of fine linen which he weaves in his Egyptian darkness, who is serving a cruel taskmaster that is ever crying "give, give," and lading burdens heavy and grievous to be borne, who is gratifying the eye of sense with the splendour and gorgeousness of this world, which seems so bright, but is at best but shining dust, and who differs from the brute only in having superior power to create objects which will increase and confirm his blindness, who in short hath forgotten that God exists, how can he expect to hold sweet converse with Him who is essentially spirit, and in whose sight the bright heavens with their shining stars are not clean? He would be deemed hugely unreasonable, who should expect to behold the clear light of day while he dwelt in subterraneous caverns, and left not so much as a chink for its admission. And how shall he whose home is the earth, who looks for no continuing city in heaven, and who never turns thither a gaze of fond longing and delightful anticipation, expect that messengers shall come from that home to visit their kinsman in the strange land of sin? Such an one might have sat with Abraham in his tent at Mamre in the heat of the day, he might have found within his heart some wakeful response which should have made answer to the still voice from without, but the Lord would not have appeared unto him. R. E.

HE IS NOT THERE!

E following lines were addressed by the writer to a clerical friend, on the eath of his only son. As it may be supposed, from the initials, that they re taken from a volume of poems just published, we deem it proper to say hat they have never before been printed.—Ed.

I cannot make him dead!
His fair sunshiny head
Is ever bounding round my study chair;
Yet, when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!

I walk my parlour floor,
And, through the open door,
I hear a foot-fall on his chamber stair;
I'm stepping toward the hall
To give the boy a call;
And then bethink me that—he is not there!

I thread the crowded street:—
A satchell'd lad I meet,
With the same beaming eyes and coloured hair:
And, as he's running by,
Follow him with my eye,
Scarcely believing that—he is not there!

I know, his face is hid
Under the coffin lid;
Closed are his eyes;—cold is his forehead fair.
My hand that marble felt;
O'er it in prayer I knelt;
Yet, my heart whispers that—he is not there!

I cannot *make* him dead!
When passing by the bed,
So long watched over with parental care,

My spirit and my eye
Seek it inquiringly
Before the thought comes that—he is not there!

When, at the cool, gray break
Of day, from sleep I wake,
With my first breathing of the morning air
My soul goes up, with joy,
To Him who gave my boy,
Then comes the sad thought that—he is not there!

When, at the day's calm close,
Before we seek repose,
I'm with his mother, offering up our prayer,
Whate'er I may be *saying*,
I am, in spirit, praying
For our boy's spirit, though—he is not there!

Not there!—Where, then, is he?
The form I loved to see
Was but the *raiment* that he used to wear.
The grave, that now doth press
Upon that cast-off dress,
Is but his wardrobe lock'd;—*he* is not there!

He lives!—In all the past
He lives; nor, to the last,
Of seeing him again will I despair;
In dreams I see him now;
And, on his angel brow,
I see it written "Thou shalt meet me *there!*"

Yes! we all live to God!
FATHER, thy chastening rod
So help us, thine afflicted ones, to bear,
That, in the spirit land,
Meeting at thy right hand,
'Twill be our heaven to find that—he is *there!*

J. P

TURNER'S LIVES OF UNITARIANS.*

This little book was suggested and published by the Committee of the British and Foreign Unitarian Association. We have found much more interest in reading it than we expected to derive from it. The necessarily brief space which could be allotted to each biography, and the intended purpose of the book, which concentrates the chief interest of an individual life and character upon the reception of an unpopular system of belief, allow of course no opportunity for the delineation of private excellencies and fireside virtues. It would be idle to disavow our gratification in the belief that our opinions upon religious doctrines may boast of a long antiquity, that they have always had their professors who have been sincere in maintaining and consistent in declaring them, and that the ancient champions of our faith have sustained fair characters for good scholarship and virtuous living among their contemporaries. The Nonconformists of Great Britain have never been unmindful of the deep debt of gratitude which they owe to their fathers; they have in general been proud of their ancestry, and if in many instances the burden of dissent has proved too heavy for the children, there have always been found some to bear down with honour the remembrance of the conscientious divines who first espoused Presbyterianism and Independency. It has been usual with the modern editors and reviewers of the lives and works of the great men in Church and State who flourished during the reigns of the Stuarts—such as Clarendon, Burnet, the Norths, Taylor, Ken, &c. to heap obloquy and ridicule upon those who loved a different faith. But of late both the Republicans and the Nonconformists have found able vindicators, who have made themselves heard. There are few spots of ground, even in the venerable and interesting memorials of many centuries that are crowded together in London, which affect more powerfully the serious mind than the Dissenters' Burial Ground in Bunhill Fields. During the pestilence of the year 1665 this field was set apart as a common cemetery for the indiscriminate mass who could

* Lives of Eminent Unitarians; with a Notice of Dissenting Academies. By the Rev. W. Turner, Jr., M. A. Published by the Unitarian Association. London; 1840. pp. 417, 12mo.

not claim burial in a parish church-yard. Not having been used for that purpose, it was leased by Dr. Tindal as a cemetery for Dissenters. There lie Bunyan, Williams, Harris, Watts, Neale, Lardner, Gill, Price, Hunter, Lindsey, Rees, Belsham, and a host of worthies. Names which all conscientious men must reverence are here inscribed with simple mementoes upon plain stones. The Dissenter who meditates there on a Sabbath evening never will fear lest his opinions may exclude him from the hope of salvation.

And the respect which the Dissenters in general feel for their ancestors, the Unitarians in particular have always been foremost in expressing for the early professors of their own peculiar opinion. Understanding the word "Unitarian" in its own simple signification, as defining one who maintains the strict and undivided unity of God the Father, our brethren claim many of the most honoured names in the religious and literary history of England. It is unnecessary to go into the question, how far this claim may avail for an argument towards establishing the truth of the opinion. It is enough, that it lightens the misgivings which might disturb some who hold a faith every where spoken against. It is enough, if it assures us that serious inquiry, good scholarship and a tenacious confidence have combined with deep convictions and a consistent life, to uphold a controverted doctrine.

In the book before us a few Introductory pages are devoted to the early History of Unitarianism in England. The faith which we believe was taught by the Apostles, which in an early age of the Church had imperial authority and the poor triumph of numbers on its side, which there is every reason to suppose was recognised by some sound scholars during the middle ages, and which was the acknowledged profession of a Polish University, certainly appeared in England coeval with the Reformation. Though no society avowedly professing the Unitarian opinion was found there till more than a century and a half after the beginning of the Reformation, the prevalence of the opinion itself cannot be disputed, if martyrdoms for its profession may be considered good evidence of its existence. In the sketch given by Mr. Turner we find the names of nine men and one woman, who suffered at the stake as Unitarians between 1550 and 1611, the first being Joan Boeker, a warrant for whose execution was extorted from the tender-hearted Edward by Cranmer and Latimer, who both subsequently passed through the same furnace of fire, and

the last being Edward Wightman. A Spanish Arian was soon after doomed to linger out his life in Newgate, and hundreds professing the same opinion suffered fines, penalties and imprisonment. Mr. Turner fully justifies our claim to the names of Locke, Milton, and Newton, as upon the side of anti-trinitarianism. Many of the early Unitarians approached more nearly to the system of Socinus, and towards the close of the seventeenth century a volume of Socinian Tracts was published by various authors. "But in the succeeding age the learning and high reputation of Clarke and Whiston in the Church of England, and of Emlyn and Peirce among the Dissenters, led the greater part of those who quitted the standard of orthodoxy, to embrace the Arian hypothesis."

Mr. Turner then presents us with brief sketches of the lives of the following eminent and unquestioned Unitarians,—John Biddle, Thomas Emlyn, James Peirce, the three Hallets, Drs. Lardner, Foster, Benson, Chandler, Fleming, Taylor, Dixon, Latham, Rotheram, and Aikin, Charles Bulkley, Viscount Barrington (John Shute,) Moses Lowman, Samuel Clarke and Micaiah Towgood. These biographical notices are gathered from funeral sermons, from private letters, from Chapel records and from materials scattered among periodical pamphlets and prefaces. On reading the list the theological student is at once reminded of his obligations to many of those laborious scholars who have explored antiquity for him, and spent whole hours in those verbal examinations and critical inquiries which have given new life to the mere literature of the profession. Biddle and Emlyn suffered severe persecution and imprisonment. Peirce was the victim of a self-constituted Assembly, which ejected him from his pulpit without even consulting the wishes of his society. To this gentle-hearted and faithful man we are indebted for a valuable Paraphrase on some of Paul's Epistles. Another society with which at the period of his death he had been connected six years, wishing to honour his memory, had prepared this inscription for his tomb-stone, "Here lies the reverend, learned and pious, Mr. James Peirce." The parish priest however reminded the mourners, that whatever was put up in his churchyard must have his sanction, and that Mr. Peirce could not be styled reverend, because not episcopally ordained, nor pious, because he had taught errors. The inscription was accordingly reduced to this, "Mr. James Peirce's Tomb, 1726," and thus the parish churchyard escaped defilement. Dr. Lardner, whose literary virtues have

earned for him the best epithet, that of "the candid Lardner," is duly commemorated. Foster and Taylor were characters upon which we should love to enlarge, did space permit.

The charge has often been brought against some of the eminent men whose names we have enumerated, that they concealed their heresies, and took advantage of the ambiguities of language to delay an exposure of their principles; that their hearers and associates were kept in ignorance of their opinions, till they had been cunningly deceived by the use of orthodox phrases in other than their received significations. This charge is so natural, so ready-prepared for the lips of bigotry and malice, that it would undoubtedly have been advanced whether there had been ground for it or not. Nor should we feel inclined to dispute, that now and then something might have appeared in the conduct or language of suspected heretics, upon which a watchful envy and a misconstruing tongue might base a charge of time-serving and concealment. That all this might be perfectly consistent with the integrity and the candour of the suspected man himself, we shall maintain till some instance of the contrary is brought before us. The course of our reading has not hitherto presented us with a single instance, in which one of the prominent early professors of Unitarianism disguised his convictions when once cleared to his own mind. We suggest that this charge might with more reason be preferred against some whose friends are not our friends. We are to allow something to the vacillation of individual minds,—to the natural unwillingness to encounter the rage of bigotry,—to a hesitancy to commit one's cause and prospects to idle tongues. We must remember likewise that it requires time to extricate a man from the bondage of authority, that newly formed opinions are at first indistinct and startle the holder as well as the hearer of them, and that when an individual finds himself verging towards novel and startling tenets, he is slow to admit even to himself their discordancy with prevailing forms of faith. We believe that a regard to these contingencies will vindicate the early and prominent Unitarians from every charge of time-serving and hypocrisy.

Mr. Turner introduces the biographies of Drs. Latham, Rotheram and Aikin, of Samuel Clarke and Towgood, who were distinguished academical instructors, with some remarks upon Dissenting Academies. Oxford and Cambridge being closed against all Nonconformists, conscientious Dissenters were obliged, in their early history, to

educate their sons at the Dutch Universities. But previously to the Act of Toleration, academies had been commenced in a small way, which soon after rose into importance. Names eminent for virtue and wisdom are associated with the most persevering efforts to instruct the young in religious and classical science. Men who could vindicate their faith in history, and in learned volumes, were determined that Nonconformity should not bear the disgrace of ignorance, in addition to that of a despised and persecuted mode of belief. We all owe great obligations to those honoured men who were the first to assert their own moral and intellectual independence, and to train up a few in the generation next to theirs in the belief and love of a rational faith.

The friends of Unitarianism are aware, and perhaps its enemies are not ignorant nor unwilling to allow, how much the science of theology and the Christian evidences are indebted to the labours of some of these men. The subscription list to the successive parts of Dr. Lardner's invaluable work, as it contains the names of the most distinguished and cultivated men of various sects, is proof positive that charity exercised itself here at least, in appreciating the devoted zeal of a true Christian believer in behalf of the truth which was dear to all. No other work on the same subject has as yet superseded Lardner, and we cannot remember to have met in the course of our reading with any strictures upon the fidelity and thoroughness which characterise his laborious volumes.

To James Foster we owe the admirable Essay on Fundamentals in Religion, a treatise in answer to the many Deistical writers of his day, such as Morgan, Tindal, Woolston, &c., and two volumes of Discourses on all the principal branches of Natural Religion and Social Virtue, as well as a volume of Sermons. His Discourses on Natural Religion were subscribed for by nearly two thousand of the most distinguished men in the kingdom, whom his great fame as a preacher, which he maintained for a long succession of years, had interested in whatever productions he might commit to the press. Taken as a whole the work has a sterling value, though in some parts of his subject, which involved him deeply in metaphysical reasoning, he has brought himself under the necessity of admitting some startling propositions.

Dr. Benson completed the work begun by Locke and continued by Peirce, in illustrating by a Paraphrase, Notes and Dissertations the

whole series of Paul's Epistles, thus filling up their concise narrations and arguments, and not only making them intelligible and interesting, but likewise fortifying the Christian Evidences, to the understanding of which he contributed much by other publications. His History of the first Planting of the Christian Religion, gathered from the Acts and Epistles, and illustrated from profane records, is a book the perusal of which has afforded faith and comfort to many minds. He likewise did his part in withstanding the infidelity of his time, by meeting its arguments in treatises adapted to the instruction and aid of those who were in danger of being misled by sophisty and ignorance. He was distinguished as a preacher, and stood on terms of intimate and literary friendship with many Church dignitaries.

Dr. Chandler appeared several times as an author in behalf of the evidences of Natural and Revealed Religion. Indeed we may say, that the holders of Unitarian opinions were foremost, if not alone, or most successful, in meeting the open and argumentative infidelity of the period. In conjunction with Lardner he had delivered a course of Lectures on the favourite theme at the Old Jewry, London. He likewise translated Limborch's History of the Inquisition, and enlarged it into a general History of Persecution. Dr. Chandler also devoted himself to the critical study of the Old Testament, and vindicated this likewise from scoffers and doubters. He projected a commentary on the Prophets, which however he pursued through Joel and a part of Isaiah. He was likewise a champion of Dissent against the Church. The remarkable posthumous work of Moses Lowman, on the Schechinah and the Logos, was published by Dr. Chandler.

Dr. John Taylor of Norwich, the father of an honoured race, was the author of very many publications still read with unabated interest, in the various departments of polemical, critical and expository divinity. He is best known by his Treatise on Original Sin, his Paraphrase on the Epistle to the Romans, and his Key to the Apostolic Writings. Beloved and revered as he was for the sweetness of his disposition and for his Christian heart, he was honoured by some of every name for his erudition and candour. Our little space prevents any details or extended praise of his many works, and it obliges us wholly to omit the mention of many other Unitarian works which are highly esteemed.

We hope that the volume before us will be succeeded by others, which will acquaint us with more men of the same stamp. G. E. E.

THE ATTRACTION OF THE CROSS.

A SERMON, BY REV. JOHN PIERPONT.

JOHN xii. 32. I, if I be lifted up from the earth, will draw all men unto me.

THAT event cannot but be deeply interesting to all men, which is to exert such an influence upon them all, as to bring them nearer to the speaker of these words, and establish a closer relationship between themselves and him. That event took place when Jesus *was* lifted up upon the cross.

What is the power that lay, and still lies, concealed in that event, that it should already have exerted, or that it should yet be destined to exert, such an influence upon all mankind?

Is it its power, even before it has taken place, and while it exists but in the contemplation of those who anticipate it, to awaken a generous and righteous feeling throughout the community where it is expected to take place, and to bring the excited people together to *prevent* it? Is it its power, so to appeal to the sympathies of the populace, or to their love of high, even though it be painful excitement, as to induce all, who can by any possibility be present, to throng together to *behold* it? Is it that a spectacle, so shocking to the justice and humanity of men, arouses a noble indignation within them, and prompts them, as by a common and mighty impulse to rush together to *avenge* it? Or, instead of this great event's being such a moving exhibition of the injustice of man, is it so moving an exhibition of the justice of God, as to draw all mankind together, in spirit, if not in person, to *contemplate* and *admire* it?

We think that the power of this event—the latent spring of its influence upon all mankind,—is in neither, nor yet in all of these things: and it is the purpose of this discourse to show in what we suppose its power *does* lie.

In immediate connexion with the words before us, and in reference to them, we are told, "This he said, signifying what death he should die." And in another place the same historian of his life and ministry informs us, that at another time Jesus said,—in evident allusion to the death that he should die—"As Moses lifted up the serpent in the *wilderness, even so must* the Son of man be lifted up."

Have we not, in these memorable words, the key put into our hands by the Saviour himself, which is able to unlock and lay open to our view whatever of mystery there may be, to any mind, in the power of the Cross, or in his death who upon it was lifted up, in drawing all men to him?

The Saviour illustrates the power of his death upon the cross, by that exerted by the serpent which Moses lifted up in the wilderness. What power was that? We are told by the sacred history, that in journeying through the wilderness the people of Israel became discouraged because of the way; and that they spake against God and against Moses, saying, "Wherefore have ye brought us up out of Egypt to die in the wilderness? And the Lord sent fiery serpents among the people, and much people of Israel died." The people then confess their sins, and entreat Moses that he would intercede for them with Jehovah, that the serpents might be removed; and, in obedience to divine instructions, we are told that "Moses made a serpent of brass, like one of the fiery serpents, and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Here we have the history of the event to which the Saviour alludes in the words before us. And in that history—in the thread of that narrative—do we not see the clue that leads us directly and infallibly to the cross of Jesus, and to the clear understanding of the power of that great event which has made it interesting to so great a portion of mankind, and is destined to make it still more interesting to a greater portion yet?

1. It was its *healing* power, which drew towards the brazen serpent the Israelite who was suffering from the fiery serpent's bite. The poison was flowing like a stream of fire through his veins. Parched with the thirst of the desert and burning with the fiery arrows of disease, he was drawn, as by an irresistible force, towards the object which gave out, to all who lifted towards it their blood-shot eyes, relief, ease, life. They looked and lived. They were drawn towards it, *because it did them good.* It healed their malady. It saved their lives. In one word, it was *the attractive power of its beneficence*, that drew all the suffering travellers of those inhospitable wilds towards the serpent that Moses lifted up.

2. It was not by beneficence in the abstract, or without reference to the objects that were to be affected, or the persons to be benefitted, or the ends to be subserved by it; still less was it beneficence which

is to affect others—either "Moses, the man of God," against whom ey had murmured, or God himself, whom they had blasphemed, but hich was not to affect or influence themselves; it was *themselves one* that the brazen image of the serpent was lifted up to benefit id heal. Their great leader through the desert had not entreated od in this instance on his own account, or for his own benefit, but at eir urgent instance and request—for their account, and for their lvation. And He who had raised up Moses, as the mediator of his ovenant with Israel, did not command his servant to lift up the brazen rpent as a means of satisfying his own Divine justice; or yet to vaken his never sleeping mercy: for the demands of his justice were tisfied in the mission of the fiery serpents, and it was by his mercy at the brazen one was ordained. It was not the brazen serpent that oved the mercy of Jehovah; it was his mercy that lifted up the brazen rpent. But it was the murmurer against the ways of a gracious ovidence—the blasphemer of God and his faithful servants, for hose sole benefit the healing serpent was lifted up in the wilderness; nd it was by its healing, salutary, saving power, that the sufferer was rawn,—and drawn because it *was* a healing, saving, beneficent ower,—towards the object which the sparing mercy of the Most High ad ordained for his salvation.

"Even so," says the Son of man himself, "even so, must the Son f man be lifted up." "*Even so*"—for the same reason—to the same nd—for the same final cause; respect only being had to the different ircumstances of the two cases, especially to the all important circum- tance of the different nature of the maladies that were to be healed y the lifting up the serpent in the wilderness and the lifting up of he Son of man upon Calvary. The one was a physical, the other a oral disease. The sufferer, in the one case, was smarting or burning rom the bite of a serpent that basked among the rocks or lay coiled pon the sands of Idumea; in the other, he was suffering the keener nguish that follows the deadlier sting of sin. The entreaty of the sraelites to Moses was, "Pray unto the Lord, that he may *take away he serpents* from us."—"Jesus was manifested," says John, the eloved disciple, "that he might *take away our sins*;" and "Behold he Lamb of God," says John, the Baptist of the Jordan, "which *taketh way the sin* of the world."

A moral disease must, as from the nature of things is obvious, be ealed by a moral remedy. The actual vision of a material object

might heal the disease of a material organ. Physical agency is competent to work a physical cure. But moral maladies must be healed only by moral remedies. Moral agency only can do a moral work. Physical laws and objects are in their nature subordinate to moral, and subservient to them. The world of matter is subject to the world of mind, and of mind endued with a moral nature and a moral power. The principal—certainly the worthiest—use of the material, is to reveal and illustrate the moral creation of God. Now the great principle, or power, which is felt by every particle of the material universe —which reaches over all the universe and goes through it all—is the principle or power of gravitation, by which every part is drawn towards every other part, and the order and harmony of all parts are preserved, and the ends attained for which they were all "created and made." The *material* universe is bound together and sustained by the *attractive force of gravitation.* The *moral* universe is bound together and sustained by the *attractive force of benevolence.* That, both in the physical and in the moral universe, which is known to be productive of evil, is repulsive, and is shunned; that which is known to be productive of good, is attractive, and is sought. The Israelite who felt or feared the bite of the fiery serpent, fled from his presence, or raised his hand or his heel against his life; while the same wanderer of the desert was drawn towards that which Moses had lifted up, because it was hoped, and found, to be a source of life and joy.

Being led thus, by the beautiful analogies which God hath constituted between the physical and the moral world,—analogies which no one has been more ready than our Saviour to seize, or more happy in following out,—we learn that Jesus was not lifted up upon the cross, that he might awaken the mercy of God, which till that hour had been sleeping, like the god that was lashed by the cutting irony of Elijah, or which, like him, was talking, or pursuing, or on a journey, and must have its attention drawn towards the sufferings of mankind by a strong appeal; that he was not lifted up upon the cross as "a sacrifice to satisfy divine justice," or in any other way to act upon the Most High—to bend the Unchangeable from his purpose; but that he was lifted up for the sake of the influence which, by such a death, he might exert upon *man.* And we learn moreover, that by his death upon the cross men were to be influenced, not to start from their toiling or their resting places, that they might *prevent* the shocking spectacle

of his death; nor that they might be drawn together by their sympathies, to *behold* and deplore it; nor yet, that they might by the indignant sense of wrong, be forced together to *avenge* it;—but that, in the death of Jesus upon the cross *he might show to the world, in his own person, such a manifestation of Divine benevolence as should exert an attractive force upon every soul of man*, from the rising to the going down of the sun;—a force that should awaken in every human bosom a kindred feeling of benevolence—a kindred spirit of self-sacrifice for the good of others; and that should thus draw all the children of the earth away from their sins, and by a divine and irresistible attraction bring them up nearer and nearer to a moral resemblance of him, who in the perfection of his benevolence was "the image of the invisible God."

"The great Invisible" no mortal eye hath seen, or can see. But he has so created man, his child, that he, the offspring of his benevolence, has the power to see, and a nature to feel, the proofs of that benevolence with which he has filled his creation; and, *feeling* them, to be *drawn up* by them, in willing and happy worship, towards the infinite Fountain of all good. This attraction is one that is felt by universal man, as certainly as gravitation is felt by universal matter. In the visible creation, wherever matter is, and just in the degree in which any thing visible is matter, the attraction is felt that is essential to its nature—the attraction that binds matter to matter. In the invisible, wherever a moral being is, and just in the degree in which any being is moral, the attraction is felt which is essential to *his* nature—the attraction of benevolence, that binds the spirit of man to man, and the spirits of all to God, the Centre and Source of all good. But between man and the infinite Spirit, in whom "he lives and moves and has his being," there is such a measureless distance—a distance so nearly approaching infinity—that a human example, where the relations are closer and the sympathies more deep and living, will have even a more powerful effect, than a Divine, in lifting up the earthly spirit towards the heavenly: as the waters of the sea are lifted higher by the nearer moon, than they are by the greater and more glorious, but more distant sun. The very infinity of the Divine nature places him "who only hath immortality" at an elevation, which to many, if not most, of the poor, frail creatures of earth must make the imitation of Him absolutely hopeless—a thing to be abandoned in

despair. It was in condescension to this our weakness, that God, who in the material creation "commanded the light to shine out of darkness, shined upon our hearts" in the still higher work of a moral creation, "by giving us the light of the knowledge of that benevolence, in the face of Jesus Christ." The benevolence of the Creator was shown in the benevolence of "the first-born of every creature." And, in this, how far was the Crucified placed in advance of every thing that the world had before known of divine, self-sacrificing love! The Jew indeed could tell of the love of David and Jonathan; the Greek, of that of Pylades and Orestes, as most honourable examples of a spirit that could confront danger to serve a friend. But neither of these had died to save his friend from death. No: the history of the world had proved that "scarcely for a righteous man will any one die; though peradventure"—such is the power of benevolence over the human spirit—"for a good man some would even dare to die. But God commendeth his love towards us"—the love which is inherent in his character, and which he would transfuse into our own,—"in that while we were yet *sinners*"—contemners of his authority, violators of his laws, and insurgents against his government,—"Christ died for us." "Greater love than *this* had no man" manifested before, "that a man should lay down his life for his *friends*." It was for his *enemies* that Jesus laid down his. Others may have given themselves up, in a noble spirit of devotion, as victims upon the altar of their country, or as a ransom of their kindred from captivity or death. But who, before him, had even "come that he might be a martyr to the truth" because he loved—not his kindred—not his country—but the *world*; and because he knew that it was only the truth, to which he gave himself a martyr, that could make free the captive of sin, and sanctify him for that "service of God which is perfect freedom?"

For this did Jesus die. And of what a death did he taste for this! He sank not into the arms of death, as the greatest of the philosophers of Greece had done, with all that earth could throw around him that he might fall gently into the arms of the king of terrors. No: all that earth could give to embitter the cup of death was given, and yet he drank it all. It was not death merely, but death upon the cross. It was not the agony of that even, excruciating as it was, that was the bitterest drug in that bitter cup. It was the abandonment in which he was left by timid and faithless friends. It was treason where he had shown trust. It was the cruel jeer of the passer-by. It was the

ignominy that—like his own quivering limbs—was nailed to the cross, and was meant to be nailed to his name. But, thanks be to the God and Father of our Lord Jesus Christ, he has so constituted his moral government that a man can be clothed with ignominy by no hand but his own. Buffet and mockery, purple robe and thorny crown, the taunt and the jeer and the cross are all impotent to set and to fix the seal of ignominy upon a face that shoots forth the beams of divine benevolence! That seal, stamped though it was, in the case of Jesus, by the right hand of Roman power, was melted off by the love that glowed unquenchable beneath it. That love was mightier than Roman power and Jewish hate and the world's scorn, and it overcame them all; for it addressed the universal heart of man, with an eloquence whose power had never been felt either at Athens or Rome;—an eloquence by which the heart of man has ever been, and ever must be subdued, and which, in the omnipotence with which God hath clothed it, has highly exalted him who was lifted up; which has already given him "a name that is above every name;" and which he, who knew more of its power over the human soul than any other son of man hath ever known, and who saw farther than any other has ever seen over the fields of its conquests in times that are yet to be, has assured us, for our encouragement, shall yet draw all men towards him, even him who was lifted up for the healing and salvation of their souls.

Towards this sublime and salutary object, raised for the healing, not of the bodily maladies of a horde of wanderers in a desert, but of the spiritual maladies of universal man, it is the hope of the disciple of the Crucified to be drawn. This is the Christian's highest hope; for to draw near unto him and to be near him, in a moral resemblance, is his highest good. The light of the glory of God—the light in which His highest glory doth consist—the light that was seen in the face of Jesus Christ—was and is the light of his benevolence. That light broke out more fully from the cross than from any other point in the whole universe of God. He who upon it was lifted up, exerts an attractive force upon all who partake of his spirit. Salvation—the health that goes forth, not from the hem of his garment, but from the vesture of his spirit that was "whiter than the light"—goes forth only to such as are drawn unto him. And we, brethren, are drawn towards him only in as much as, by the influence of the spirit of benevolence manifested by him in his death, we are led to manifest in our lives a like spirit of divine, self-sacrificing virtue.

EXPOSITION OF MATTHEW XXII. 15—21.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's.

See also Mark xii. 13—17 and Luke xx. 20—25.

THE question put to our Lord on this occasion was exceedingly malicious and crafty. It was put by two parties in conjunction, who probably would not have been brought to cooperate for any other purpose than that of ensnaring Jesus and accomplishing his destruction. These parties were—the Herodians, the partisans of Herod and of the Romans who supported him in his government, and consequently advocates for submissively paying tribute to the Roman Emperor; and the Pharisees, who represented the feelings of the Jewish people on this subject, who regarded the payment of tribute to a Heathen sovereign as contrary to their Law, who submitted to it with reluctance as a matter of necessity, and some of whom refused to submit to it at all. These captious questioners therefore supposed that they had laid a snare for Jesus from which there was no possibility of escape. If he gave his decision against the tribute, they would denounce him as a seditious person and a traitor to the imperial majesty of Rome; if he decided in favour of it, his popularity and influence with the common people, which were much dreaded by the chief men of the nation, would be destroyed.

They approached him with hypocritical flattery of his sincerity and independence: "Master, we know that thou art true and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth; is it lawful to give tribute unto Cæsar or not?" Jesus instantly saw through their evil design, and showed them that he perfectly understood them, by the question, "Why tempt ye me,

ye hypocrites?" And then, instead of giving a direct answer to their inquiry, he chooses a mode of reply which was agreeable to the custom of the time, which was exceedingly pointed, and which had the advantage of making them confess, instead of himself directly asserting, the disagreeable fact of their actual subjection to a foreign power. He calls for one of the coins in which tribute was usually paid, and asks whose likeness and name are stamped upon it, and on being told, the Roman Emperor's, says, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." This reply, together with what was implied by the call for the Roman coin, may be thus expressed in full:—So then it appears, by your having Roman money in circulation among you, that you are a Roman province. You are under the actual dominion of Cæsar and enjoy his protection. Submit quietly to this appointment of Providence and all its consequences. Pay without resistance the demanded tribute, whether it be regarded as a just equivalent for the protection which the Romans afford you, or as an oppressive exaction which you cannot escape, and do not aggravate the evils of your condition by vainly struggling with a power that is able at any time to crush you. And do not suppose that by thus inculcating the payment of tribute to Cæsar, I exclude the duty of paying your accustomed tribute for the service of the temple; you can pay both; and in general, all the duties you owe to God may be faithfully performed in perfect consistency with your remaining quiet and submissive subjects of Rome.

This answer completely defeated the purpose for which the question was asked; yet it contained nothing that could afford ground for a charge of attempting to avoid the dangers that lay on either side, by qualifying the truth. On the contrary, it contained something that was unpalatable to each party. It required of the Pharisees to acknowledge and acquiesce in their political subjection, and it rebuked the Herodians who, in their anxiety to pay court to their Roman masters, had become ashamed and neglectful of the religion of their fathers, and had thus failed of rendering unto God the things that are his.

The course which our Lord took on this occasion is sometimes cited as an instance of *dexterity* in avoiding opposite difficulties. It appears to me to be something far higher and better. I do not see in it any thing that can properly be called *ingenious*. It was the simple truth. It was the only answer to the question. There was indeed no

difficulty in the question but what Jewish bigotry and prejudice created. It had never before occurred to the mind of a Jew, that payment of the Roman tribute did not necessarily imply unfaithfulness to the Law; that it was possible at the same time to render unto Cæsar the things that are Cæsar's, and to God the things that are God's. The moral vision of Jesus was perfect. The narrow opinions which prevailed around him, had no influence upon his judgment. He saw the case just as it was, and spoke the plain truth about it. C. P.

A SUNDAY'S WALK WITH DAVID ELLINGTON.

A REFLECTING Christian often wonders at the apparently trifling efficacy of religious institutions; he perplexes himself to comprehend how it is that such multitudes hear preaching, and yet so few profit by it. A yet greater wonder is it at times, that he himself should be so little the better for his attendance on services of whose value he thinks himself deeply sensible. The minister occasionally tries to explain the matter in a sermon; but his explanation is only partially satisfactory; what seem to him the chief causes do not appear such to men in more exposed walks of life, and the speculations of different active men on the subject differ as much as their various personal experience. Some ascribe it to the weakness of the preachers, and some to the inattention of the hearers; some to internal and some to external causes; and many, in striving to satisfy their minds on the point, forget to keep a watch over the only causes which are of any moment to themselves.

It is not strange therefore, that when Mr. Hertson had preached a sermon from the text, "The word preached did not profit them, not being mixed with faith in those who heard," there was a good deal of speculation among his hearers as to the justness of his views. Some thought that he refined too much, some that he was not sufficiently discriminating, some that he made too much of faith, some that he was not sufficiently practical, and some that he did not make allowance for the hindrances which the world throws in the way of piety. So they began at the church door, and as the several parties separated on their way home, they carried on the discussion. If it be one aim

of a preacher to make people think, he certainly had hit the mark that once at least.

As no one in the parish lived farther from church than David Ellington, it happened that those who walked the same road with him kept up the discourse during the whole distance; and he had an opportunity to hear opinions on all the different points that were started. When this had been done, and neighbour after neighbour had dropt away each at his own threshold, Jane turned to her husband, and said, "So,—if we may trust what we have been hearing on all sides, preaching does no good, and yet nobody is to blame."

"Except the minister," replied David.

"Nay," said his wife, "even Dr. Pillerton, who spoke most harshly, acknowledged that, after all, the preacher does enough to be the making of any man who would take heed to his words. So that, for aught I see, the minister also is free from blame, like every body else; and we have only to wonder on how this dreadful waste of religious influences is to be accounted for."

"And yet meantime nothing is more easily accounted for, if you will take it up in single cases and examine them one by one. Men are puzzled, because they want to see through all Christendom at once; but they will find there is no puzzle at all, if they will just sit down and each decide his own case. Describe to me any man's life, and I will tell you at once why it is that preaching does him no good."

While he was saying this, neighbour Smith, who had been walking ahead of our carpenter and his family, and now that none else was in their company desired to join himself to them, had turned back and caught the last sentence. He too had evidently been musing on the topic of the day, and gave vent to his feeling by exclaiming bitterly, "I don't believe that it does any body any good."

"Why, Mr. Smith," exclaimed Jane, "you speak as if you had received a personal affront."

"Then I am sure I ask pardon," said John; "I spoke quick, to be sure, because I had been trying to make it out strait all the way, and I can't do it. I don't see why preaching should not do good, and yet I'm sure it never did any good to me, and I do not see that it does much good any where. Now take this very town, and go over it from one end to the other, and count the people on your fingers, and consider——"

David interrupted him. "That's the very reason you get so *puzzled; you undertake* too much; you would explain the case of a

thousand people at once, when perhaps you are hardly able to explain one. Let us take one at a time. Let us begin with John Smith; and when we understand his case, we will go to his next neighbour, David Ellington, and sift him; and so on, from door to door."

"Well," said John, "it's chiefly my own case that I care about, and that makes me feel so bad. I don't know that all the sermons I ever heard, have done me the least good in the world."

"Very well;—now the question is, why? Is it because the sermons were poor and unable to do good?"

"I cannot say that of all of them; some poor preaching I have heard, and I have heard some very fine preaching that was worse than the poor; but on the whole, there has been more that was good. And that in fact makes the difficulty;—sermons are very excellent, for the most part, very,—and yet they don't make me any better."

"Then we must seek another cause. I had a neighbour once who possessed a comfortable house, and a capital lot of ground to till, orchard, mowing-ground, cattle, and a wife who was an admirable dairy-woman. There was not a man in town with a better opportunity to lead a thrifty, fore-handed, prosperous life. What was the reason that he did not? People wondered, when they looked at his fine farm, why in the world it was that the poor man was always behind-hand and going down hill. What was the reason? It could not be the farm—what was it?"

John did not answer, for he more than suspected that his friend was beginning to make a parable out of his own history.

"No," continued David, "it was not the farm that was in fault, but the farmer; he did not use his opportunities, he neglected his land, he lounged about doing nothing, and talked, and smoked, and drank; and as he grew poorer every year, he kept wondering how it could be, that so fine a farm would not support him in plenty and ease."

"He found out at last," whispered John.

"Yes, he found out at last; and then what did he do? He just attended to his business—gave up idle and dissipated habits, and minded his farm; and then he had no difficulty in winning from it a handsome support. Now you are doing with preaching just as you used to do with your farm—neglecting it; and how in the world can you expect it to do you good? How can you be so foolish as to be surprised you have no grain to reap and no abundance on your board, when you have not sowed the seed nor tended the crop?"

"But that is not quite fair," replied John; "I do not neglect preaching; there is not a man in the village more constant at meeting than I am."

"Just as you used to live on your farm,—always at home, never away from the homestead; but that availed nothing, while you were an idler. And so in this case—of what use to be at church, if you do nothing more? Sitting there and taking into your ears the voice of the preacher, is no better than sitting by your back-door and musing on the beauty and fertility of your lands. Nothing can grow up in either case, if this is all you do."

"But that is not all I do."

"Perhaps not quite; you used to go out to work sometimes, and plough and hoe a little, just enough to keep off actual starvation; and about as much as this you do in religion. But suppose you were to make a business of it, as you did of your farm when you took the right turn, suppose you were now to make the most of these religious means as resolutely as you did of your goodly lands,—do you think you could find reason to complain any longer that you get no good from them?"

They walked on for some moments in silence. John was evidently getting a little new light on the dark subject, which inclined him more to muse than to speak. But he presently felt the silence to be growing awkward, and he therefore broke it, somewhat at a venture, by saying, that after all he did not perceive that he was so very negligent; he could not see but that he did as much as other men.

"*As other men!*" cried David; "there is the rock on which so many are lost; they compare themselves to 'other men.' But you have already said, that *they* are not profited by preaching; how then can their case be any guide to you? It only shows how they are lost, not how you are saved. Look to yourself for the present. One at a time, as I said before. Let us settle the case of John Smith, before we undertake any other. And now, to begin at the beginning, let us just remember what preaching is for. Is it to be listened to, or to be practised upon?"

"To be practised upon, certainly."

"Very well; which do you do? You listen; but do you practise?"

"Why, there now," said Smith, "that is the very thing I am lamenting,—that I do listen, and yet my practice is not affected."

"To be sure," said David; "you expect the practice to come of

itself; you take pains to go and hear, which is the least part of the business, and take no pains to return and act accordingly, which is the essential thing. You think *this* is to come of itself; just as you used to fancy that looking at your fine farm, and talking and boasting about it, would do as well as working upon it. You recollect what we were saying the other Saturday evening about the improvement of that season? Well, you acknowledged that it never occurred to you to use it as preparatory to public worship. The same of Sunday morning. Without any preparation, then, you go to church and hear the sermon. How? that you may really learn something? that you may receive some wholesome advice? that you may be raised to a better way of living? No. You merely *hear*. You just sit and listen;—in at one ear and out at the other, as the saying is. Do you think about it afterward, muse on its truths, try to recall and re-impress its doctrine, and turn its advice into real practical rules? I suppose you never pretended to do this. You have not dreamt of any thing more, than just to hear the sermon. So it is with thousands; therefore no wonder that they are none the better. It would be a wonder indeed if they were. Why, the plain fact is, neighbour Smith, that you and they are doing all you can to *prevent* preaching from doing you any good. If the devil had hired you to help him defeat the ordinances of God for your salvation, you could not have contrived a more effectual means. To enter on them without preparation, to attend them without any purpose or effort of self-application, to think no more of them afterward, and to spend the rest of the day in visiting, talking, eating, riding or thinking just as on any other day,—all this seems as if expressly designed, a careful plot, to destroy the impressions of God's house, and to prevent the two hours of worship from interrupting the dominion of earth in the soul."

"That's rather a long sermon, husband," said Jane.

"And a pretty close one, too," added Smith, soberly. "But it is all true, every word of it. Yet I do not see how I can help it. What can I do? what shall I do?"

"I can tell you what rules helped *me*," replied David, "and I dare say that by observing them you will find yourself essentially benefitted. Will you try?"

"Let me hear them, and I will tell you."

"They are three. First, listen to the preacher *religiously*; that is, in a devout frame of mind; as if you had just said your prayers, and

were holding out your hand to receive the blessing you had asked. Secondly, apply it to yourself all along; say *Amen* to every truth, and say *Yes, I will*, to every good advice. This will excite a strong interest in the matter. Thirdly, think it over *afterward;* don't go at once about other things and forget it all, but retire by yourself, and recall what you heard and felt; consider what you ought to do in consequence; and lay out a distinct plan of doing accordingly during the week. Then, make it a regular part of every day's business to think over and act upon that particular lesson, and so mix it up with all your prayers and all your work. Follow these rules, and you never will say again that preaching does no good."

"I believe so," said Smith; "and I will try them. But I am afraid I never shall have resolution enough to succeed."

"Do it in faith, nothing doubting;—or if you doubt yourself, do not doubt God, but pray for his blessing till you receive it."

They had for some time reached David's house, and were pausing at the gate to finish their discourse. As they now turned away to separate, Smith stopped and cried out, "One word more, neighbour; pray tell me if you observe these rules yourself."

David hesitated a moment, and then, with an expression of countenance that was half sadness and half a smile, he said, "The question is a very fair one, though I do not see that the answer can affect the goodness of the rules."

"But then I shall have the more courage to undertake them, if I find that they are real things, and not mere words."

"Very well; I told you that they had helped me; and they have, unspeakably;—but I do not live up to them fully,—I do not fully live up to any of my good purposes. But this I can tell you, solemnly,—that it is only by living by them that I ever gained any thing, and I have always found myself a loser just in proportion as I have slighted them."

H. W. jr.

VENICE.

The Christian Reformer of last year contained several letters addressed to a Unitarian clergyman in England by a friend who was *travelling in Italy. The* following description of Venice, which is

given in one of these letters, is so faithful a picture of the reality which comes under the eyes of the visitor to that most singular city, that we have pleasure in copying it.

"About sixty-five miles north-east of Florence lies Bologna, to reach which we had to cross the chain of mountains called the Appenines, which runs the whole length of Italy, from north to south, dividing it into two parts. This we did in a delightful two days' journey, beginning to ascend almost from the gates of Florence, and arriving in the plain again only a short distance from Bologna. The Appenines are different from any mountains I have hitherto passed; though very lofty in many parts, they seem to feel the genial climate of Italy, and are far less rugged than the Alps; and whilst their very summits are for the most part covered with fine woods and verdure, their lower valleys are extremely rich and luxuriant. We could observe, however, a very sensible difference between their southern and northern sides, and felt that we had left southern Italy and its peculiar scenery. Every where the views were of the most beautiful and varied kind, and not unfrequently of great extent and magnificence. On the evening of the 28th of July we entered the ancient city of Bologna, once so famed for its University throughout Italy and southern Europe. The city pleased us extremely. It is generally reputed somewhat dull, and has indeed something of the appearance of one of our old cathedral towns. From Bologna to Venice, the whole road lies for about ninety-five miles through the flattest and perhaps the richest country which I ever traversed, watered by the Po, the Adige and the Brenta, and many tributary streams, and so thickly covered with foliage and vegetation that we could rarely see half a mile before us.

On the evening of the 3d of August we reached the shore of the Laguna, or lake of salt water, which separates Venice from the main land; and as the full moon rose over the waters, we embarked in a gondola, and in about an hour and a half found ourselves gliding along the canals, and amongst the ancient buildings of this most picturesque town. But I hear some of our friends say, "What is a gondola?" Let them fancy to themselves a long, narrow, light boat, and the body part of a hearse placed directly in the middle of it, and impelled with a single oar by a man who stands as near to its stern as possible, and guides it with wonderful dexterity, and they will have its very image. Within is one cross bench, or rather sofa, for it is furnished with very comfortable cushions, containing room for two persons, and two small side-seats, and with glass windows, and blinds which open and shut at the pleasure of the passenger. Protected by this black canopy, for every thing about it is black, he can glide along the canals on the hottest day of summer, and scarcely feel the heat. —But how shall I describe Venice to them? They must picture to themselves a large town, in which the smallest streets and lanes alone are land, and all the large streets and squares are turned into water,

and all the carts and carriages into boats and gondolas, and they will have some idea of the plan of this singular town, but still not of its beauty. They must further imagine this singular town full of the most picturesque and splendid buildings of architecture, more Oriental than European, and crowned with a multitude of lofty towers and splendid domes. They must further imagine the lake by which it is surrounded broken by many islands, covered with churches and other buildings, and the broad channels which divide them animated with boats and shipping. In addition to this, they must see its palaces and churches full of magnificent statues, pictures and other curious and ancient works of art, of which Venice boasts an abundant share. But it is impossible fully to picture without really beholding it. All other towns have more or less resemblance to one another: Venice, I should think, stands unique and alone. It has an Oriental character about it, which has been derived from the intimate connexion, in the middle ages, of Venice with the East, and realizes very much to me what I imagine Constantinople to be. The Square of St. Mark's is, without exception, the most splendid square I have ever seen; the Palais Royal at Paris is, I think, not to be compared to it; and to me it is superior to any single thing in London. Two sides are composed of fine old buildings, in uniform style and of most picturesque appearance. One end is closed by buildings much of the same character, and the other by the singular but magnificent old church of St. Mark's, with its dome and towers and minarets and fantastic ornaments, which a severe taste might disapprove, but which is equally striking to the eye and to the imagination. In the lower stories of this noble square, are all the principal shops and coffee-houses; and here, at all hours of the day and far into the night, are to be seen crowds of persons, of all nations, walking and talking, or quaffing their coffee, eating their ices, and reading the journals.

Venice is full of monuments which impress the mind deeply with the idea of its ancient power and wealth: amongst others, the Arsenal is even now well worthy of observation, and seems to possess even now every convenience for the construction and furnishing of vessels on a large scale, and must have been, at the early period when it was founded, incontestably the first in Europe. But its numerous workshops are now almost silent. Now it employs only about 500 men; once, we were told, it employed 10,000; but this was probably an exaggeration. And its Arsenal seems only a type of Venice. Its palaces are all falling to decay, and there is a general air of neglect and ruin about its houses, and a stillness and inactivity about its population, which form a melancholy contrast with its former grandeur and activity, and dispose the beholder to lament the fall of the once proud republic; but he visits the secret dungeons of its Inquisition, he surveys its horrible instruments of torture and of death, and he is obliged to confess that, were it only for these things, she merited her fall."

NOTICES OF BOOKS.

A Discourse *delivered in the Church in Brattle Square, on Sunday, May* 3, 1840, *occasioned by the death of Rev. John T. Kirkland, D. D. L. L. D. late President of Harvard University. By Francis Parkman, D. D. Pastor of the New North Church.* Boston: Eastburn. 1840. pp. 30, 8vo.

A Discourse *on the Life and Character of the Rev. John Thornton Kirkland, D. D. L. L. D. formerly Pastor of the Church on Church Green, Boston, and late President of Harvard University, delivered in the Church on Church Green, May* 3, 1840. *By Alexander Young.* Boston: Little & Brown. 1840. pp. 104, 8vo.

A Discourse *on the Life and Character of the Rev. John Thornton Kirkland, D. D. L. L. D. late President of Harvard College; Pronounced on Thursday, June* 5, 1840, *in the New South Church in Boston, before the Pupils of President Kirkland, and the Government and Students of the University. By John G. Palfrey, A Member of the Class graduated in* 1815. Cambridge: John Owen. 1840. pp. 62, 8vo.

A sketch of the life and character of the late President Kirkland has already appeared in our pages, together with an extract from a sermon preached in one of our churches the Sunday after his death. In many of our churches he was upon that day mentioned with respectful honour. The three Discourses, the titles of which are given above, are, we believe, all that have been printed. Dr. Parkman from the text, John v. 35: "He was a burning and a shining light," related the incidents which marked Dr. Kirkland's life, described the rare combination of talents and virtues which formed his character, and held up his example to respectful remembrance and regard. The Discourse was preached in the Rev. S. K. Lothrop's pulpit—the nephew of the deceased, in the church where Dr. Kirkland had of late years worshipped, and to an audience, by far the larger part of whom might verify by their own remembrance the words of the preacher.

Mr. Young's Discourse, delivered in the pulpit which Dr. K. had occupied for sixteen years, and addressed to many who held in fresh remembrance their kind pastor and friend, is a more full and systematic production, abounding with interesting details of a more private nature. Though it was necessarily prepared in a very short time, it is worthy to stand unaltered as a finished literary composition, and a noble monument of a truly Christian man. The recital of the incidents in Dr. Kirkland's life is accompanied with observations upon the literary history with which his name is associated. The honoured place which he sustained among the Unitarian clergy of the United States, as an eminent preacher, and as the head of our oldest University, and the obligations which our whole community owe to him for his personal influence and example, are set forth by Mr. Young without any overstrained eulogy.

At a meeting of those who graduated at Cambridge under the Presidency of Dr. Kirkland, held immediately after his decease, Dr. Palfrey had spoken in eloquent language of their obligations to the deceased, and he was afterwards invited on behalf of the Alumni to pronounce an Eulogy before them. The biographical details are of course the same as those which Mr. Young had previously given, and the trains of reflection are very similar in both the Discourses. Dr. Palfrey, addressing the graduates, the officers and members of the University, was more full in his literary sketches.—The three Discourses will go down to posterity as forming a well deserved memorial to a worthy descendant of an honourable New England ancestry.

A Discourse *on the Life and Character of the Rev. Nathaniel Thayer, D. D. Pastor of the First Congregational Church and Society in Lancaster; delivered at his Interment, June* 29, 1840. *By Alonzo Hill, Minister of the Second Society in Worcester.* Worcester: 1840. pp. 40, 8vo.

An appropriate and merited tribute to a good man. The Discourse was prepared at very short notice, the death of Dr. Thayer having been sudden, and the arrival of his body not preceded by any intelligence. Yet there are no marks of haste, but rather of care and dili-

gence. The whole is distinguished by that crowning excellence, on all occasions, but most of all on such as this, sound judgment. Mr. Hill does justice to his subject, but no more than justice. It was a good subject, and yet it presented few prominent points. Dr. Thayer was not a common man. He has not lived in vain. With almost nothing of what is called genius, with perhaps no extraordinary powers, he has left a mark on his day and generation. He has accomplished more, and bequeathed a better name, than thousands who are called great. He gave himself to a single calling, and this he magnified. "He was thoroughly a minister. He reverenced the sacred profession. Its duties were his delight—its objects, the crown of his rejoicing."

We welcome so faithful a delineation of a faithful life. Its incidents are few, but some of them are affecting, and have been noticed in several of our journals. He is now associated with the illustrious few, who have gone from us within so brief a period. Bancroft, Tuckerman, Follen, Kirkland, Thayer—what names for the memory and heart! What an amount of power and usefulness withdrawn in a single year—yet not withdrawn, but living forever.

An Address *delivered at the Consecration of the Harmony Grove Cemetery, in Salem, June* 14, 1840. *By Daniel Appleton White. With an Appendix.* Salem: 1840. pp. 33 & xviii, 8vo.

But few of the sermons which were preached upon the day on the evening of which this Address was delivered, could have surpassed it either in truth or in impression. The services attending the consecration of a rural cemetery must have been peculiarly interesting and solemn on the close of a Sabbath day. To go from the house of prayer to the habitation appointed for all the living, and amidst the beautiful scenery of the spot then consecrated to meditate upon the end of man and the hope of the Christian, must have afforded an opportunity seldom enjoyed, for confirming the spirit of prayer and religious resolution. This is one of the few Addresses in which nothing is said by way of ornament or scholarship that has not a strict reference to the occasion. Judge White found in his subject enough to fill up the time. His classical and poetical quotations are appropriately introduced as illustrations of his own statements. The name

f the spot, "Harmony Grove," is well suited to the consecrated earth here are to mingle in common dust the ashes of all those, who ough living in one little community, are divided in life by many ifferent interests and parties. Judge White dwells upon the beauties f the spot,—its quiet seclusion, yet its proximity to the city—its ade and its moonlight solemnity—its picturesque features—and the ew which it affords of the ancient pilgrim burial-place where rest e ashes of the fathers.

What has most pleased us in reading the Address is the just dis-imination which is made between a superstitious clinging to the rsaken clay, and a pious reverence for the quiet and undisturbed st of the dead amid pleasant scenes. The author presents a brief view of the various sentiments associated with the disposal of the ad among ancient nations, particularly among the Jews and the rly Christians, and considering that the welfare of the living, as ell as the decent burial of the dead, should be consulted, he would nish the remains of the departed from churches and crowded cities, d consign them to a spot where affection and friendship may come cherish their memory amidst calm and beautiful associations. The habitants of the cities, and the worshippers in the churches, of the orld are now suffering from the mistaken reverence of former gen-ations. No one can enter a church in Paris, Rome, Florence or aples, which has not been freely ventilated daily, without being nsible of the unwholesome damp and effluvia which rise from their owded vaults. Interments are now forbidden in the continental urches generally except to the members of noble families, and here this has not already been done, large fields beyond the suburbs e consecrated and decorated as burial-places. Enormous expense tends such a measure in Europe, and even then seclusion and quiet nnot always be obtained. But in all *our* cities and large towns rials are still permitted, and very often the cellar of a house adjoins tomb. The circulation of Addresses like this before us cannot but terest our citizens in taking measures before it is too late, in imitating e example set by Cambridge, Boston, Worcester, Portsmouth, Salem, d other places. The "Greenwood Cemetery" at Brooklyn, L. I., is spot, the influence of which over the inhabitants of the neighbouring ty will be very great some years hence.—The Appendix to Judge /hite's Address contains much interesting matter, besides some of e other services at the consecration.

A Commemorative Discourse *Pronounced at Quincy, Mass., 25 May 1840, on the Second Centennial Anniversary of the ancient incorporation of the town. With an Appendix. By George Whitney.* Boston: J. Munroe & Co. 1840. pp. 71, 8vo.

A Poem, *delivered in the First Congregational Church in the town of Quincy, May 25, 1840, the two hundredth Anniversary of the incorporation of the town. By Christopher Pearse Cranch. Published by request.* Boston: Munroe & Co. 1840. pp. 26, 8vo.

It has been the fortune—and regarding the result we may add, the felicity—of the ancient and honoured town of Quincy, to enjoy two centennial celebrations within the interval of eight successive months. The first indeed was ecclesiastical—in commemoration of the church, and the second civil—in honour of the incorporation of the town. But as the history of the church in the days of our Puritan Fathers and for many succeeding generations was almost identical with that of the parish, or of the town, the events and the individuals belonging to each are to a large extent the same. Mr. Lunt in his copious and accurate Discourses on the church, some notices of which have been given in a former number of this journal, had already occupied the *historical* ground; and it was, therefore, with great judgment and propriety that Mr. Whitney selected as his topic *the principles* by which our fathers were actuated, and under the controlling power of which they commenced and conducted an enterprise, that, with the signal blessing of Heaven, has issued in such glorious results, and conferred on them a deathless fame.

"It has been common," he says, "to ascribe the first movement of the founders of New England and their subsequent success to religion: and in its broadest acceptation undoubtedly, this term would embrace the wide circle of incitements by which they were moved." "It *was* religion, but religion in its most comprehensive sense;" and it is the object of the Discourse,—which the orator successfully pursues,—to show that under this grand principle separated from every thing narrow and technical, and including in its social influences whatever can exalt and adorn humanity, they accomplished their glorious work. "They took hold of principles in sympathy with man's better elements, principles that had been despised and rejected of men, and with

their adherence to them the institutions of society could not but be re-modelled and safely founded. They poured a fresh spirit into religion by claiming the rights of conscience; and even cramped, as it undeniably was, it stood forth from among them as if raised from the dead. They defended the principles of self-government, and vested the right of electing their own magistrates in the hands of the people. This also breathed into the civil condition the breath of life." "They drew out the religious sentiment, and kept it uppermost like a presiding Deity. They founded the free schools, and thus rocked an infant Hercules as among the first-born children of the youthful commonwealth."

Having spoken of the principles by which the founders of New England were actuated, Mr. Whitney briefly adverts to the individuals by whom, both in numbers and in fame, Quincy as their native place has been pre-eminently distinguished, and who by their gifts, their virtues and services have illustrated these principles, and earned for themselves a place with the honoured and "the excellent of the earth." Of these there are names, both of the living and the dead, constantly occurring to every reader, which belong not to the annals of a village or a State only, but to their nation's history.

The Poem, of which our limits will not permit any extended notice, was a graceful addition to the usual services of these occasions. Mr. Cranch is a descendant from one who was himself the son of a Puritan, and whose venerable form, whose simplicity, integrity, and theological learning, although he was a layman, are still remembered with personal affection by many among us. He was therefore fitly selected to do honour to the elders of Quincy.

SCRIPTURE TRUTHS *in Questions and Answers, for the use of Sunday Schools and Families.* Boston: James Munroe & Co. 1840. pp. 75, 18mo.

THE writer of this little manual has not attempted to do better where others have done well. Nor is this simply another Sunday School book—though that would be no objection. It is in fact a *new* Sunday School *book. It enters* a province which has heretofore been kept

shut, at least in the schools of Liberal Christians; viz. the province of doctrine. It has been thought that this should not be directly taught, but that the young should be left to read, and think, and decide for themselves as they grow up. We have never been able to accord with this opinion entirely. We see no reason why the doctrines of our religion should not be taught, as well as the precepts. The effects of not teaching them, of purposely avoiding them and checking inquiry, as is often done, we know to be evil. Children are left in ignorance of much, in point of fact, which they ought to know; if questioned or assailed by others, they are confused, and sometimes alienated from their friends; and at the best they are likely to infer that doctrines are of little consequence. We think therefore that they should be taught the truth—not in a sectarian, but a Christian manner. Their attention should be allowed, if not directed, to facts in the record of Christianity, and the proof of those facts,—not as separate from the practical and the spiritual, but in connection and aid of them—never exclusively or chiefly, but early and thoroughly.

With these views we welcome this book. Those who think differently, will not value it so much. Yet it can offend none who are Unitarians. It is a plain Scriptural exhibition of the truths of Christianity as commonly held by this class of believers. Every question that is apt to arise concerning God, Christ, Faith, Ordinances, Prayer, Repentance, &c. &c., is answered by a passage of Scripture; and there are very few passages that do not contain fair answers and sufficient exposition for the young. The controverted and most difficult texts are more fully explained, yet with great simplicity, in notes, and also an Appendix. In the hands of well-instructed and judicious teachers, no one, we think, would doubt the utility of such a manual. In families, to be used by parents, it is excellent. Indeed for general use we feel free to commend it. There are some assertions that need qualifying, but they are not essential. The plan and execution as a whole we like, and hope a fair trial will be given it. It partakes partly of the character of a common catechism, as questions cannot always be answered in the direct words of Scripture. Thus the following comprehensive inquiries are answered without reference to Scripture, and will give some idea of the views of the writer.

"Q. What do you mean by His *word?*

A. The revelations which He has made to mankind by inspired Messengers, as recorded in the Holy Scriptures."

"Q. Who are entitled to the name of Christians?

A. All who acknowledge that Jesus is the Son of God, a divinely commissioned Teacher and Saviour."

"Q. How long will this punishment last? How long will this fire burn?

A. As long as the sin which feeds it is unrepented of and unforsaken. Sin and suffering will go hand in hand forever."

REMARKS ON THE BUNKER HILL MONUMENT, *Addressed to the Ladies engaged in getting up* [?] *the Fair for its Completion. By Elliott.* Portsmouth, N. H. 1840. pp. 12, 8vo.

WE do not suppose this pamphlet, if it had appeared at an earlier day, would have prevented the effort which it is meant to discourage; nor had the writer, it seems, any hope of turning back the current of public sentiment from the direction into which it has been forced. But he has seized upon the opportunity for uttering some truths, which we shall be glad if this or any other occasion will induce the people to hear, and much more, if to heed. We know not who it is that has here spoken aloud what we believe is in many men's minds, but we thank him for the plain and forcible, yet calm, manner in which he has expressed his convictions. Agreeing with him in the view which he takes of the object contemplated by those to whom his Remarks are addressed, we wish to recommend his pamphlet as one possessing more than the ephemeral interest that may be supposed to belong to it. It contains words of Christian counsel, which ought to be weighed by those who desire the improvement of society, or who would strengthen the influence of Christianity in the world.

The writer "gives full credit to the motives of those engaged in the enterprise" of completing the Bunker Hill Monument; their "intentions are unquestionably pure and praiseworthy. They would manifest their respect for the patriots of the revolution—would build this as a memorial of their virtues."

"Still I would ask you," says he, "is Bunker's Hill the most fitting spot on which to found their Mausoleum? Place it there, and it will not be regarded as a monument erected to them, but rather as a memorial that a battle was there fought. It will not serve to call to

mind the high principles and the pure patriotism which distinguished them, but the one act of their lives—their fighting upon this hill—an act which in itself does not elevate them above other warriors, or even above those who fell in the same battle fighting for their king. It is to be, and will ever be regarded as *Bunker Hill* Monument, a triumphal pile of granite to mark a place of contest; as a trophy of victory over our enemies. It is not to be a symbol of the characters of those who fell, but the symbol of a successful battle. It will not do reverence to the patriot dead; but it will be a tribute to the feelings of national pride. It will not be an altar on which patriotism is to place her offerings, but a spot where a martial spirit and a love of military fame is to be excited and encouraged."

The language of a subsequent passage seems to us full of meaning. Let it be read and pondered.

"The birth of Christianity was heralded by the angel song, 'Peace on earth and good will to man;' its first breath proclaimed that the peace-makers were blessed, and were to 'be called the children of God." I do not believe that fighting can be done when the heart is full of Christian love towards all men;—I do not believe that the Sermon on the Mount would be a fitting inscription for a monument on any battle-field, nor that the words, "Love your enemies," would be a proper motto for the banner of the purest and most patriotic army that was ever brought to the field of slaughter. Yet I will not say that the battles of the revolution were unjustifiable, and that all fighting is criminal in the sight of God, for it is not necessary here to discuss this subject. Believe, if you can, that the followers of the meek and lowly Jesus, for purposes of great good to themselves, are justified in lifting up the sword against their brethren,—that the killing of enemies whom we are commanded to love is commendable and praiseworthy, when our own interests or our country's good seems to us to demand it; believe, if you will, that our own preservation requires the slaughter of others;—yet why should you exert yourselves to place a monument upon the place of destruction? Why will you bring daily and hourly to the memory that *necessity for strife* which makes one to shudder at the character of man—of poor degraded man, who cannot enjoy his rights without fighting for them, who like a wild beast must rend and destroy others that he himself may live? The belief that fighting is necessary is a mournful one, and we should sorrow for it, and feel humbled, and not gather together with smiles and rejoicing to mark the place of our shame with the triumphal monument, to be beholden of all ages. I repeat it, if man is so constituted that he cannot be kind to his enemy, but must slay him, we should not drag out this frailty to the light, as an object to glory in."

"You intend only," he afterwards says, "to perpetuate the memory of the hallowed dead; yet you do no more nor less than mark the

place of a murderous fight. Is it not savage-like thus to triumph for a victory? Does it not appear vain-glorious, and to have something of a boastful spirit in it? Besides, it tends to foster and to carry down to other times the rivalry and the mutual hatred which fighting engenders. It keeps alive feelings of hostility, and paves the way for other battles."

It was impossible to regard the structure on Bunker Hill as the memorial of bloodshed, and not advert to the evils of which war is the prolific and inevitable source. "Here and there the sword in the hand of the patriot may have resisted the tyrant, yet liberty is only fully secured" [is fully secured only] "when it has been returned to the scabbard."

"In every nation and tribe from the equator to either pole, and all around the broad zone of the earth, there has been fighting and bloodshed. Great courage and consummate skill in martial strife have every where been displayed, and yet you would build a monument on Bunker's Hill as if there was something peculiar in the fighting there —as if the sharpness of his sword and his skill in using it was the best and noblest trait of an American—forgetting that your fathers were true men, fervent in spirit, distinguished for their industry, their enterprise, their devotion to God, and their love to each other. It is for these traits that they should be honoured, it was these traits that made our country what it is. Had they been mere warriors, nothing but good fighting men, this country never would have been free; they would have escaped from one despotism only to subject themselves to another. Build not then their monument on Bunker's Hill, nor honour any battle-field as the birth-spot of this nation."

In conclusion two or three of the common apologies for war are noticed and briefly answered. The writer adds that his "remarks are not offered in the expectation of changing the opinion of any one who, after mature consideration, has decided that it is his duty to aid in the completion of the Bunker Hill Monument." We are almost ready to say,—Would that we could believe the majority of those who are zealous for its completion had maturely considered the nature of the undertaking. They have been moved, we doubt not, much more by sympathy and sudden impulse than by intelligent conviction; we wish they might be brought to consider it calmly and as Christians. There are other deeds of our fathers more worthy of being commemorated than those which stained with blood the soil which they trod, and deeds of their sons which it should be our endeavour, if possible, to blot by *repentance and* reparation from the recollection of men.

In sight of that monumental structure, the foundations of which have been laid as if it was meant that the pillar which they support should resist the shocks of time, stand the blackened walls of a building whose destruction was the work of lawless violence. The eloquent orator who gave a voice to the enthusiasm which gathered thousands around the corner-stone of the memorial of *legalized* destruction—destruction of life, of human life!—predicted that the light of departing day would linger on its summit. The "patriotism" of the people will doubtless at last carry it up to its summit; but when it shall be completed, let the light of Christianity encircle the granite column and glance from its peak till it shall rest upon those crumbling walls, and —if we mistake not the nature of the heavenly radiance—as it shall expose the true character of each monument, it will inspire kindred feelings of regret that either should have been associated with the name of the present generation.

HOPE ON! HOPE EVER! *Or, the Boyhood of Felix Law. By Mary Howitt, Author of "Strive and Thrive," &c.* Boston: James Munroe & Co. 1840. pp. 225, 18mo.

THIS story is founded on English character and incident, which distinguish it from American stories, but give it more rather than less interest for American children. It is not intended for the smallest children, nor unsuited to the oldest. Readers of every age will enjoy and may be instructed by it. It belongs to the class of decidedly good books—engaging, moral, and useful. It will remind some of the unrivalled stories of Miss Edgeworth. It is a simple narrative of a good boy, early left an orphan, thrown upon the care of injudicious and selfish guardians, meeting difficulties at every turn, exposed to great temptations, but passing through all uncorrupted and at last rescued from all. For a Sunday School library, or for any family circle, it is a book to be welcomed. We could say more in its praise, but prefer that it be read.

INTELLIGENCE.

DEDICATION AT CHELSEA.—The Third Congregational Society in Chelsea (at the Ferry Village) have erected during the last summer a beautiful little chapel, which was consecrated to the worship of God on Sunday morning, September 13, 1840. The services on the occasion were very simple, and no departure was made from the usual order of Sabbath exercises. The prayer of Dedication was offered by Rev. I. B. Pierce, who for twenty-five years has been pastor of the Unitarian Church at Trenton N. Y., and who was on a visit to his friends in New England. The sermon was preached by Rev. S. D. Robbins, the pastor of the church, from 1 Corinthians iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The object of the discourse was, to delineate the progress of worship, and to show that all true worship is that of the soul ripening itself in the image of God. The house was thronged with persons of various denominations, all of whom seemed deeply interested in the occasion.

This chapel is built of wood, is 50 feet long and 31 feet wide, and is surmounted by a light tower. On the lower floor are 38 slips after the model of those in the Marlboro' Chapel. These slips are ranged in three rows, with two aisles. The pulpit is very simple, painted white. Opposite the pulpit is a small gallery for the orchestra; beneath the gallery an entry running across the building, with two front doors. The building cost $1100, and can accommodate 300 persons. It reflects great credit on all concerned in its erection. It was commenced in July last, and finished on the 9th of September. Many of the members of the society engaged with the most laudable activity in the task, and went forward with their own hands—daily working from sun to sun in the cause of their Master's service, prompted by the sincere desire that they and their children might worship the God of their fathers according to the dictates of their own hearts.

During the past three years this society has been struggling with various difficulties and privations. Its means have been small, but its faith firm and large. Its first meetings were held in a private dwelling. As its numbers increased, the society hired the hall of the district school, which they occupied for two years. Being obliged to leave this hall in June last, they resolved to build their present house of worship, and chose a committee to solicit subscriptions among their own body and receive donations from their friends. About $250 was generously given them from individuals in Boston; the remainder was raised by their own efforts. While the chapel was building and the society were without a place of worship, the members of the First Baptist Society, with commendable liberality, offered them the free use of their meeting-house, which offer was most cordially accepted; and a third service was accordingly

held in their church during the past summer, which has been attended by Christians of several denominations. We have no doubt that the most happy results will follow from the fraternal bond thus established, and that many of those sectarian prejudices which before may have existed between the several societies have been done away.—All those who have contributed to aid in building this chapel must feel gratified to learn, that the pews have sold most advantageously, that the prospects of the society both as respects growth and permanency are most favorable, and that through faith and patience and perseverance it is at last established in hope.

Ordination in Boston.—A Council was convened in Berry street Vestry in Boston on Sunday evening, Sept. 27, 1840, in answer to letters missive issued by Mr. Joseph Harrington jr., of Roxbury, Mass., the pastor elect of the Unitarian Church and Society at Chicago, Illinois. During the last winter and spring Mr. H. preached with acceptance in that place, and has lately been successful in soliciting subscriptions in this city and vicinity to enable the society at Chicago to undertake the erection of a house of worship. Ecclesiastical usage limits the power of a Council convened by the invitation of an individual, to the ordination of the candidate as an Evangelist; commissioning him to administer Christian ordinances wherever called to do so, and extending to him the fellowship of the Churches. The services of Ordination were attended in the Federal street meetinghouse. The Introductory Prayer was offered by Rev. Mr. Gannett of Boston; Selections from Scripture were read by Rev. Mr. Pierpont of Boston; the Sermon was preached by Rev. Mr. Putnam of Roxbury; the Ordaining Prayer was made by Rev. Dr. Ware jr. of Cambridge; the Charge was given by Rev. Dr. Parkman of Boston; the Right Hand of Fellowship by Rev. Mr. Ellis of Charlestown; and the Concluding Prayer was offered by Rev. Mr. Clarke of Louisville.

In the Sermon, founded upon the text, Romans xi. 13: "I magnify mine office," the preacher proposed to exhibit and illustrate some considerations which should lead a Christian minister to magnify his office—to form an exalted estimate of his work, of the means for effecting it, of the end at which it aims; which should lead him to think highly, and with a just satisfaction, of the honours, the responsibilities, and the labours which belong to him as the successor of the great Apostle who magnified *his* office. There are so many worthy foundations of this high estimate of his work, that the minister may well surrender any unfounded pretensions of dignity. He is to magnify his office not by claiming any more or any new honours for it, nor by being anxious that the public should heap upon it privileges and tokens of reverence, but by being himself impressed with a sense of its high demands and purposes. Mr. Putnam then set forth such views of the ministerial office as might now lead the incumbent to entertain an exalted appreciation of his work. First, the kind of influence and power which the minister is to exert, justifies him in magnifying his office,—the influence of truth, the power of its teaching. As a *preacher*

righteousness on the Sabbath, the minister occupies the highest sphere of minion,—a sphere for the exercise of the intellect—for the full proof of the ergy of deep and vigorous *thought*. The preacher must be a thinker; this is great duty, all others are subsidiary to this. The office has no petty details, that enters into it is high and honourable; it exercises the highest faculties, ploys the worthiest instruments, and engages the noblest affections. The storal relation should not be regarded lightly, but still the pulpit is the scene the minister's chief efficiency. Secondly, the end, the direction, to which these powers are put forth, may justify the preacher in magnifying his ice. To secure the greatest and most enduring good, to raise up, direct, courage and sanctify human nature, to pour full light and tranquil peace o the human heart, is his devoted purpose.—But it is said, that there are tacles which discourage the minister, and lessen his confidence in the exer- e of his office; as first, that there is a lurking skepticism, working secretly ong men, and deadening the word of the preacher. This is true, but it is ally true that there is much lurking *faith*, not exhibiting its presence, nor tting its susceptibilities forward, but affording an unknown amount of aid to minister of truth. Again, it is said that there is indifference, which resists labours. It is true that there is, but not enough of it in the community, in the world, to dishearten one who preaches righteousness and speaks to l cases of conscience. There is much sympathy with the preacher, much igious *feeling*, which only needs to be addressed in the proper way to gush t responsive to his voice.—In conclusion, humility and encouragement re represented as the great lessons which flow from the subject that had en discussed.

Methodist Episcopal Church of the United States.—The "Zion's rald" of this city contains a sketch of the history of the Methodist Church this country, from which we copy some facts to show the growth of the nomination.

The Methodist societies in this country separated from the Methodists in gland and took the name of the "Methodist Episcopal Church" in 1784; at ich time Mr. Asbury and Dr. Coke were elected Superintendents, or Bishops. 1792 the first *regular* (called however the second,) General Conference was ld, composed of all the travelling preachers; the number in the society at st time was 65,980. The third, fourth, fifth and sixth General Conferences re held in Baltimore in 1796, 1800, 1804 and 1808. In 1793 a secession of a rt of the members took place on account of some rule of discipline, so that in 00 the whole number in the society was less than in 1792, but in 1812 it ounted to 184,570, showing an annual increase during twelve years of 10,000. the Conference of 1808 an important change was introduced, by which ture General Conferences were made to consist of delegates from the Annual nferences. The Conference of 1812 (the seventh in order) was held in w York, and was composed of 90 delegates, of whom five only came from

New England. The eighth, ninth and tenth General Conferences met at Baltimore. The eleventh, at which five Bishops were present, was held in Pittsburgh, in 1828, when the number in the society had increased to 381,997. The twelfth General Conference assembled at Philadelphia in 1832, and the thirteenth in Cincinnati in 1836, when the number in the society was 652,528, presenting an annual increase during the previous eight years of nearly 34,000.

The fourteenth General Conference assembled in Baltimore on the 1st of May, 1840, and continued in session till late on the night of the 3d of June. The General Conference is the legislative body, and the highest judicatory, of the Methodist Church. It is composed exclusively of *clerical* delegates from the Annual Conferences, the power in this Church being wholly in the hands of the Ministry—a feature in its organization against which many have at times protested, and in consequence of which different portions have seceded. The whole number of delegates appointed to this Conference was 148. The six Bishops or "Superintendents" were all present, viz. Bishops Roberts, Soule, Hedding, Andrew, Waugh, and Morris. Of these "three are enfeebled by labour, age and infirmity," and a proposal was made, but unsuccessfully, to increase the number. The Bishops of the Methodist Church are not, like those of the Episcopal, local, or diocesan, bishops; but are general, or itinerant, Superintendents, and are obliged to "*circulate*," (to adopt a singularly inelegant use of this word which we notice in reports of the Conference,) from one end of the Union to the other.

Long as was the session of the Conference, we do not observe that any business was transacted which would be of interest beyond the bounds of the Methodist denomination. The most difficult subject that came into discussion was slavery, on which several memorials were presented from the North, some warm speeches were made by ministers from the South, and various motions were made, adopted and reconsidered. The immediate point in debate related to the propriety of "a preacher's admitting coloured persons to give testimony [in any church trial] against white persons, in any State where they are denied that privilege in trials at law," and it was "Resolved," by a vote of 74 to 46, "that it is inexpedient and *unjustifiable*" to admit such testimony. We do not understand however that the Conference meant in any way to give their sanction to the system of slavery, but only to avoid ecclesiastical interference with social institutions recognized by law in any part of the land. Rev. Robert Newton was present as a delegate from the Wesleyan Connexion in England, and was treated with great attention. One article of business is worth quoting, as it illustrates at once the feeble condition and the sectarian character of too many of our literary institutions. A report was presented by the Committee on Education, stating "that a certain University, well-established and well-endowed, is offered to the Methodist Episcopal Church, provided the General Conference will take it under its control and patronage. The University was not named, because if the proposed arrangement should not succeed, it was

it might be kept a secret." Commissioners were appointed to accept position on certain conditions. A new arrangement of the Annual, or Conferences was made, by which five new ones were added to those recognised, so that there are now thirty-three, covering the whole r, from New Brunswick to the Gulf of Mexico and from the sea-board to lements on the Upper Mississippi and the Missouri, and *including Texas*. Book Concern," the great publishing establishment of the Methodist tion, occupied a considerable share of the attention of the Conference. irt of the Ministry in the Methodist Church are making an effort to h a Theological School, which the Bishops have regarded with disappro- but which will probably be successful, as some of the younger ministers ing the measure with equal zeal and ability. Rev. Abel Stevens in lar has supported it, in one of the best speeches which we have ever The New England Conferences at their late meetings passed resolutions ar of the establishment of an institution on the plan of the Wesleyan gical School at Hoxton, England, "the government and customs of are purely Methodistical."

HODIST MISSIONARY SOCIETY.—The 21st anniversary of the "Missionary of the Methodist Episcopal Church" was celebrated in New York 7, 1840. "The Society's operations during the past year have been extended, particularly among the Aborigines. In October last a mission consisting of some fifty persons, sailed from New York for the Oregon." nission in Liberia is in a state of prosperity beyond the expectations of t sanguine friends." The receipts during the year were nearly $117,000. ole number of missionaries employed 231.

VER THEOLOGICAL SEMINARY.—The exercises on the 32d anniversary nstitution were attended in the first week in September. The perform- f the graduating class—27 in number—occupied both forenoon and n of Wednesday. The Annual Address before the Porter Rhetorical was delivered on Tuesday by Rev. Dr. Stone of Boston, the Sermon he Alumni was preached by Rev. Dr. Cox of New York, and on Tues- ning addresses were delivered before the Society of Inquiry on Missions e of the members, "representing the Foreign, Domestic, and Seamen's ttees."

ERSALIST THEOLOGICAL SCHOOL.—The Massachusetts Convention of salists at their last annual meeting resolved "that it is expedient for the salists of Massachusetts to proceed forthwith to the establishment of a ry for the preparation of young men for the Gospel ministry," and ed a Board of Trustees, to select a site, erect a suitable building, and her necessary preparations.

INDIAN GRADUATE.—At the late commencement at Dartmouth College one of the performers in the graduating class was an Indian of pure blood, of the Seneca tribe, (near Buffalo N. Y.) about 27 years of age, of the name of Maris Bryant Pierce. Instances in which Indian natives have completed the course of education at any of our colleges have been very rare. We believe but one such example is recorded on the catalogue of Harvard University. An Indian by the name of Eleazer, a member of President Mather's family, died at Cambridge while senior sophister.

CLERICAL GRADUATES OF HARVARD UNIVERSITY.—We are indebted to a respected friend, whose accuracy is unquestionable, for the following memorandum relating to the preachers who have graduated at Cambridge. It will be remembered that the names of those who have entered the ministry are, in the Catalogue, printed in italics.

At the last commencement there were alive, in italics, on the catalogue, 319.

Of these, there are now in office 188, out of office 131; preaching 281, have left preaching 38; alone 174, have colleagues 14.

The following are the reputed denominations of all in italics.

Liberal 183; Orthodox 79; Episcopal 42; Baptist 8; Presbyterian 2; Swedenborgian 2; Universalist 2; Methodist 1.

MINISTERIAL SERVICE.—A correspondent of the "Christian Watchman" gives the following account of an interview with one who has probably preached more times than any other man now living in the United States.

"A few days ago, for the first time in my life, I enjoyed the pleasure of hearing a sermon from the celebrated Elder John Leland. Passing through the village of C———, I learned that he had arrived in the place, and was soon to preach a lecture. A desire to hear the man who carried the mammoth cheese to President Jefferson, the story of which was matter of grave history in my earliest childhood, prevailed over my previous determination to stop but a few moments, and I gladly availed myself of the opportunity. I was much surprised to witness the vigour and elasticity of his step, the strength of his voice, and the vivacity of his conversation. He appeared no less gratified than myself with an interview, and asked many questions relative to his old acquaintances in Boston and elsewhere, some of whom he learned for the first time are numbered among the dead. In replying to a question relative to one who is regarded as among our aged ministers, "Oh," said he, "he is nothing but a boy." "Well, Father Leland, how old are you?" "Eighty-six: that is, they tell me so; for I cannot remember the time when I was born, just as some people cannot remember their baptism. However, I think they tell the truth, for I can remember almost eighty-six years ago." "How long since you began to preach?" "Sixty-six years, and in that time I have preached about fourteen thousand times. Some years I have averaged as many sermons as there are days in the year. I have become acquainted with eleven hundred Baptist ministers, one hundred and thirty of whom have the christian name John."

late Methodist Conference in Baltimore Rev. Robert Newton of ngland, stated that he "had been a Wesleyan Methodist preacher y years, that during that time he had travelled 9000 miles a year, and rage had been engaged in about twelve public exercises a week for period." Elder Leland's preaching averages five times a week.

ESTER NEW COLLEGE.—We have read with lively satisfaction the)tice of the final arrangements for instruction in the institution at ost of the Unitarian ministers of England receive their education. :ge was formerly established at Manchester, was removed thence to . it might be under the care of Rev. Mr. Wellbeloved, and now as his els him to resign a charge which he has devotedly and ably filled, it back to Lancashire, where it will be in the midst of the most numer- ırian population that can be found in England. The selection of in- is such as must inspire confidence in the ability with which the Col- be conducted. Mr. Wallace was for twenty-five years, previous to ıtment as successor to Mr. Wellbeloved, minister at Chesterfield in re. Mr. Kenrick was a most efficient tutor in the College at York, ealth obliged him for a time to relinquish the office of instruction. er and Mr. Robberds are well known as ministers in Manchester; and ineau's name is familiar in this country. We rejoice in the prospects stitution under such teachers. We learn farther, that "Manchester lege has received a Charter under the Queen's sign manual, author- London University to receive its students, duly certified, as candi- Degrees in Arts and Laws," and that Sir Benjamin Heywood has the office of President. We append the notice of the Trustees, as we ıost of our readers *will*, and we wish that all *might*, feel an interest in s made to support an enlightened and liberal ministry in the land of rs.

rrying out the object of the Trustees, as detailed in their Report, they themselves justified in incurring responsibilities considerably beyond ıe hitherto placed at their disposal, not doubting that they might rely rt on that attachment to a well-educated ministry and the unrestricted on of learning, which has so long and so honourably distinguished the English Presbyterian Dissenters. While they have endeavoured to he best theological instruction within their reach, they have also made im to render the literary and scientific department so complete and that whilst affording the highest advantages to students of their own ıtion, it should likewise present strong attractions to those of every ss; and they cannot but esteem themselves fortunate in having se- e services of individuals eminently qualified to carry out their views. wing is a complete list of the appointments.

THEOLOGICAL DEPARTMENT.

WALLACE—Critical and Exegetical Theology, Biblical Archæology, the Evidences of Natural and Revealed Religion.
. ROBBERDS—Pastoral Theology, and the Hebrew, Chaldee and ac Languages.
TAYLER—Ecclesiastical History.

LITERARY AND SCIENTIFIC DEPARTMENT.

F. W. NEWMAN, Esq., B. A., late Fellow of Balliol College, Oxford, and Vice-Principal of Bristol College—the Greek and Latin Languages, and Lectures on the Grammatical Structure of the English Language, with Exercises in English Composition.

ROBERT FINLAY, Esq., B. A., Trinity College, Dublin—Pure and Mixed Mathematics.

MONTAGUE L. PHILLIPS, Esq.—Physical Science and Natural History.

Rev. JOHN KENRICK, M. A.—Ancient and Modern History, and the History of Literature.

Rev. JAMES MARTINEAU—Mental and Moral Philosophy, and Political Economy.

In the Literary and Scientific department, the course of study, which will comprise three sessions of nine months each, has been arranged with a view to meet the requirements of the University of London. The Classes of the first year will be occupied in preparing for the Matriculation Examination; and those of the second and third years, in preparing for the Degree of Bachelor of Arts. Those who enter with a view to graduation, will be required to undergo an examination in Classics and Mathematics previous to admission, and to submit to the prescribed exercises and examinations during the whole course; but the Classes will be open to other students, with whom submission to such exercises and examinations will be optional. The preliminary Examination for the present year will take place on Friday, October 2d, and the Classes will open on the following Monday.

The regulations for the admission of Divinity Students remain at present as heretofore. In addition to the course prescribed in the Literary and Scientific department, they will be required to attend the following Lectures, in the order named:

Hebrew, in the first three years; with the addition of Chaldee and Syriac, in the fourth and fifth years.

Evidences of Natural and Revealed Religion, in the third year.

Ecclesiastical History, in the fourth and fifth years.

Theology.—1. Criticism and Interpretation of the Old Testament, in the fourth year.

2. Criticism and Interpretation of the New Testament, in the fifth year, with a course on Biblical Archæology.

3. Pastoral Theology, in the fourth and fifth years.

The Professors who have the superintendence of this department are fully alive to the importance of fixing the attention of students designed for the Christian ministry on the peculiar duties which will devolve upon them in after-life; and it is their intention to form Classes with a special view to prepare them for the services of the pulpit and the requirements of the pastoral office, and also to engage with them in such exercises as may tend to the cultivation of a devotional and religious spirit.

Under the altered circumstances in which the Institution is now placed, the plan of one domestic establishment, as hitherto pursued, must be changed; but it is intended that the houses in which the students reside shall be registered, and brought under due inspection and supervision.

The Committee would, in conclusion, earnestly call upon the friends of the College throughout the country to cooperate with them in providing those increased resources which are necessary to establish it on a footing commensurate with the present wants of society, and worthy of the body by which it has been established and maintained. They have the satisfaction of announcing that there has already been obtained in this neighborhood an addition to the existing subscriptions to the amount of £500 per annum, affording, in their opinion, sufficient evidence of the desire which exists to see the Institution *assuming* a higher rank amongst the Academical Establishments of the country.

A detailed statement of the Course of Study is in preparation, and will shortly be published."

At the close of the last annual examination of the classes in York College, which occupied three days,—at the annual dinner of the Trustees and friends of the institution, June 25, 1840—a testimonial of respect and affection from the past students of the College was presented to Rev. Charles Wellbeloved, who for thirty-seven years had filled the place of Principal and Theological Tutor. This testimonial consisted of a silver salver, the cost of which was £100, and a purse of £200. Sixty-eight gentlemen set down to dinner, after which the salver and purse were presented by Mark Phillips, M. P., on the part of fifty-one lay, and Rev. J. G. Robberds on behalf of seventy-one clerical, contributors. Speeches were made by several gentlemen, and the occasion appears to have been one of great interest. Mr. Wellbeloved remains at York, in charge of the Unitarian congregation in that place.

Nottingham Sunday Schools.—The interest which the Unitarians of England take in the improvement of the poor and uneducated about them is one of their most delightful characteristics. Many of their congregations have large Sunday Schools for the instruction of the children of the poor, and some of them also support day schools for the same class of scholars. We think our readers will be gratified by an account, given in the Christian Pioneer, of the schools connected with the High-Pavement Chapel in Nottingham, of which Rev. B. Carpenter is minister.

"In the High-Pavement Sunday Schools there are 170 boys and 130 girls, who are under the management of one president, six superintendents, and 42 teachers, with a secretary and treasurer. The boys are divided into 13 classes, and the girls into 10 classes. The children are taught reading and writing in the schools; and the Monday night's class, consisting of 30 of the elder boys, are instructed in grammar, arithmetic, geography, and the use of the globes, mensuration, &c. for which purpose they meet every Monday night at seven o'clock: they have also occasionally delivered to them, by the teachers, lectures on interesting and useful subjects, which is found to have a very good effect, and excites emulation among the teachers as well as the boys. There is also a singing class, consisting of 12 boys, who are instructed scientifically in the art of singing, the use of the notes, and every week write a copy of music. This and the Monday night's class are under the superintendence of separate committees, assisted by the minister, the organist, and the superintendents of the boys' school. There is a clothing fund connected with each school, to which the children contribute according to their circumstances; and, whenever they have paid two thirds for the article they want, it is furnished to them, and the residue is paid by subscriptions from the teachers and congregations. Besides this, in the girls' school there is a sick fund; the payment of one penny per week from children at the age of eight to twelve, entitles each member to 2*s.* 6*d.* per week in time of sickness, and £2 at death; and three halfpence per week, from the age of twelve to seventeen, 4*s.* per week in sickness, and £3 at death. These two funds are found to be of considerable advantage to the children of the poor, and cannot be too strongly recommended to the managers of other schools. Their usefulness requires no comment. A juvenile library, consisting of upwards of 600 volumes, of Voyages, Travels,

History, Biography, is open every Sunday to all the schools, on the payment of one halfpenny per week. The teachers have also a library provided for them, which is furnished with works on education, and other useful subjects. The *Christian Reformer*, and *Christian Pioneer*, circulate every month among the teachers; and a Society for mutual instruction has recently been formed for their benefit, the meetings of which are held on the first Sunday in every month. The teachers have also free access to the Vestry library, which is well stored with the works of the best theological writers.

Connected with this place of worship, there are two Daily Charity Schools, in which are taught 40 boys and 24 girls. These children are instructed in reading, writing, arithmetic, grammar, geography, &c.; and the girls, in addition to this, are taught sewing."

Miss Emily Taylor.—This lady, who is known among us by many of her writings, has addressed a note to the editor of the Christian Reformer, to correct the impression that her "views of the person, dignity and offices of our Saviour are conformable" to those which she conceives are held by Unitarians. She appears anxious to disclaim the title of a "Unitarian writer," and avows her preference of the Episcopal service over Unitarian worship. "The fact is," she says, "that I have many and strong 'Church sympathies.' I have lived long enough to feel that it is a wearing thing to be in perpetual uncertainty as to the instructions we receive and the services we are to join in; and I would rather of the two have a definite point of disagreement to reserve upon and be prepared for, than be a partaker in I know not what of human frailty and mistake. Although, as a communicant, there is no sect of Christians (not requiring of me a distinct pledge of faith in all belonging to it) with which I could not join,—believing that all who receive Jesus Christ as their Master and earnestly endeavour to obey him, are his true disciples, whatever their other differences may be,—I have long attended, as is well known to my friends, with decided preference the services of the Church." The *wearing* "uncertainty as to the instructions we receive and the services we are to join in" may be a ground, with those who desire immutable forms, for adopting a liturgy, but unless the preaching be of an equally fixed character, we do not perceive the advantage which "the instructions" of *the Church* offer in this respect over those of the Orthodox or the Unitarian chapel; and as to "a definite point of disagreement," we confess we should as lief encounter whatever "of human frailty and mistake" there may be in the services of those in whose character we had confidence and in whose opinions we generally concurred, as to assume such a point "to *reserve upon* and be prepared for" whenever we entered the house of worship. Still we doubt not that Miss Taylor has expressed a feeling which leads many to unite themselves with the Episcopal Church, both in England and in this country, and we only regret that her acuteness of mind did not enable her to perceive how poor a reason she was here giving in vindication of the course she had taken. At the same time, we would not forget that "the question of duty" she justly considers as settled by the accordance of her own views "with the *general* spirit of the Liturgy rather than with that of Unitarian worship."

FINSBURY CHAPEL.—Rev. Philip Harwood, late of Bridport, whose name has occurred before in the Miscellany as the author of a sermon from which extracts were made in the number for last March, has become the associate of Rev. W. J. Fox in the ministry of the Finsbury Chapel, London. The services at this chapel have for some time been conducted in a different manner from that which prevails in all the other Unitarian chapels in London, or in England. The discourses on Sunday bear rather the character of lectures than of sermons; the minister, without adopting a text, discusses whatever subject appears to him to suit the wants of the times. Mr. Fox's lectures are extemporaneous, but many of them have been published from the notes of the stenographer.

UNIVERSALISM.—The editor of the Trumpet, the weekly Universalist paper of this city, complains of the remarks with which we introduced the extracts given in the last number of the Miscellany from Dr. Credner's letter to Mr. Sawyer, and after declaring that in these remarks we were guilty of injustice and misrepresentation, desires us to republish the article in which he endeavours to substantiate these charges. We meant to do no injustice, and we did not suppose that we were making any misrepresentation. Our remarks were founded upon the opinion expressed in these lines:—"The Universalists of this country, AS A BODY—*there can be no doubt, we presume*—not only believe 'that all the human race shall ultimately be reconciled to God,' but that there will be no punishment for sin hereafter. This latter is their distinctive doctrine; the former they hold in common with the Restorationists, and with many, if not most, Unitarians." We certainly did not suppose there was, or could be, any doubt on this point. The editor of the Trumpet says we were wrong in our presumption, and as the organ of his denomination, we must defer to his authority. Our concluding remark we still think was just, that "*according at least to common acceptation* the distinctive point in the Universalism of this country is * * * the opinion that immediately after death all will enter upon a state of felicity." But we are bound to let the editor of the Trumpet have access to our readers, and we therefore copy all that seems to us important in his reply, on this point.

"Now we affirm, that a more correct definition of Universalism could not be framed, than that given by Mr. Sawyer. Universalism *distinctively*, is the doctrine of the *final happiness of all mankind*, nothing more, nothing less. * * * * From the beginning of our existence in this country—from the landing of John Murray in New Jersey in 1770 to the present time—no other definition of Universalism has ever been given by Universalists, than this,—*the final happiness of all mankind*. Such is the doctrine as defined by the General Convention in 1803; as such it was laid down in the Modern History of Universalism published in 1830; and as such it has always been described in all our principal publications in all parts of the country. * * * We do not deny, that there is among us a difference of opinion on the subject of a future limited punishment. Some of our eminent men disbelieve that doctrine, and some equally eminent believe it. Others regard the matter as being left unsettled by the New Testament writers. Each one is left among us to make up his own opinion on that point, from the best light he can gain; and nothing would be frowned upon sooner by our clergy and laymen in general, than an attempt

on the part of any one (no matter who it might be) to subject any person to the slightest disability on account of his faith in future punishment, or to make a disbelief in that doctrine of any importance among us. It is not, and never was a subject of inquiry with us, in any association, when a candidate was offered for fellowship, whether he believed or disbelieved in future limited punishment. Every Conference, Association, and Convention regards the doctrine of the final happiness of all men as our distinguishing sentiment. * * * * We are believers in the final happiness of all mankind; and that is the *distinguishing point of our faith. We are linked together by no other bond.* There are believers and disbelievers of a future limited punishment among us,—men equally eminent, equally useful, equally beloved on each side of that question; and so far from a disbelief of that point being our 'distinctive doctrine,' the question is never asked of any individual, preparatory to admission, do you disregard the doctrine of future punishment? but, on the other hand, do you believe in the final happiness of all men by Jesus Christ."

Upon another point the editor of the Trumpet has shown that our language, though only a faithful picture of our own impression, was not entirely correct. He first rebukes us for "charging" upon Universalists here, that they "send abroad a *partial* exhibition of the Universalist faith, and then having obtained the assent of writers in Europe to this exhibition as the expression of their own belief, represent them as Universalists *in the sense in which the term passes current here.*" We apprehend that the concluding words of this sentence are sufficient to screen us from the censure which he would cast upon us; but if we improperly called that a *partial* which the editor of the Trumpet considers a *full* exhibition of the Universalist faith, we have presented the correction of our error in the foregoing quotations. We farther said that "the same thing was done a few years ago in reference to England, and we speak advisedly when we say, that the Unitarians there were ignorant of the peculiar tenet of Universalism in the United States at the time they were described here as embracing the system." The editor of the Trumpet affirms, that "great care has been taken to guard the public against mistake in that matter," "explicit care was taken that no misunderstanding should be had, and hence along with the letters *all the principal publications* of the American Universalists were sent." And to show that "the English Unitarians understood the matter perfectly well," he gives some extracts from an article in the Christian Reformer written by Mr. Aspland of Hackney from which it appears that Mr. A. was acquainted with the actual faith of American Universalists. We were wrong therefore in saying that "*the* English Unitarians" were misinformed concerning the opinions held by Universalists in this country. If we had said *English Unitarians*, confining our remark to individuals, our language would have been strictly correct. We said what we believed to be true, and we spoke "advisedly," because we spoke from personal communication; and we still believe that the English Unitarians in general, notwithstanding Mr. Aspland's account in 1827, are ignorant of the current signification of the term in question in the United States. We have however, as we conceive, now done all that is proper to remedy the "injustice" which we may have committed, by giving the substance of the article which we were requested to copy; and if our readers should be disposed to complain of the space we have allowed to this subject, they may find some compensation in the more accurate intelligence conveyed in the extracts from the Trumpet.

THE

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CHRISTIAN UNION.

THE subject of Christian Union has of late been distinctly brought before the public attention, by a meeting held for the purpose of discussing the practicability of such union and the grounds on which it may be effected. When the notice of this meeting first met our eye, we were surprised and rejoiced; not that we expected from it any immediate specific results, for we should have little faith in a union produced by organized meetings and formal resolutions. We consider the true spirit of Christian unity to be one of the last graces of the Christian character, which when it comes will not come with observation, and though we rejoice to observe some signs of its approach, we could not flatter ourselves that its advent was so near as the originators of this meeting seemed to hope. Still, however, we could not but regard this call as one not unimportant sign of the times, and had no doubt that good would come of the discussions at the proposed meeting. We had some apprehension indeed, that it might after all prove to be merely a design to unite several existing sects into one larger sect, and that the pale might not be extensive enough to admit some who claim a right to the Christian name, and this apprehension was confirmed by a perusal of the first number of the "Church Reformer," the organ of this movement for union. We read in it much with which we heartily concurred, about holiness of life being the sole criterion of a man's title to the Christian name, but

we came at length to the assertion, that belief in certain doctrines said to be fundamental is essential to true holiness of life. If the Convention has sanctioned that assertion, it will only have added one more to the many unsuccessful attempts which have been made to hold men together in seeming peace by the bonds of a creed.

Identity of opinion cannot be the true bond of union among Christians. It could not exist without serious interference with the laws of mind. It could not be maintained without a perpetual miracle. Men see the same visible object differently according to the acuteness and comprehension of their vision or the position from which they view it. We all see the same sun, yet two persons can rarely be found who will agree in describing its apparent magnitude. No two persons can see the same object at the same time from the same point of view. Portions of it are visible to each which cannot be seen by the other; its lights and shades appear differently, and according to the strength and clearness of their sight its colour appears more or less vivid, its outline more or less distinct, its distance from the beholder longer or shorter, and if each describe accurately and minutely what he sees their descriptions will necessarily differ. Thus it is with religious truth, except that the causes which affect the view and comprehension of it are more various and powerful and consequently produce wider differences. We all behold the same Gospel, yet every individual who regards it with any degree of attention has his own peculiar view of it. The degree in which his mental powers have been cultivated and exercised will have its influence on his perception of religious truth. Moral culture may have a still more important effect. According to the goodness of a man's character will be his capacity to see and appreciate goodness. Every man's idea of God corresponds to his highest conception of excellence. The best men therefore will always best understand the Divine character. Some of the most important errors respecting the attributes of the Deity have originated in the imperfect moral developement of those who have entertained them. Again, men have various temperaments, tastes and dispositions, the influence of which in the formation of religious opinions lies deeper than reason and is unapproachable by it, and they naturally seize upon that portion or view of religious truth which best corresponds with their peculiarities. Some men are, if we may so say, constitutionally spiritually minded, naturally disposed to the contemplation of abstract and spiritual objects; and these regard religion as an inward

and silent influence. Others feel the need of aid from the senses, and love religion in her ordinances and institutions and outward means of grace. Some can be affected only by the plain and intelligible, and fix their attention chiefly on those doctrines which are wholly within the grasp of their comprehension; others delight in the mysterious, and are fond of contemplating religious truth where it passes beyond the bounds of human knowledge into the infinite and unknown. Some take a sort of pleasure in the excitement of fear, and dwell most on the warnings of the Gospel against the woes connected with sin, and think most frequently of God in his severer aspect as the Judge and Punisher of the wicked; others are more moved by an exhibition of love and the excitement of hope, and regard God chiefly as a gracious Parent ever ready to show mercy and extend pardon to the truly penitent. These are specimens of natural and radical differences in the constitutions of men, and they cannot but produce differences in their views of the truths of religion. Accordingly a great variety of opinions always has existed in the Christian Church, and it is probable always will exist. The progress of religious knowledge and of the spirit of the Gospel may diminish the width, but probably not the number, of the differences which divide Christians. It may lead them to attach less importance to the points in which they differ and more to those in which they agree, but will never produce an absolute sameness of belief. The union among them to be sought and desired must be something different from that.

But though truly good men receive the light thus differently, the light toward which they look is the same. Though they hold different opinions, they profess to derive them from the same Gospel. Though they view the truth under diverse aspects, they are, so far as they are truly good men, actuated by the same love and reverence for the truth, the same estimate of its priceless worth, the same desire to attain it in its purity. This fact itself is one bond of union. Is it not a sufficient one? Why should men refuse to unite on any other ground than an entire coincidence of opinion? Why should they not say to each other, Come and let us thank God together for the instructions he has given us on the most momentous subjects—upon his own character and upon our duty and eternal interests; let us sit down together and study these instructions; let us endeavour, by a free and friendly comparison of our opinions, to assist each other in ascertaining their meaning with the greatest possible exactness; and

since finite minds contemplating infinite truth can know but in part, and will most probably see different parts, let us remember that so far as our views of truth produce a sanctifying effect upon the character it is the same holy influence beaming upon us all.

But there is, we think, a closer bond of union among Christians than this. We believe that the vital portion of men's creeds, that portion which has been most effective in making them holy, which has afforded them most support in trial and temptation, which has inspired them with the most glorious and purifying hope, which has led them on to the performance of difficult duty and to high spiritual attainments, is much more nearly the same in all than is commonly supposed. Written creeds furnish but a very imperfect exhibition of religious belief as it exists in the hearts of those who profess them. In the written creed, all doctrines, important and comparatively unimportant, practical and merely speculative, seem to occupy an equal rank and space. But the practical belief which exists in the heart of the Christian who professes that creed, makes a wide difference between these doctrines. Some of them, and some perhaps which are most conspicuous in the written creed, are rarely thought of—have no influence over the feelings and affections and no share in producing holiness of life. Others—perhaps the shortest and simplest—are like fountains of living water which pervade and sanctify the soul, and are the source of all the hope, strength and holiness to which it attains. Could we look into the heart and read the living creed there written, we should doubtless find this operative part of the creeds of all good men to be very nearly the same;—not *exactly* the same, for the causes which have been before enumerated will always produce shades of difference, but nearly enough the same to rebuke the spirit of sectarian bigotry and to secure among all good men of all denominations a cordial Christian sympathy. We believe so, because it seems impossible that the same fruits of holiness should be produced from seeds so very different as men in the heat of controversy have often represented their varying creeds to be; and because the fact is practically acknowledged in the case of many men of eminent goodness. To mention a few conspicuous examples, no one would now think of questioning the Christian character of Fenelon, of the Catholic Church; of Leighton and Taylor, of the Episcopal Church; of Baxter and Doddridge, of the Presbyterian Church; of Penn among the Friends, or of Wesley among the Methodists. Christians of every

denomination have resorted to the practical writings of most of these eminent saints, and have sympathised with their spirit and derived from them delight and profit. No one will now deny that all essential Christian truth influenced their characters and is exhibited in their writings; yet they belonged to sects which have been arrayed in bitter hostility against each other. And so it is in daily life. There is no sect which, whatever you may think of its doctrines in the abstract, does not include persons whom you would neither wish nor dare to deny to be persons of genuine goodness and piety. Would that men were always ready frankly to acknowledge to themselves and others what they are thus continually acknowledging by implication. We believe that the assertion which has been now made, respecting the great degree of unity in the practical faith of all good Christians, might be still farther proved by looking into the doctrines themselves and observing what it is that gives them power over the heart and life. We believe that the result of such an examination would be the conviction, that a few simple, intelligible and universally acknowledged truths give life and energy to all creeds, and that the principal points of difference among Christians respect the forms into which these truths are moulded, the details into which they are carried, the inferences drawn from them, and the circumstances and additions with which they are surrounded.

The views which have now been presented may seem at first sight to favour indifference in the adoption of religious opinions. It may seem to be a fair inference from them, that it is of little importance what mode of faith we embrace, and that all efforts to bring our own belief as near as possible to the standard of absolute truth, or to attempt to correct the errors of others, are unnecessary. But such a conclusion is hasty and unwarranted. Charity for the opinions of another is by no means inconsistent with a proper zeal for our own; nor does the acknowledgement that our neighbour's faith has saving efficacy imply that there is no need of its being purer. Every jot and tittle of religious truth is of inestimable value. With equal sincerity and earnestness of purpose, that man will form a character of most exalted excellence whose belief approaches most nearly to the unadulterated truth. We ought to be continually seeking after truth ourselves, and we should endeavour by all the fair methods of reason and argument to present what we believe to be the truth to the minds of others;—not as if their salvation depended on their believing just

as we do, but because a purer form of faith, as every man cannot but consider his own to be, would be to them the source of greater spiritual strength.

There is another still more important sense in which all truly good men are one. Practical goodness is in all men, so far as it extends, the same state of soul. Persons who have attained it, have passed through the same experiences, have met with the same difficulties, the same trials without and the same weakness and evil inclinations within. They have been urged on in their good course by the same motives, sustained by the same hope, strengthened by the same aid. They have partaken the same peace and satisfaction which accompany progress in holiness. They have looked upward to the same Father, and forward to the same home, in heaven. Love, reverence, trust, purity were the same affections and qualities in them all. The sentiment of devotion to God's will in the bosom of the youngest child who can understand that there is a God and feel its obligation to serve him, and in the mightiest seraph near the throne who fulfils the highest of the Divine purposes, is *one* sentiment. Men may indeed, in consequence of different views of religious truth, describe their experience and feelings in different language, and the taste of one man may be offended by the language which the peculiar opinions of another lead him to employ, nay, he may feel himself unable to use the same language with truth; yet every man, who has been seriously engaged in the work of forming a religious character, can find something in his own experience analogous to the declared experience of every other who has been similarly engaged. Differences of previous character, of education, temperament or circumstances may make these experiences somewhat different;—the difficulties which were greatest to one may be comparatively nothing to another, and the feelings and affections which are violent in one may be calm in another; but still the progress of every religious character has been by steps essentially the same.

We have spoken of bonds of union among Christians which necessarily exist, independently of any man's will, and whether any man is conscious of them or not. But it is evident that the union of spirit and affection which is desirable cannot exist unless these bonds are felt and acknowledged. The facts, that the practical *faith* of all truly good men is nearly the same and their practical *goodness* entirely the same, ought not to be received as merely speculative and curious

They should enter into our hearts and influence our feelings
all Christians. We should endeavour to rise above the
walls which separate the numberless sects of the universal
, and look abroad over the wide Christian world, and wherever
a man striving after holiness with manifest sincerity and
ness, should hail him as a Christian brother. We must learn
upon ourselves not as members of a narrow sect, but as
ng to the great Christian family, and should be as willing and
to acknowledge true goodness, and as ready to throw the
of charity over failings and sins, among those who differ from
mong those who agree with us. The natural tendency of the
exclusion is, to produce an antagonist spirit in those who are
cts of it. This tendency we should earnestly strive to resist.
denied the Christian name, and Christian fellowship? Not
should we refrain from retaliating on those who thus injure us
would be a small matter; we must endeavour that their con-
ite not in us a wrong feeling. We must not be uncharitable
heir uncharitableness, nor bigoted in our protest against their

C. P.

MANCIPATION IN THE WEST INDIES.*

a piece of good fortune that we have at our door these West
lands, on which that momentous experiment may be tried,
our people, if not led by others, might have been too timid to
themselves, until driven to it by a long experience of those
phies and diseases which are Slavery's natural fruit. Let us
d that the experiment has thus far presented so encouraging
. A universal joy in the new condition of things—joy even
those who resisted the change during its preparatory stages
ost passionate remonstrance, general thrift and happiness
he negroes, with industry, peacefulness, and solicitude for the
n of their children, prosperity and animation among the

iliar Letters to Henry Clay of Kentucky, describing a Winter in the
lies. By Joseph John Gurney. New York: 1840. pp. 203, 8vo.

planters, an enormous rise in the value of real estate, an increased production in all the islands except Jamaica, (where the diminution is to be traced either to causes which are not to be regretted, or to causes for which the master is to blame and which may be avoided in future)—in short, general peace, prosperity, and life, without any of those disasters which were foreboded by the enemies of Emancipation as its sure result,—such is the testimony of this new witness on the condition of the West Indies, Mr. Joseph John Gurney of the Society of Friends.

The English Islands visited by Mr. Gurney were Tortola, St. Christopher's, Montserrat, Antigua, Dominica and Jamaica. The first question asked will be—Were the people at peace? Yes; order and quiet have prevailed from the beginning. No where are the freedmen engaged in conflict with the owners of the soil; no families have been found with throats cut; no houses have been burned, no fields have been overrun, no roads have been infested with black banditti. Good order has been maintained; and not only maintained, but maintained much more easily than among the same people when in bondage. The question likely to be next put (although, would to God, that our hearts might turn rather to inquire first concerning the happiness and hopes of those who have, until now, been trodden in the dust!) is, whether the commercial interests of the Islands do not suffer, whether their amount of productiveness is as great as ever, and the planters likely not to suffer in their pockets from the change. In this respect, the expectations of the most sanguine are surpassed. The planters rejoice in what has happened. Oppressed before under a load of debt, and under the incubus of a wasteful and unnatural system, their energies were cramped and crushed. Now there prevails among them a spirit of enterprise and hope, they conduct their estates with less effort and greater economy than under Slavery, and the value of their real estate has doubled in their hands. "Six years ago," said Robert Claxton the Solicitor General of St. Christopher's, "(that is, shortly before the act of Emancipation) this piece of property was worth only £2,000, with the slaves upon it. Now, without a single slave, it is worth three times the money. I would not sell it for £6,000."

"This remarkable rise in the value of property, is by no means confined to particular estates. I was assured that, as compared with those times of depression and alarm which preceded the act of eman-

cipation, it is at once general and very considerable. I asked the President Crook, and some other persons, whether there was a single individual on the island, who wished for the restoration of slavery. Answer, 'Certainly not one.'"

In Antigua many estates which had been broken up under Slavery are now again under cultivation. In the little Island of Tortola, on the other hand, the last crop was short, in consequence of long-continued droughts, and the wages of the labourers, exclusive of their interest in cottages and provision grounds, being as low as 6d a day, many of them are induced by emissaries from Trinidad to migrate to that island. Notwithstanding this, however, the planters say that they "have no complaint to make." They are satisfied. They, with the rest, find that they have entered a path of pleasantness and peace. In St. Kitt's, Montserrat, and Antigua, the crops have considerably increased with emancipation.

"That in the sixth year of freedom, after the fair trial of five years, the exports of sugar from Antigua almost doubled the average of the last five years of slavery, is a fact which precludes the necessity of all other evidence. By what hands was this vast crop raised and realised? By the hands of that lazy and impracticable race (as they have often been described,) the negroes. And under what stimulus has the work been effected? Solely under that of moderate wages."

In Dominica the coffee-plants have been for several years subject to a blight, which has induced some planters to turn from the cultivation of coffee to that of sugar; and it is the testimony of Mr. Gurney's "friend, Dugald Stuart Laidlaw, an elderly planter of great influence in the island, much respected as a liberal patron of education, but one whose habits had long been associated with the old system"—

"that although his present crops were somewhat diminished in consequence of the slight degree of unsettlement, which took place after the commencement of full freedom, (at the time of planting) he had now no complaint to make—that the labourers were working well on their old locations—that not a single instance of *squatting* had occurred—that he was conducting his estates on the plan of job-work, which was agreeable and profitable to both parties—that whereas he had formerly borne the burden of more than two thousand one hundred slaves or apprentices, he now employed only six hundred free labourers—that he expected to save money by the change—and lastly, that he was taking measures for enlarging the extent of his sugar cultivation."

In Jamaica, alone, the emancipation of the labourers has been followed by a diminution of exports. This diminution has arisen

from some of the peasants refusing to work, who had been ill-treated by their employers, and who were not unmindful that they are no longer slaves. This discontent at ill-treatment on their part, this resistance to measures which would bring back upon them many of the burdens of bondage, is a circumstance not to be regretted. It shows that servitude has not wholly crushed them; that they have a sensibility to injustice, and are able peaceably to withstand it. Danger from them as rebels, it is allowed on all hands, there is none; the amiability and inoffensiveness of the negro race have been signally exhibited in all the recent history of these islands. What we are to fear is still, not insurrection, but oppression; and nothing can be better than that the blacks should be found to have spirit enough to insist on the full possession of the rights which have been formally conceded to them. The state of the case in Jamaica is this. Certain planters have endeavoured to retain an unnecessary and unjust control over their servants, by denying them their huts and provision grounds, except under a sort of *villenage*. These, their little private domains, which were always assigned to them by their masters under Slavery, they are now permitted to hold only on condition of labouring on the estate to which they had been attached; and when this compulsory detention is fully effected, the servant is nearly as much in the power of the employer as before, and by the consequent preclusion of competition between employers in the procurement of labour, wages are kept down to whatever pittance may be necessary for the support of the labourer in good working condition. The rent paid for the cottages and fields is sometimes a day's labour weekly, sometimes a weekly sum of money; and on any disagreement occurring between employer and employed this rent is often raised, or more work demanded in shape of penalty; and on non-compliance the poor fellows are driven from their cabins, their provision grounds trodden under foot, and overrun by cattle. Many who have been thus ejected have succeeded in purchasing small freeholds, where they are unmolested, and may leave their families unmolested, while they carry their labour to the best market; and when thus secure, they continue on an estate no longer than they are treated there with reasonable justice.

Whatever difficulties and disturbances may have been consequent upon Emancipation in Jamaica, have resulted, according to Mr. Gurney's testimony and opinion, from this and similar abuses. If planters have been unable to get their work done, it has been because they

drove their servants away by tyrannical vexations; while those who have pursued a more just method, have found willing work at a far cheaper rate than the cost of supporting slaves.

In the following paragraph Mr. Gurney shows us, how it is that contradictory reports have come to us of the state of the islands.

"On our return home we visited two neighbouring estates, of about equal size (I believe) and equal fertility; both, among the finest properties, for natural and local advantages, which I any where saw in Jamaica. One was in difficulty—the other all prosperity. The first was the estate already alluded to, which had been deprived of so many hands, by vain attempts to compel the labour of freemen. There, if I am not mistaken, I *saw*, as we passed by, the clear marks of that violence, by which the people had been expelled. The second, called 'Dawkin's Caymanas,' was under the enlightened attorneyship of Judge Bernard, who with his lady, and the respectable overseer, met us on the spot. On this property, the labourers were independent tenants. Their rent was settled, according to the money value of the tenements which they occupied, and they were allowed to take their labour to the best market they could find. As a matter of course, they took it to the *home* market; and excellently were they working, on the property of their old master. The attorney, the overseer, and the labourers, all seemed equally satisfied—equally at their ease. Here then was one property which would occasion a *bad report* of Jamaica—another which would as surely give rise to a *good report*. As it regards the properties themselves, both reports are true—and they are the respective results of two opposite modes of management."

Appended to the volume before us is a published letter addressed by Mr. Gurney in Jamaica, to the Planters there, entitled "Reconciliation respectfully recommended to all parties in the colony of Jamaica." In this he traces the discontents of the labouring population to disagreements resulting from mixing up the distinct matters of wages and rent, and recommends that the labourers be encouraged to purchase small freeholds and leaseholds, or that when annual rent is exacted, it should be in money, and all villenage be disused.

"I presume that ejectments from tenements on the ground now mentioned," he writes to the planters, "cannot be legal; and it appears that the object has, in many cases, been effected by manual force. Cocoa-nut and bread-fruit trees have been felled—cottages have been unroofed and sometimes demolished—pigs have been shot—provision grounds have been destroyed—the pleasant fruits of God's earth uprooted by the rude hand of violence, or trodden under foot of oxen. I conceive that such acts of spoliation are, in point of fact, nothing more or less than substitutes for the cart-whip. Notorious as

the facts are to which I have now alluded, I mention them, because necessary to be mentioned, and with no other than Christian feelings towards those who have perpetrated them. Sure I am, that such proceedings must be abhorrent to the feelings of the generality of those persons whom I am now addressing, as well as to my own.

"Another method of compelling labour has been the arbitrary increase of rents, with distraint, imprisonment, and ejection in the train, in case of their not being paid."

Accordingly Mr. Gurney well says, that the occasional discomfort and the diminished production of the island of Jamaica proceed "mainly from causes which class under slavery, and not under freedom." And in his Jamaica letter he says:

"Numerous are the acknowledgements which I have myself received from planters, both of sugar and coffee, that the present diminution of produce on their estates has arisen from causes which have now ceased, or are subsiding; and that they are looking forward to a decided increase of production for the future. In the mean time, new houses are building, new villages appearing, the towns improving, trade increasing, the mass of the population flourishing, the imports nearly doubling themselves, property rising in value, and the cultivated parts of the country wearing an appearance of cleanliness and order, in connection with fair crops, which bespeaks any thing rather than decay and ruin.—These indications are exceedingly cheering. At the same time, it cannot be denied that many parts of Jamaica are still grievously perplexed by a want of a good understanding between *parties*, i. e. between the planters on the one hand, and the labourers and their supporters and advisers (call them, if you please, the abolitionists) on the other."

Whether the diminished production of sugar in Jamaica is to be regretted, will appear questionable to those who know how the poor negroes have in former years been worked down and the soil impoverished by that exhausting cultivation. Yet, were we to limit ourselves to consider the interest of the planter alone, we must not suppose that diminished production is diminished profit. The waste and current expense of free labour are so much less than that of slave labour, that a certain planter declares "he had rather, for profit's sake, 'make sixty tierces of coffee under freedom, than one hundred and twenty, under slavery.'" And there has been a rise in the value of real estate, in Jamaica as well as in the other islands, which must be reckoned a sure indication of its increasing prosperity. A sugar estate, that had cost £1500, now prized at £10,000—other land worth now more than the land and slaves together had been

before Emancipation—capitalists eagerly buying up every estate offered for sale,—these, by the testimony of a hundred witnesses, are the present outward indications of prosperity in the British West Indies.

And this in the minds of most of our countrymen will be the part of the account most to the point; for the evils that have been apprehended from Emancipation are temporal; and if the freed men would be orderly and industrious, it has been confessed that no justification of Slavery could be attempted. But the philanthropist will not be less interested to know, that the comforts and domestic security of the slaves have been very much increased by the operation of the free system, that marriage is very rapidly taking the place of concubinage, that by the records of the courts and jails crime has greatly decreased among them, and that they are solicitous for the education of their children. The Bishop of Jamaica stated to Mr. Gurney and his companions, "that before emancipation his efforts for the literary and religious instruction of the people had been comparatively useless. His arm had been palsied by the influence of slavery. Now, every difficulty was removed. While, on the one hand, the negroes were manifesting an immensely increasing desire for education, all obstruction to its course, on the part of the white inhabitants, had ceased. All parties, under the sway of freedom, were united in the desire to promote the intellectual and moral culture of the rising generation."—"Several of the people gathered around us, and a woman who could speak English came forward on behalf of the company, to beg for a school. 'We are hungry for a school,' said she, 'we are tired of waiting for it.' Nor were these idle words, for the people on this and a neighbouring property had agreed to subscribe eight dollars a month in part payment of a teacher." Again, (and a very important change it is,) labour is ceasing to be considered disgraceful; the old free blacks are now willing to work, and to work by the side of those with whom as slaves they would not have associated. A similar effect will by degrees be produced on the whites.

From this state of things we may certainly expect great advancement for the negroes in the West Indies. Their wages, being from 6d to 1s a day, (which they can increase however by job work to 2s or 3s,) although small, are sufficient to procure them many comforts and means in that fertile and mild region. They feel that they now have families and homes, that they can propose to themselves their

own ends in life, and that respect and happiness will be the reward of industry and mental improvement. It seems that colour happily does not shut them out from the attainment of an honourable social position. In Dominica "the majority of the lower house in the Legislature is composed of coloured persons." Mr. Gurney had two coloured companions in travel; one, Fillan, "a young man with the wool of Africa on his head, but full of bodily and mental energy, and ardent in the cause of religion and humanity;" and the other, by name Bellot, is described as "an intelligent, well-educated person, a member of the legislature, and much respected in the colony." Richard Hill, the Secretary of the Department of Stipendiary Magistrates, is coloured. "He was offered the government of St. Lucie, but declined the appointment from an apprehension that his colour would subject him to indignity." Thus we see that the prejudice of caste is by no means eradicated; but it is gratifying that so honourable an office should even have been offered to a negro.

Such and so hopeful is the condition of the British West Indies. Behold then, without disasters, without rebellion, bloodshed or impoverishment, almost without disorder and to the satisfaction of all the parties concerned, eight hundred thousand Africans restored to their natural rights in these happy islands! From being the drudges of the soil and chained victims of ignorance, behold them beginning to rise already to the condition and character of intelligent, industrious, self-respecting peasantry. Their dangers arise from some lingering spirit of tyranny in their superiors, not from any circumstance attendant on their liberation. They are free, they are industrious, they are at peace; and the masters themselves have laid aside their fears.

Oh! may we thank God for this spectacle, so encouraging, so quieting to the troubled heart of the American who loves his country, or is moved with pity for the oppressed. The darkness of our future is made bright by the light that falls on us from these islands. So easy an issue we, of course, are not to expect. Here is no mother government to over-rule; and here are a thousand circumstances to render the spirit of Slavery more steadfast and strong. But in the view of an honest mind, greater differences must be shown to lie between the case we have now quoted and our own, than the writer of this article has ever been able to see or can at present imagine the reality of, before we can answer the rebuke which comes to us from these gardens of the tropics, or stifle the echo which resounds in our

earts. We see now that *Emancipation is safe.* The peril is imagi-ary. The past insurrections of the negroes do not show that Eman-ipation is dangerous, but that Slavery is.

It is said, the "*political* objections are insuperable," (see conversa-on with Mr. Calhoun, page 150.) But, if by political objections be ıeant the objections arising from the interlacing of Slavery with our ational Constitution, how easily might the apportionment of repre-entation and taxes among the States be adjusted to the new relations; nd this is the only point, if there be any point, where difficulty could rise. If, on the other hand, the interference of the negroes with ıtate government and institutions be feared, the fear will be allayed y observing the facility with which the labouring classes are held in ubjection, wherever they are not vexed by masters armed with yrannical power, and by noticing that, through the operation of the reehold qualification for suffrage, a large proportion, and in some ıtates, it is said, the majority of the adult male population are disfran-hised, and yet go on quietly about their business, without complaining r endangering the social order. The negroes are in no respect to be readed. We ought to rejoice that they are within our borders. We eed their hands; and the time will come when it will be seen that ıere is much more in them that we need. The negro has a heart nd a soul; and these are not created without a capacity of being seful to his country. This injured race was brought to our shores nder high purposes of an over-ruling Providence, and those purposes ·ill not fail of accomplishment. Year by year now for a century hall we see these purposes evolved and effected. The blind and the orrupt will withstand them; but they must remove from their position f defiance or be over-run by the chariot of God. "It must needs be ıat offences come; but wo to that man by whom the offence cometh."

Will our brethren of the South read this account of "a Winter in ıe West Indies?" Will Mr. Clay read it, to whom it is addressed ·ith a politeness and charity, which have given great offence to cer-ıin people, but which in our view impart a great grace to the book?

Our author has intermingled his remarks on the working of Eman-ipation with pleasant descriptions of scenery and customs; and now nd then he permits himself to break into numbers, in which he is uided by a chaste imagination and pure sympathies. The following tanzas, with others, were written on leaving Dominica; we have ɔom only for those which describe the natural features of the Island.

G. F. S.

'Twas on the Christian's day of rest,
While men on shore their faith confessed,
In many a song of praise;
The gallant knight of the western star
Descried thy headlands from afar,
And traced thy shadowy bays.

Clouds and mists were over thee flung,
And the rainbow on thy rocks was hung,
And howled the wind thy vales among,
And the mountain torrents roared;
But soon thou wast mantled o'er with smiles,
When the sunbeam broke thro' thy deep defiles,
And o'er the loveliest of the isles
Beauty and grace were poured.

The crumpled sheet in the veteran's hand
Figured thy jagged and pyramid land,
But all thy rocks were green;
The tree-fern waved upon thy brow,
And the plaintain leaf was broad below,
Where the rivulet gushed unseen.

The parent of three hundred rills,
Asleep amidst thy ravined hills,
A fathomless lake was found;
And high around thy mountains rose,
But never wore they the wreath of snows,
For they were forest-crowned.

The monkeys, voluble in chat,
Within thy bowers in council sat,
And roved the bristled boar;
Coiled the vast snake without a sting,
Blazed many a bird unskilled to sing,
And the sprite that hums on the lustred wing
Glanced o'er thy flowery shore.

Far from the haunts of civil men,
O'er brake and thicket, glade and glen,
The dark-haired Indian wandered then,
Untutor'd and untamed.
A hardy, yet a harmless race,
That never saw the white man's face,
Or heard the Spaniard named.

* * * * * *

As melts beneath the scorching sun,
When winter's sturdy course is run,
April's untimely snow;
So melted from their father land
The hapless, persecuted band,
Before the lash of woe.

THE SUFFICIENCY OF THE DIVINE MANIFESTATION.

A SERMON, BY REV. SAMUEL OSGOOD.

JOHN xiv. 8, 9. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

FULL as creation, providence, the soul and revelation are of proofs of God's being and goodness, men are ever craving new signs of his power and fresh manifestations of his love. They cannot indeed—many of them—in the face of all the marks of a creating and ruling intelligence around us, they cannot deny that He exists; yet they cannot fully realize his existence, and almost universally are led to feel, if they do not utter, the wish of Philip,—"shew us the Father, and it sufficeth us."

From the Heathen world, we cannot wonder, that this prayer for some token of God's agency and love was offered, before Christ came on his mission to manifest the Father. They had not learned to see the Father. Even their loftiest intellects and purest hearts had not been raised to that hill of vision, from which the face of the Eternal can be truly seen and his Providence fully understood. These purer spirits cried for more light. Even in their Heathen darkness there was a presentiment, as in the mind of Socrates, of the coming of one who should be sent to tell men of their God. The world then indeed bowed down in fear before almighty *power*, but in this almighty power they could not feel that there was a parent's heart nor recognise the dealings of a parent's hand. They saw nature going on in the regular order of her laws—suns and planets rolling in their orbits—the constant alternation of decay and new bloom, death and new life; they looked on the drama of human existence—joys and sorrows so strangely blended—vice sometimes triumphing, and the pure and the gifted lost in an untimely grave, and the innocent crushed beneath the foot of the oppressor; they saw—those who philosophised at all—what seemed to them a blind and relentless fate, ruling over the affairs of nature and of men: and while they acknowledged, they shuddered before its iron sway. Never was this sentiment stronger than a little

before the proclaiming of Christianity. The superstitions of the olden time had lost their chief power over the hearts of men. The old order of things was broken up. Kingdoms and laws were falling away. Faith in God and trust in man was fast failing. Men saw not the hand of a heavenly Father either in the earth or in heaven. They had not learned to read the book in which his being and perfections are recorded, nor had *he* come who through himself was to reveal to men their God. They looked up to the heavens, and around the earth, and upon the vicissitudes of human life, and cried out in their sadness, Where is our Father? But the scene of human life was an enigma to them, which gave no reply. The stars moved on in their changeless courses, and had for them no voice. Day and night, as they interchanged their watches, spake no audible language. And from the green fields and the swelling floods and the cloud-capped mountains there was heard no response, save the echo that came back in mockery of their despairing cry, Where is our heavenly Father? And that echo seemed as the groan of the world's despair.

But a light burst on the world and revealed to men a heavenly Father. A voice from above proclaimed the mission of the well-beloved Son,—a voice, that at once spoke the Eternal Parent's being and love and the Son's truth and power. God was made manifest to the world,—a glorious light was shed on man's existence, its uses and its ends. The Father dwelt ever with the Son, and by the Son was manifest to man in deeds of power and in the spirit and in truth. Many trusted in the Son. Countless numbers have trusted, and through him have lived and died in the conscious presence of the Eternal. Many now put their trust in him, and live in the light of the Father's countenance.

Yet doubt still overshadows the skeptic's mind, and the trust of the faithful is sometimes weak. In times of despondency, which the best men are subject to, and in times of spiritual indifference, which few are so pure as to be always exempt from, the believer's heart feels exiled from its God, and sighs for some plain token of his presence, saying, "shew us the Father, and it sufficeth us."

Others again, who have never owned the authority of Christ, nor acknowledged the being of a God, say likewise, "shew us the Father, and it sufficeth us." If God exists—they say—and is good, let us see unequivocal marks of his being and his love. Let him step forth from behind the dark curtain of nature—let the great first Cause

appear from behind the array of second causes—let him mingle in the scene of our world—let us see him rewarding the good and shaming the evil—let him stay the oppressor's hand, and to the raging tempest of unhallowed passion let him bid "peace, be still." Let us see the Father and we will believe. Till then, though we cannot deny, yet in reason we must doubt.

Since then it has been the Heathen's cry, the believer's prayer, and the skeptic's demand, for a clearer manifestation of the Father's being and love, we may for a while with profit consider the sufficiency of God's manifestation of himself to man, and the folly and even the sin of those who in doubt or repining say, "shew us the Father, and it sufficeth us."

I. What further manifestation of God do men desire besides what has been given? Do they wish to see him with the mortal eye, as we look on the face of a man? Would they look on the Immaterial and Eternal One with the eye of flesh? The very statement of the supposition shews its absurdity. We cannot know the mind of our brother man except by our own mind—our eye cannot perceive his spirit; how then can we hope to see with bodily eye Him; who is the Eternal Spirit? It is only by symbols, that God can make visible revelations of himself. It was by symbols, that he spoke to his favoured servants of old. The voice of God in the garden—the burning bush—the thunder and lightnings of Sinai—the cloud by day and the pillar of fire by night—the shechinah, that mysterious flame that dwelt over the ark in the holy of holies,—all the revelations of himself to the eye, that are recorded, are but the symbols of his being. They are not God himself. They are the tokens of his power and his love. Even in Jesus, God was not revealed to mortal *eye*. *His* form was the form of man, and his disciple, even while he gazed on his Master's brow, entreated, "shew us the Father." The Eternal has revealed himself to man by signs suited to human senses and capacity. He who repines, that he cannot behold God face to face, may repine that he cannot look with unshrinking gaze at the sun's meridian glory, or that he cannot with his hand penetrate the mysteries of his brother's thoughts, or see with material eye the remote events of futurity or the secrets of the spiritual world. The Spirit only can know the things of the Spirit; and as a loving Father has God remembered the infirmities of his children, by manifesting himself to them in such forms as their senses can apprehend and their souls can recognise.

II. But if God has ever manifested himself to man by especial signs and symbols, why, it is asked,—even granting that it is in the nature of things impossible and never attempted by him to make a direct revelation of his own person to the eye of man,—even granting this, why does he not continue to manifest himself still to us by especial signs? The reply is as simple, as it is obvious and common-place. The proofs of his supernatural interposition are recorded in history in so strong a manner, that on a rational investigation there can be no doubt of their reality, and thus recorded and thus authenticated, they are better adapted to work their work of conviction on the human mind than if miracles should be repeated from age to age. If miracles were repeated from age to age, they would be so common as to unsettle the order of God's common and natural laws, and confuse the plans of mankind and the regular labours of life. If bread enough could be given from a few loaves to satisfy the desire of thousands, the rewards and the motive to regular industry would cease, and the designs of Providence in the appointment of human toils would be frustrated. Yet further and more important to remark; if miracles were repeated from age to age, they would cease to be miracles, and their moral and religious lesson would cease. If the ravens should bring food to the destitute innocent, as to the prophet of old, who fled from a monarch's wrath and dwelt by the side of the brook, men would call this the nature of the bird, and see in it no proof of especial Providence; just as some philosophers in their boasted wisdom call the bird's wondrous care for her young a mere habit of its nature, without regarding this mysterious parental instinct as coming from the inspiration of Him, who provideth the ravens their food and heareth their young when they cry and wander for lack of meat. Whatever happens with any sort of regularity men pass by indifferently, with the unmeaning and deceptive assertion, that it is merely the order of nature.

The order of nature! When we in our ignorance call for fresh manifestations of God's power and love, it is well for us to examine what we mean by the oft repeated saying, "order of nature." Is not all that we see around and within us, when viewed in the true light, as much a manifestation of God's power as any miracle can be? Apply the same principles of argument to this subject that we use in reasoning on man's doings and designings, and we forthwith behold in all the laws, harmonies and adaptations of the universe the proofs

of a designing and loving Intelligence. Why then pass by the regular operations of God's power in the regular order of his works, and call for miraculous signs, as if these were the only proofs of his being and love? Why neglect the regular manifestations of his love, and hope to see him only in the irregular? Is any more power or wisdom or goodness shewn in staying the sun and the moon in their courses, as at the prophet's word in the valley of Gibeon and Ajalon, than are shewn in moving these luminaries in their orbits to make them a light by day and by night? Is more power or love shewn in raising the dead from their graves, than in sustaining the myriads of living things in life and health, and continuing to man the inspirations of the Almighty's understanding? Was God's glory more manifested, in the eye of true wisdom, in the thunder and lightnings that broke from Sinai, or the darkness that veiled Calvary in midday gloom, than it is in the happy calm in which the world now reposes, or in the glad sunshine, in which man walks the round of his daily labours?

Truly all around us is a manifestation of the Creator's power and goodness equally with miracles. And it is only because the soul is dead to these constant marks of his being and presence, that God has sometimes roused it by the thunderclap of his might in some apparently irregular interposition of his Providence. Thus with wondrous benignity has God accommodated his revelations to the wants and weakness of mankind. He has made extraordinary manifestations of himself, in order that we may truly see and understand his common manifestations and know his unfailing love. Man should rather then mourn his apathy of soul in slumbering over the regularity of God's laws, than demand fresh signs from above. As a child, who has so constantly received blessings from a parent's hands that he has ceased to remember or to be grateful for that parent's kindness, even from its unvarying constancy, so man forgets God from the very constancy of his heavenly Father's favours.

He forgets God, and foolishly rests in second causes, as if these were not constant manifestations of God—as if all the laws of nature and of the soul and the spiritual world were not ordinances of the Deity, which his power continually sustains. In the eye of a rational philosophy like Newton's, as in the light of Christianity, all second causes are but the result of laws, which God never ceases in his own presence to administer. From the regularity of the general laws of the universe to maintain, that God has retired from its government and

these general laws are the self-sufficient governors of the world, is as absurd, as to say that any *man*, who acts on certain general and defined principles has retired from the administration of his own affairs, and left his general principles to govern by virtue of their own power. The laws of nature should no more remove our God from before us, than the known rules of action on which our neighbour deals with us should remove him from us, so that we lose sight of him behind the array of his fixed principles, as if behind a machine of mechanical forces. Thus do all second causes lead ever to a first Cause, and shew his constant presence and love. Let us not then slumber amid this creation, which is God's temple, nor say while we look around us and within us, "shew us the Father."

III. Yet the doubting mind still says, "shew us the Father." Even granting that we may not ask to see his hand often interposing in the regularity of nature, and that the existence of second causes shews God's power and presence, the doubting mind still desires more manifestations of God's special Providence in ordaining the lot of his children and the distribution of the good things of this life.

What assurance of his Providence can we have greater than he has given us? Do we wish to see his arm ever interposing in human events—do we wish to see him the Hierarch of the world, as the elder Scripture represents him to have been of the Jewish nation? In the view of Christianity, as well as of a true philosophy, God is as much the Disposer of human events now, as when voices from above spoke his will to the prophets or signs proclaimed his decrees to Israel. His laws now rule the world, as they then did. The signal events and remarkable interpositions recorded did not make the great laws of God's government different from what they now are, but only served to rouse the human mind from its slumber, and fix its attention on these eternal laws. The same almighty Being rules now as then, and by the same great principles or laws. Through all human life we can trace the operation of God's equal laws, leading each action to its deserved issue, and giving to it either the reality or the sure promise of its righteous reward.

But the question again is asked, is not evil suffered to triumph in the world? Does not a voice often come up from the dwellings of suffering innocence, despairing of happiness, with no earthly protector, calling in vain for the heavenly Friend, saying, "shew us the Father?" Even in these sad cases are God's presence and equal

law made manifest. In order to shew this, it is not necessary to prove, that suffering or poverty or contempt is never the attendant of true excellence, or that the approved in Heaven's eye must of course be approved in the world's eye and laden with silver and gold. The multitude's smiles and the world's silver and gold are given to those, who labour for them according to the known conditions for acquiring them. And the joys of the soul too and the bright hopes of the eternal life are given to those, who strive for these more glorious blessings according to the conditions that God has made known. As a man sows, that shall he reap. If he sow to the world, of the world he may hope to reap what the world can give. If he sow to the spirit, he may hope to reap what the spirit can give. Herein is God's equal law shown. Herein is he shewn to be the righteous Rewarder.

There is much, too much idle complaining in the world, because the pure and the kind are not rewarded always with the prizes of wealth and power. It is well, that worldly profit and honour are not the unvarying attendants on virtue, and that, although honesty is of course the best policy, yet a man's common worldly policy is not promoted in proportion as he is truly honest and pure in the sight of God and his own soul. It is well that God has chosen a distinct manner of rewarding his faithful ones. It is well, that he has given a pure and spiritual mind a reward independent and distinct from earth's profit and earth's gold. Those men, who expect the world will honour them just in proportion to their purity, and are not content with a pure soul's own joys and immortal anticipations, make that same degrading error as those babyish children, who, not content to discharge their filial duties inspired by filial love and happy in the joys of a filial heart, are ever expecting some toy or sugar-plums to reward their obedience. They forget, that it is appointed in the order of Providenc that the world shall reward its own and the spirit shall reward its own. Human goodness meets with full enough of worldly reward, full enough to lead hypocrites to counterfeit the form of virtue for the sake of enjoying its honour. If the world were ever ready to shout its praises in the career of the philanthropic or the self-sacrificing, these would be rather tempted to listen to and to rejoice in these syren shouts, than the voice of God and the counsels of their own souls. Ambition would often mingle with and drown the dictates of the better affections and loftier principles; and although we might see more men treading the paths of apparent virtue, we should see them

doing it with inferior motives. We should not have those noblest examples of men, who in the face of poverty and the world's obloquy have worked their work of despised charity, and spoken the word of unpopular, though salutary exhortation, and yet felt that they needed not man's pity and were independent of his smiles and his gold. In the distribution of happiness around us we may see the traces of our Father's hand. Even in the dwelling of suffering innocence we need not say in despair, "shew us the Father;" for here the Father's face may beam most benignantly and his glory be made most manifest.

Through all the vicissitudes of human life therefore, we may see the operations of God's equal laws, and we should own his ministering hand as sustaining these laws, as much as if supernatural power interposed. In both cases the power is the same, the mode of operation only is different. In the one case it is regular, and in the other extraordinary. According to God-given laws all actions have their issues. If a man violate the laws of his body's health, his frame suffers. If he commit sin, by a like certain law his soul suffers. If he handle fire, his hand is burned; if he wrong the moral law or violate a pure feeling, the spirit within is wounded. If a nation violate these laws of God, it too must suffer, as much as if God's wrath were supernaturally revealed against it. Thus in all history is seen the workings of the Divine laws. When has a nation trodden under foot the eternal principles of justice and not seen the fatal consequences? The oppressing host, like the Spanish hordes that laid waste the fair fields of primitive America, and made primitive simplicity and credulity a help to their cruelty and rapacity, may not indeed be swept away in a moment, as the hosts of the Assyrian king before Jerusalem,

> "When the angel of death spread his wings on the blast,
> And breathed in the face of the foe as he passed,
> And the might of the Gentile, unsmote by the sword,
> Was melted, like snow, in the glance of the Lord."

Yet they and their descendants met with a retribution as sure as if the angel of death had smitten them. While we dwell then on Providence as shown in the ordering of the events and rewards of man and human life, let us not say repiningly, "shew us the Father." All around us bears witness of him. Let all within us feel his power—let all within us seek his face.

IV. But within us, it is finally asked, why do we not see his face more fully revealed? If God is a spirit, why not manifest himself unequivocally to the human spirit? Although we may not ask to see him with the eye of flesh, nor more fully in nature and providence, surely we may wish to see him imaged in the human soul. Shew us here then the Father—here with the spiritual eye, and it sufficeth us. And here our Lord's words come to us as words of chiding, and yet of encouragement: "Have I been so long time with you, and, yet hast thou not known me? He that hath seen me, hath seen the Father. How sayest thou then, shew us the Father?" Let the soul blind to its God, before it repines that it is so little illumined by his presence, ask itself how much it knows of Christ, in whom the Father in his fulness dwelt,—how much it has communed with our Lord, and followed his commands. Let it remember, that it sees so little of the Father because its own eye is dimmed by passion and sin, and that it walks in darkness because it has loved darkness better than light.

To know Christ spiritually—to know him at all by quickened affections and an obedient and sympathising heart, and not to own God's being and live in the joy of his presence, are impossibilities. The very supposition of Christ without God is an absurdity, which the soul revolts from. Paint such an idea fully and the absurdity of the atheist's thought glares out, and thus the argument drawn from the moral nature's revolting from the supposition is as cogent, as if the supposition were reduced to a logical absurdity. The argument is a moral reductio ad absurdum, according to that logic of the heart, which is as valid as that of the head. The very idea of our Lord implies the informing and indwelling God. So much beauty, so much purity, so much wisdom, such majesty, such a constant reliance on God, and such a fulness of heavenly inspiration, and yet no God—impossible! The heart turns from it, as from a horrible dream. So thought that poet, who in mournful vision dreamed of Christ being in the world without God. So must every soul feel who follows him through that mournful dream. He dreamed, that the shapes of the departed had risen from their graves, and met around the altar of the church near which had been their graves. Presently a majestic form with an imperishable sadness on its brow descended, and stood upon the altar, and immediately all the shapes that had come from their graves, when they saw this new visitant, cried out to him, Jesus, is there indeed no God?

He answered, there is none. Then each of the shapes beat its breast in despair.

He went on and said, I have been in the distant suns and on the path of the milky way have travelled through the immense plains of heaven. I have descended as far as the sun throws its shadows and looked into the abyss, and called, Father, where art thou? But I heard only the eternal storm, which no one directs; and all creation stood forth over the abyss as a glistening rainbow, without any sun that formed it. And when I looked for the eye of the Eternal on the face of creation, there stared upon me only an empty socket. Mourn, mourn, ye shadows, since He does not exist.

And the shapes sorrowfully disappeared, as the white dust which the frost forms disappears before the warm breath. Then came, most sorrowful for the heart to see, then came forth from their graves the departed children, who lay in that church-yard, and bowed down before the lofty form on the altar, and said, Jesus, have we no Father? And he replied with streaming eyes, We are all orphans, I and you, we are without a Father. Then Jesus bent himself sadly over them, and stretched his arms over them—those arms that had encircled innocent children while on earth and blessed them.

The dream of horror passed away, and the dreamer wept for joy that it was a dream, and his faith was confirmed by the fancied picture in the vision, which his soul so shrunk from, as necessarily false, and he rejoiced that he could still pray to the Father,—that he could still look around on the works of his hand, and still feel his presence within the spirit, and in the Son.

When ever despondency or sin or doubt darkens our minds, and the atheist's dream begins to come fearfully over the spirit, and we say in despair, "shew us the Father," let us turn to his Son, who is the brightness of his glory and image of his person, and hear his words: "He that hath seen me hath seen the Father:" "If a man love me, he will keep my words, and my Father will love him, and we will come to him and make our abode with him." Thus to the pure and obedient is it promised, that "they shall see God." The cloven tongue of fire may not descend, the heavens may not open, nor the dove appear, nor the voice be proclaimed. But that spirit within, with which God's spirit bears witness that we are sons of God, shall appear in new strength, the spiritual vision shall have new keenness, and the humble follower shall know something of what was in our Lord's bosom, when he said, "I am not alone, for the Father is with me."

ALONE WITH GOD!

Written at "the flume" in the White Mountains.

Encircled by Thy works sublime,
Where foot of man has never trod,
I soar above the things of time,
And feel *Thy* presence, oh my God!

Awful art Thou! these rocks proclaim;
In majesty Thy mountains stand;
The rushing cataract sounds Thy name,
And tells of Thine Almighty hand!

From loftiest height its silver streams
Are seen, and lost again in shade;
Now foaming, sparkling, bright it beams,
In gladness, o'er its rocky bed;

Then downwards leaps, with rapid bound—
Still deeper shines its beauteous ray;
'Till, lost to sight in depths profound,
The ear alone can trace its way.

All breathes of *Thee!* the ONE Supreme!
Alone with *Thee* I seem to be!
Woods, mountains, rocks, and rushing stream,
All speak a present Deity!

Oh, let *me* then join nature's voice,
And bid my soul Thy presence own;
Creator! Father! Guardian! Source!—
For nature's God and mine are one! M.

NEW VIEWS.

The recent developements in theology in this vicinity have occasioned much inquiry and some alarm. Those who have slept while the world was advancing are astonished, that the heavens above and the earth around them do not present their familiar appearances. They are taken by surprise, as if the whole current of theological literature for the last twenty years had not been tending to this result, —if result it may be called, which is itself but one of the waves that compose the ever-varying sea of human opinions. Those who cling to the past, fearful of innovation, forget the lesson which experience is continually teaching,—that every attempt to impress a permanent character upon the manifestation of opinions has proved a failure; and that the opinions, whatever they are, which they cherish, were at their first appearance pronounced heretical by the popular voice. If the course of Divine Providence teaches us anything, it is,—that there are no arbitrary sequences of opinions,—that one train of ideas prepares and advances that which follows,—that the law of cause and effect is as distinctly impressed upon the spiritual as upon the physical world.

Religious feeling, which exists perennially in the soul, is ever seeking the outward manifestation which best corresponds to the actual state of human culture. At an advanced stage of intellectual growth it refuses to be satisfied with that, which fully met its earlier wants. Its aspirations after the Infinite and Perfect seek a fitting medium. In the view of many sincere lovers of truth none of the existing manifestations of the religious spirit are adapted to the present state of intellectual progress, nor to the actual wants of the soul. They cannot be satisfied with a passive acknowledgement of any of the prevailing expositions of the Christian faith, for the reason, that those expositions do not afford to them the means of a healthy spiritual activity and growth,—do not reach the springs of religious emotion. Hence they endeavour to ascertain the ultimate grounds of truth, and by questioning their own spiritual natures to ascertain the relations which they sustain to truth, and the most successful modes of bringing the truth to bear upon the conscience and the heart.

It is not denied by either the advocates or the opponents of the

new views, that a radical difference exists between them. They differ not only in regard to conclusions, but also in regard to the sources whence these are drawn—the grounds and foundations of human knowledge. The theology of either party is based upon its philosophy; and as their philosophical views are founded upon essentially different aspects of the human mind and its endowments—its nature and its modes of acquiring knowledge, they must inevitably be carried to conclusions widely diverse. In reference to this point, there is no difference of opinion. All admit that the fundamental principles from which the newest theological speculations proceed, cannot be reconciled with the prevailing intellectual philosophy. Our modern reformers reject this philosophy as erroneous from its imperfect method, and build upon a system which professes to take a more thorough and comprehensive view of the nature and powers of the soul. This spiritual philosophy is no novelty. Of old was it known in the schools; and after various vicissitudes of fortune, has in these last days been gradually supplanting the authority of its venerable opponent. We regard then the latest theological speculations, with the opinions and views of duty therewith connected, without surprise: the way has long been preparing for their manifestation, and they come to us as events, the shadows of which have already announced their approach.

It is an established principle, we suppose, that in consequence of the downward-gravitating tendency of opinions, religion loses its hold upon the popular mind and its beneficent practical influences upon social life, just in proportion as minds of a higher culture are deficient in a true spiritual philosophy. The springs from which the public mind is supplied, must themselves be pure. This being admitted, no one who reflects upon the prevalent character of philosophical science, need wonder that religion suffers at the hands of its friends; nor that those who have its interests at heart should desire to reform the sources of influence. If they really believe in the connection between philosophy and life,—and believe also, that the philosophy of almost all our educated men is imperfect in the application of its method, and consequently limited and false in its inductions,—they cannot but wish for a reform in that which lies at the foundation of spiritual culture; they must wish to throw herbs of healing virtue into the streams which flow out over our whole literary world. It is no matter of surprise therefore that theological science has assumed its

present tendency; or that it makes its appearance in the form of philosophical speculations. For, now as always, the views taken of the nature and powers of the soul must essentially modify religious opinions. It is no matter of surprise, or of blame, that our transcendental friends commence their theological labours by ascertaining the ultimate grounds of our knowledge. This is what we all, consciously or unconsciously, intelligently or blindly, endeavour to do.

How shall their labours be received? With the courtesy and candour, with which we welcome the utterances of a serious and truth-loving spirit? Or shall we enkindle anew the slumbering fires of theological odium? Shall we gladly extend to our brethren the hand of Christian fellowship? Or repel with cold disdain the advances of earnest inquirers for truth?

It is obvious that there is no room for indifference. Time-hallowed systems are called in question, and philosophical and religious theories, which have acquired a certain validity through the lapse of ages, are brought anew before the tribunal of the public mind. This must awaken attention, and excite the deepest interest in the minds of all who attribute any importance to speculative philosophy or its application to theology and life. A system which invalidates the theories upon which all existing systems are based,—intimating, if not declaring, that those theories by strict logical deductions necessarily lead to infidelity, must arouse from his slumbers the dreamer who lives upon the recollections of the past, and impel him to search anew for the stand-point of his scientific theology. All must be aware that a new era has commenced in our religious world, that a searching operation is instituted into the fundamental principles of our science, and that established formulas can no longer retain undisturbed possession of the public mind. No authority but that of truth can now command reverence.

Curiosity also would prevent indifference. New light or the assurance of it will naturally attract in the direction from which it is to come. The human mind seeks for knowledge as for hidden treasures —thirsts for it as for the waters of life; and any one—wise or foolish —who proposes to increase the stock of knowledge, to reveal new truths, or to place known truths upon a surer foundation, will not fail to draw around him attentive hearers. Prejudiced or candid, bigoted or credulous they may be, but indifferent they cannot be. The advocate of new opinions may be sure of an audience, whatever may be

the motive that impels it to listen. When opinions are brought forward which concern the very nature of religion, and which connect themselves with the existence of the most popular and time-honoured institutions, they may be received with bitter scorn or affectionate welcome, but by no means with indifference.

As indifference is impossible, narrow prejudice and intolerant bigotry should be inadmissible. To cherish these would be unjust to others and must result in condemnation of ourselves. To sound an alarm as if the world were coming to an end because our cherished views are called in question—to prepossess the public mind with dark insinuations of coming danger, were unworthy the place we desire to fill as impartial and honourable critics. All honest expressions of opinion should meet a cordial reception and courteous treatment, whatever judgement may finally be passed upon them. They may oppose our beliefs and yet not be erroneous or superstitious. We are always in danger of confounding the general idea of religion as it exists universally in the human mind with what is peculiar to us as individuals; of supposing that the religious spirit may be wanting, where our cherished notions are not admitted. This is a one-sided, and of course imperfect, view. We should learn to rise above the peculiar and limited to the general and infinite; to see religious truth under various manifestations; to trace its spiritual presence amid the diversity of its forms. Amidst the apparent discordances of opinions, we must learn the key-note that shall lead to their solution. Through enlightened toleration we shall go beyond the narrow circle of our own views, and discover truth and beauty in speculations diverse from ours. The religious spirit is confined to no outward form, but reveals itself in every soul according to its peculiar nature and culture. In all forms, in every age, under all circumstances, we trace the revelations of the religious spirit, adapted to the condition of society and the actual developement of the mind.

We apply these general truths to the recent developements in theology. Among us they are new, though they are the consistent result of a previous state of opinions. They will attract attention, for the reason that they contain a greater or less portion of truth; otherwise they would not exist at all. They will procure adherents. They will divide us according to newly-discovered elective affinities. They will have moderate expositors and zealous devotees, as the truth which they contain is more or less clearly seen and strongly felt. They will

introduce changes into the prevalent modes of thought. That they may not be pressed too exclusively, it would be unwise to affirm. That the traditionary faith of some in a supernatural revelation in the Scriptures may be weakened by them, is probable; for their inquiries may not be guided by wisdom and a well-balanced mind. This disadvantage will however be compensated by the greater stability and efficiency that will be given to the faith of others, by the thorough, scientific investigation to which they will lead. For the consequences we have no solicitude; for we believe that the progress of the world is under the control of a Divine Providence. The characters of those who assume the prominent direction of this new movement furnish a pledge for the excellence of their motives. Differing from them as we do in some important respects, we are happy to bear our humble testimony to the purity of their Christian character. They are lovers of truth and reform. Their position and influence upon society give weight to their opinions; and their past labours testify to their devotedness to the highest interests of society. Their avowed object, and we doubt not their real object, is to reconcile religion and science, faith and reason, authority and freedom. A nobler cannot be proposed. Time must show whether they have chosen the right means of its accomplishment. They have clearly defined their position and manfully thrown down their gage. Let those who believe them in error as manfully take it up. Let issue be joined upon the main question—respecting the ultimate grounds of human knowledge. This alone is essential; for all the other questions are involved in its solution. Let this be discussed with liberality and candour, and the event will be auspicious to the interests of religion. We are believers in progress. We would not live wholly in the past. We would use its treasures to facilitate our onward course. We are not satisfied with what the past has produced. There is more light yet to break forth from the word of God. That light will shine upon the path of our duty more clearly in proportion as we understand ourselves and the foundations and the elements of our knowledge. To the truly enlightened eye, "humanity becomes a revelation of God's eternal nature in temporal forms,—the appearance of his light in the dim-obscure of earth."

J. M. M.

LEAVES FROM A JOURNAL IN SCOTLAND.

THE most interesting portion of Scotland lies between the lower line of the Highlands and the Cheviot Hills. Here are the scenes of ancient warfare, of Highland cattle-lifting, and of the worship and sufferings of the Covenanters. The face of the country presents all the characteristics of the sublime, the romantic, the dreary, and the beautiful. Here are lonely mountains consecrated by fearful superstitions, lochs and streams which have their stories of mingled interest and dread, and wild solitudes which keep their own secrets. The face of nature, with the associations which human life has left upon it, presents a constant succession of lively and instructive lessons. Ben Lomond, though not the highest, is one of the most imposing of the mountain summits. From amid a wide circuit of hills and peaks, which seem to cluster around it as if in deference and seeking its protection, it rises in a perfect cone to the height of 3262 feet, from an elliptical base, at some moments wreathed in mist, at others perfectly clear. It presents a majestic spectacle, with its ragged edges, its deep hollows, its dark shadows, and its patches of vegetation. And what scenes of human passion and affection, wilder and sterner even than the rugged mountain-passes around, and calmer, more deep and lovely, more pure and gentle than the soft rays which edge their shadows, have these summits looked upon. Here had the persecuted and the lawless, the untamed and the heroic often found an inviolable repose. Here had the sacred melodies of Christian worship—the mountain worship—the prayer and psalm given to the winds, as the only medium between earth and heaven, often attested the deep sincerity of the converse of the soul with God. Yet more often the songs of a wild revelry had rung and died away in faint echoes, which could not endanger the safety of those who sought the secure shelter. In these wild regions the covenanters were hunted from glen to glen, and when discovered, it was with their faith deep in their hearts, with their lives in their hands, and a determined resolution that if they fell as victims, they would also die as true Christian martyrs. Imagination may people some prominent spot with its ancient occupants—clans-men, free-booters, or Covenanters, and we may discover among the scenes themselves the reason why the feelings and the thoughts of those who

once lived here were bound to the spot with such an inviolable attachment. The purple-blooming heather, the graceful bluebells, the rough fern, and the scrubby fir and larch, live and bloom here as of old, but the men of those times are gone. They live only in romantic legends, and in true histories of a yet more intense interest.

And what a work was first offered here for the renovating power of Christianity. The ancient superstitions of the soil, the usages and opinions closely interwoven with the household life of the native inhabitants, were affected—not to their good—by Roman influence, which reached even this secluded region. Agricola pitched his camp at Perth, and the western wing of the Roman eagle rested its tip upon Ben Lodi. Gigantic and overwhelming, and utterly impracticable as the work of Christianity seemed to be amid the ancient associations of Scotland, yet here were some of the earliest, the best, and most enduring fruits of the new religion—some of the proudest evidences of its power and success. Perhaps fewer oaths are heard in Scotland, than in any other region of the earth. The Sabbath is almost universally spoken of there with a tone which shows that a sense of sacred happiness, and true benefits, is associated with the day. A cheerfulness seems at that season to rest upon the countenance of every individual whom we meet. It is amid the quiet and simple districts of Scotland, that the New England traveller finds much to remind him of the best and dearest attachments of his own home. A feeling of sympathy unites us, for their faith was tried by the same fire which tried that of our fathers. The wild glens and hill-sides of Scotland, now consecrated to the memory of those who suffered for a broken Covenant, are no longer marked with sentinels to guard the baptism, the wedding or the funeral service of the secret worshippers from the muskets of a hired band of murderers, nor does the cry of mortal anguish there mingle with the psalm of praise. Nor has the power of religion seemingly lost any measure of its sincerity or reverence by the cessation of its exciting associations. The faith which was honoured by willing sacrifices, by determined resistance to oppression, is cherished as the most tranquil happiness of the heart, the dearest inmate of the home. Scotland is divided into rather less than a thousand parishes, with resident clergymen whose average salaries are not quite nine hundred dollars a year.

But of equal importance with the church and the minister is the parish school, and the schoolmaster, by the aid of whom the whole

population, like that of our own New England, has within its reach a thorough elementary education. Neatness and order, charity and honesty are the prevailing characteristics of all orders of society. Statistical tables have been made in France and Prussia, which exhibit the relative proportions of different moral and civil crimes according to the diffusion of elementary education in different districts. From these tables an attempt is made to prove the startling and most unexpected position, that crime increases in exact proportion to knowledge. That there is a flaw in the reasoning by which it is attempted to establish this position, or at any rate that the kind of education upon which it proceeds must in reality be worse than no education at all, the good sense of every individual will assure him. But if an instance of downright and tangible proof to the contrary is called for, we may point with perfect confidence to Scotland. No such tables have been made in reference to that country, as far as our knowledge extends; the facts of the case may not be presented in parallel columns of figures, which when footed up will compare the number of prison convicts with the number of children who are sent to school; but the inside of a church or a dwelling house, the neat appearance of a farm, the well clad peasantry of a village, the happy and honest faces all around, are the best evidences that the parish schools have not been training up their pupils for the halter and the penitentiary. The conclusion which has been drawn from the French tables is monstrous. Yet we may well conceive of its apparent plausibility. The French live out of doors, the Scotch live in their houses. The French are now suffering the bad influences entailed upon them by long centuries of trifling, of internal dissension and of a formal, lifeless religion; the Scotch are invigorated by the faith and virtue of annals, as pure at least as those of any nation under the heaven. The blessings of popular education are novelties among the French, they have not been enjoyed long enough for even one generation of full-grown men to exhibit their influence; but in Scotland experience, successive improvements and accumulated efforts have given to the last three generations the full inheritance of a faithful ancestry.

Good neighbourhood, charitable feelings, national pride, and a reverence for holy things are the great characteristics of the people of Scotland, and these are insured by a knowledge of their individual natures, of their common history, and of the revealed will of God. We have likewise been frequently impressed with the fact, that in

Scotland civil and ecclesiastical censures and punishments have a more manifest intention to work upon the feelings, to excite mortification and shame in the wrong-doer, than the censures and punishments of any other nation. Very often the offender, marked with the stigma of his sin, is allowed to go at large, punished only by the looks of his neighbours. Some indeed may think this a more severe punishment than the stocks, the fine, or the jail; but if so, it offers greater incentives to repentance, with its continual suggestion of his offence, and an opportunity to see and hear how his fellow-men regard it. The suffering thus inflicted is never so severe as to shut out the offender from every gleam of friendly aid and counsel. And as for the crimes which the laws of no Christian nation, to their shame, visit with impartial retribution,—such as seduction, oppression, the tempting of the young and the unwise to their ruin, the neglect of aged and impoverished relatives—the laws of good neighbourhood in Scotland may safely be trusted to for the vindication of the right.

One of the pleasantest rides in this region is from Stirling to Perth, through Brig of Allan, Dunblane, Ardoch, Sheriff Muir, Muthill, Crief, and several small villages,—a distance of forty miles. After crossing Stirling bridge the road passes by the side of a rough hill called Abbey Craig, where the Scots' army was stationed under Wallace in 1297. Dunblane, a very pretty town, is remarkable for its salubrity, its mineral springs, the ruins of its once splendid cathedral, and for an excellent library founded by Archbishop Leighton. Farther on we have a sight of Sheriff Muir, where the battle was fought in 1715 between the Earl of Mar, on the part of the Pretender, and the Duke of Argyle, when both armies thought themselves defeated and took to flight, each line being successful on one wing and repulsed on the other. At Ardoch are the most perfect remains of a Roman camp in Great Britain, affording a noble specimen of their workmanship on this the farthest point of their conquest. In the marketplace of the little village of Fowlis Wester may be seen a sight which is almost universal on the continent of Europe, and very common in England, but rare and unusual in Scotland,—a large stone cross, of great antiquity, inscribed with hieroglyphics. Such was the zeal of the early Reformers in this neighbourhood, led on by the rash and unsparing John Knox, that the inhabitants of this village may well pride themselves upon the preservation of this curious relic. There is something solemn in the view of its grey and venerable shaft and extended arms,

for it was undoubtedly looked upon with confiding reverence by many generations.

The town of Perth lies very low, and is not seen until the tourist is close upon it, when it offers the view of an enchanting plain divided by a beautiful river, and enclosed all around with gentle slopes and eminences. Here we took up our quarters upon a Saturday in summer, to wait for a Scotch Sabbath. Perth lies in the centre of a valley, or rather along three valleys, called *carses*. It is said that when the army of Agricola ascended the river to this spot, they were so struck with its resemblance to Rome, that they exclaimed, "Ecce, Tiber! Ecce, Campus Martius!" No vestiges remain here of the Roman fortifications; indeed all traces even of a much more recent antiquity have been entirely obliterated by modern improvements. This place used to be considered the capital of Scotland, from its vicinity to Scone, where were the ancient palace and chapel for the coronation of the kings. Scott has so inseparably associated with the name of the town the idea of some "Fair Maid," that a visiter very naturally finds himself looking out for some female beauty who will aid his imagination in realising the story. There is, or was lately, a maiden who bore the attractive epithet, and as her father kept an inn in the town, the curiosity of visiters was easily satisfied without any intrusion on domestic privacy. Since her father's death she and her mother, assisted of course by less delicate agents, have kept a livery stable. All bargains for horses, droskies and gigs are made by the fair maiden herself, and as a matter of consequence there is full as much pleasure-riding as the adjoining scenery and objects, beautiful as they are, will warrant.

Upon a Saturday evening in Scotland it is very evident that Sunday is expected. It is the season of preparation. The shops are closed at an earlier hour, more people are in the streets to transact their little business, though the usual crowds may be seen around the objects of curiosity. The bag-piper, the fiddler and the ballad-singer draw their little circles, as deeply interested as if the sounds were then heard for the first time. The only remnants of the elder faith which St. John's church—the High Kirk, bears on its exterior, are the soft musical bells which play a tune every hour. The houses, which are large and high, present a singular appearance; winding stone steps inside the walls lead up to the successive stories, or "flats," which are occupied by different families. Different terms, according to their width, and

answering to our own—of streets, lanes and alleys, are given to the thoroughfares; such as *fennel*, *close*, or *wynd;* so that if one hears his own language and sees many familiar objects, he is constantly reminded that he is in a strange land.

The summer Sabbath opened calm and beautiful, and a stranger might well be justified in spending both the morning and the evening hours in a quiet walk. One of the most venerable and grotesque objects in the town is the Old Tolbooth, which honestly reminds the passer by upon what conditions he may keep out of it. Over one of its arches is the following inscription, of great antiquity:—

> "Think with thyself whilst thou art on the way
> And take some course thy Creditor to pay
> Lest thou by him before a judge be call'd
> And by ane officer be here inthrall'd
> Till utmost farthing shall by the be paid
> Thou shalt be close within this prison staid."

Over another arch is the following,—

> "This house loves peace, hates knaves, crimes punisheth
> Preserves the laws and good men honoureth."

The older churches in the town are of the most perfect Gothic architecture externally, but within they are of stern plainness, having neither draperies, organs, choirs, nor fonts. In Scotland generally no paint is allowed within the ecclesiastical edifices, and as for pictures or statues, they would be looked upon as most alarming signs of degeneracy. A pulpit and a precentor's desk below it are the only prominent objects. The pews are frequently divided, as in the High Kirk at Perth, into different ranges, appropriated to the different incorporated guilds, or trades. The seats of the glovers and the shoemakers are surmounted with the arms of the craft. There is a strange contrast between the exterior cathedral-like appearance of the church, and its interior simplicity and want of ornament. The High Kirk, which is one of the oldest in Britain, is now divided into three churches, in each of which worship is performed on the Sabbath. Here the spirit of the Reformation early manifested itself. After John Knox had on one occasion made a severe harangue against idolatry, a Catholic priest unluckily chose the moment to exhibit his images and relics, with which the excited populace made sad havoc, using them

as missiles against himself, and then proceeding in a mass to demolish three neighbouring monasteries. Not a vestige of those ancient institutions now remains, but a new and very pretty Catholic chapel attests the dutiful perseverance of the priests, in labouring to restore what they believe to be the truth. Are not the Catholic priests, in general, models of ministerial faithfulness? Are they not industrious, resolute and pains-taking above others?

Some aged matrons were dusting out the pews of the churches; large brass basins were placed upon wooden stools at the doors to receive the charities of the worshippers. Religious nicety and cleanliness seemed to be the aim of all preparations, and when the solemn bells tolled, the crowds which passed hither and thither were soon enclosed within the consecrated walls.

The Scotch, with remarkable unanimity, prefer the old Puritan mode of worship; for even the large body of Seceders from the Establishment do not differ in the forms of their religious service. As far as the forms and appearances of worship were concerned, attendance upon the morning and afternoon service at Perth afforded me much pleasure and satisfaction. Simplicity of manner and engagedness of purpose characterised preachers and hearers. The people were dressed with great neatness, and attended closely to the clergymen. Each of them had a Bible, generally of the quarto size, and followed the minister whenever he referred to it, which he never did without mentioning chapter and verse.—The pulpit, which was poised on a pillar at some distance from the wall and surrounded by pews, was occupied in the morning by a venerable man, in gown and bands, who introduced the service with reading a hymn. Beneath the pulpit was the precentor's desk, who started rather a sombre tune, and read the hymn over again, in portions of two lines each, in the singing of which the congregation united, there being no choir nor musical instrument. A long Prayer, a Lecture, a Hymn, a short Prayer, another Hymn, and the Benediction, composed the service, at the close of which the worshippers separated, most of them dropping one or more copper coins in the basin at the door. The Lecture, or sermon, was mostly an exposition of a part of the twenty-sixth chapter of Matthew, and concerned the virtues, the sins, and the duties of women. The plainness of speech which the preacher used rather exceeded the allowance of custom among us. As his discourse was wholly extemporaneous, and his subject demanded some

discretion in the choice of words, he was often at a loss for proper language, and the longer he meditated before utterance, the more unfortunate he seemed to be in his selection. But whoever yet heard a sermon which had not something good in it, if the hearer had any thing good in him? Homely sentiments are useful not only for homely people, but equally so for the refined, the educated and the proud. If the audience listen to the preacher, as they did during this service, with attention, and seriousness and respect, it is evident that they find something in the speaker or in his words, which is acceptable to them. As far however as my observation or my reading extends, I should conclude that the standard of preaching in the Scotch Church was above that of the English Church.—Neighbourly gossip, cordial greetings, and inquiries into domestic concerns, seemed there in the Old World, as here in the New, to occupy some moments as the worshippers separated. I remarked that in all the prayers in the Scotch churches especial mention is made of the monarch and the royal family, the clergy and the rulers; and often with more particularity than in the Book of Common Prayer.

During the intermission between the services, as I was wandering through the church-yard upon the beautiful bank of the Tay, I observed a funeral, conducted with all Scotch simplicity and seriousness, with the single exception that the hearse was most gaudily painted in colours, and surmounted with a heavy canopy decked with enormous plumes. A venerable beadle, with a white scarf over his shoulder and a mourning staff in his hand, led the procession, which was wholly on foot. The mourners formed in a circle around the grave, into which the coffin was immediately lowered, the religious service having been previously performed in the dwelling-place. The chief mourner shook a little earth lightly upon the coffin, and when the officials had filled the grave, and disposed the green sod so neatly that it scarcely seemed to have been disturbed, he returned his respectful thanks in few and simple words to those who stood around. There was no burst of sorrow, no pageantry of wo, but a gentle silence, a calm and sedate gravity, which in paying respectful attention to the last mortal rites, brought Christian faith and hope to the brink of the open grave. There is no surer index by which a stranger may know the prevailing habits and opinions, the household feelings, the religious convictions of a people, than by attentively watching their funereal

rites. The custom prevalent in Naples of parading the dead through the streets, as if they were passing on to a bridal, and then casting them promiscuously into pits, like brute beasts, would shock the feelings of a Scotchman, as worse than impiety or sacrilege. Among the moss-covered stones of this green burial-place there were but few with pompous epitaphs, and even these few were evidently dictated in imitation of what is to be seen elsewhere, rather than suggested by the genius of the place or the people. Sudden death, and disappointed hope, and the various measurements of life here held out their warnings and their lessons, and over the graves of youthful companions the aged conversed together on past sorrows and future hopes.

In the afternoon I attended a small church, to hear the Rev. Mr. M., who is called a Scotch minister, that is, he preaches in the broad Scotch language, as we call the mixture of English with some harsh provincial idioms and words. But it was easier to understand the language than the sentiments of the preacher. Some of the audience slept, others looked very incredulous, while he told them they must pray for the spirit of wisdom and of revelation in a sense in which it could not be obtained even in answer to the most fervent prayers. The discourse consisted of unmitigated Calvinism, harsh, repulsive, and as irrational as it is unscriptural. The singing of the hymns and psalms by the whole congregation was the most interesting part of the service, realising a true idea of united worship—joining all voices in the notes of praise, as all hearts should be joined in feeling and expressing the same sentiments of penitence, reverence and Christian hope.

An evening walk over the fields, amid some reminiscences of other days, with my thoughts occupied in reviewing the scenes and the observances of the Sabbath, filled up its last hours of light. I found no Calvinism in the fields or in the sky. A better attribute than wrath smiled around me, and sent in its influences to my heart. How beautifully is God's great attribute of love set forth in the garden-like surface of those scenes where successive generations have enjoyed and laboured. While the Sabbath continues to be observed there, it will improve the soil, the heart and the dwelling-place, and will beautify even the field of the dead. G. E. E.

NOTICES OF BOOKS.

AIRS OF PALESTINE, *and other Poems. By John Pierpont.* Boston: Munroe & Co. 1840. pp. 334, 12mo.

THE great characteristic of this volume is its variety—the variety, not only of the subjects and occasions which are poetically treated, but also the variety of talent, genius or merit which the poems display. The Airs of Palestine, a poem which has long been read and admired on both sides of the water, was a favorite of our early days. It breathes the air of the land of the Hebrews; its imagery and sentiments are beautiful illustrations of the land and the religion of the Israelites. This piece occupies only a small space in the volume before us. Its three hundred remaining pages are filled with shorter pieces, most of which have been printed in the newspapers, or in the "order of services" on occasions of sacred or festive celebration. Others are new, to us. We believe that we speak a common judgement, when we say that Mr. Pierpont is remarkable for the wide range over which he passes between the extremes of lofty excellence, tasteful, melodious and exquisite beauty in composition, and a harsh, unpleasant grating of the ear and the feelings by imagery and language which are both below mediocrity. He is however entitled to the full allowance of his occasional failings, and deserves the greater praise for his excellences, on the ground of the special pleading taken in his preface,—that "poetry is not my vocation," and that many of his pieces have been "made to order." No one can deny either praise or sympathy to the sincere and deep feelings expressed in the lines entitled, "To my Grave:" yet we cannot but regret, that just in proportion to the talent displayed in that piece, it will aid in perpetuating the memory of an unhappy controversy. With this exception, the volume will well sustain the fame of the author without diminution from the objections excited by antagonistic feelings. The philanthropic zeal of the author will need, to the latest posterity, no better proofs than will be found here. Some of the short religious pieces well de-

serve to be repeated again and again, on occasions like those which called them forth, such as Dedication, Ordination, and Installation Services.

HYMNS FOR THE CHRISTIAN CHURCH AND HOME. *Collected and edited by James Martineau.* London: John Green. 1840. pp. xlii. and xxix. and 650, 12mo.

INDEPENDENTLY of the judgement and taste manifested in the selection of the contents of this volume, it presents some great improvements upon the manner in which hymn-books have heretofore been constructed. There is a classification of subjects, in books and sections, so methodical and definite, as to facilitate the selection of a hymn appropriate to any theme or occasion. The worship and attributes of God, and his relations to his works; the personal life of Christ, and the diffusion and influence of his religion; the human lot, mortal and immortal; preparation for duty, its discharge and its issue; the times of the day, of the natural year and of the Christian year, the Lord's Supper and other occasions; incidents and relations, personal and domestic,—form the titles under which are to be found selections from the whole range of devotional poetry. Some miscellaneous pieces are added which are not adapted for music. The old favorite hymns are to be found in their proper places, and very many are added which are new to us, though we must confess that in our judgement the old are better. Some hymns with which we are familiar we are sorry not to meet in this collection, and we think Mr. Martineau might have advantageously drawn more largely from American poetry. In some instances, as in all other books, so in this, the first stanza of a hymn has been omitted, or the first line has been altered; to facilitate the finding of such hymns, there is an "index of altered first lines," in which the original lines are arranged in alphabetical order, and those which are substituted are placed beneath them. An "index of tunes" is also given, in which the hymns are specified that may be sung to a particular tune. After an attentive examination of the volume, we should give it the preference above all the other numerous collections now in use, with which we are acquainted.

LECTURE ON EDUCATION. *By Horace Mann, Secretary of the Massachusetts Board of Education.* Boston: Marsh, Capen, Lyon & Webb. 1840. pp. 62, 12mo.

IT is with no small degree of satisfaction that we call the attention of our readers to this Lecture. The subject is one which has of late awakened considerable attention, and many able lectures have been given to the public. Yet there are reasons why this Lecture should gain especial notice, and be carefully and widely read. It is from the Secretary of the Board of Education. This Board was organized June, 1837. Its purpose is to collect information relating to the condition of our Common Schools, and not only to collect, but to diffuse, —to spread, from one end of the Commonwealth to the other, statements of facts, to make known present methods and suggest such as may be considered better. The Secretary of the Board is to carry on extensive correspondence with those throughout the State, who by experience and reflection have it in their power to express views which might benefit others. After having gained such information as may be valuable, he is to systematize and condense it, and, with what reflections he may think proper, lay it before the public.

The Board has no authoritative power. It can suggest any plan it may wish, but enforce none. It has no funds at its disposal, so that by no power invested in itself can it misuse any fraction of the public money. Thus is the Board confined in its operations to the simple power of gathering information and laying it before the community— of discovering defects and making them known, of devising improvements and suggesting them to the good sense of a reflecting people, to be accepted or rejected as they shall think proper. Yet notwithstanding the exceedingly limited power of the Board, it has had its strong, not to say bitter, opposers. Since the organization of the Board the labor accomplished and the good realized have been amply sufficient to encourage its warmest advocates, and yet some have attempted to crush it even in the very successfulness of its efforts. Its Reports have been widely circulated at home, and republished and commended abroad. And yet an Act was absolutely brought before the House of Representatives to abolish the Board, and thus frustrate at once its noble designs! The Act, we rejoice to say, for the honor of our

country, did not pass;—while the information which was brought before the public did, we doubt not, satisfy every candid mind that the objects of the Board and the efforts of the Secretary are worthy the support of every true philanthropist and sincere lover of education.

There are few subjects more worthy of investigation than this, which is so closely connected with our Common Schools. We therefore urge our readers to look into the Reports and doings of the Board, and particularly to peruse this Lecture of the Secretary. It was delivered before the various County Conventions held through the State in the autumn of 1837, and before the Legislature in 1838. It is now first published, and contains the views of an individual who holds one of the most important offices of trust in our Commonwealth, and who labors, we believe, with a faithfulness only commensurate with the greatness of the trust. The views are somewhat general, but embrace the fundamental principles upon which the writer feels that all education should be based. The views are expressed in language of great clearness and power, and are made unusually impressive by the beauty and force of the illustrations. The work that this individual is now doing is a silent one, and perhaps may not have gained general commendation, but the time will come when its fruits will be seen. Only let the good sense of this community give it hearty co-operation —let our public men, and those interested in education express their sympathy by lending their aid, and the schools of our land will indeed be our palisadoes, while the seminaries for teachers in Bridgewater, Barre, and Lexington will be a sure pledge of future good. May it never be said that a public undertaking so auspiciously commenced, has been prematurely abandoned. But may this faithful and disinterested philanthropist be supported not only by the Legislature, but by every enlightened citizen, until the benefit of his labors shall be felt, and his work shall be seen to conduce to the general good. That the Secretary of the Board of Education will, for his present exertions, be hereafter considered a public benefactor, we do not doubt; but our wish is that he may now have that support which will hasten the result, and bring about even in our day those improvements which are so much needed, and which would not leave a doubt as to the usefulness of his services.

We have at times wished that Mr. Mann might be invited by the citizens of Boston to give a course of Lectures, embracing the grand results of his labors, and unfolding his views as to what might be de-

1 WORSHIP OF THE SOUL. *A Discourse preached to the Third Congregational Society in Chelsea, at the Dedication of their Chapel, on Sunday morning, Sept.* 13, 1840. *By Samuel D. Robbins. Printed by request, for the use of the Society.* Chelsea: A. Bowen. Boston: B. H. Greene. 1840. pp. 16, 8vo.

THOUGH "printed for the use of the Society," we perceive, by the vertisement of the second edition, that this sermon has found many ders. The object of the preacher was, to unfold the nature of ritual worship, by tracing its gradual developement from the rudest rms under which the idea of an Invisible Power has been apprehend-, to its perfect expression in the religion and character of Jesus. hristianity Mr. Robbins considers "emphatically the science of e soul;" and "the very essence of all worship is, to increase in e knowledge of God, and become more like the Saviour in our faith d love and life." We should have been glad of a more distinct hibition of the points which are involved in the train of thought pur-ed by the preacher, as the perusal of the discourse has left on our ind rather a *feeling* than a perception of truth; but this may be the ffect which he would deem most important. "Christianity," says Mr. Robbins, "is the natural and spontaneous law of the soul's exist-ence, its happiness and its progress." We suppose we know what this sentence was meant to convey, and with our interpretation we should not question its correctness; but we doubt if, in its delivery, it left a clear impression upon the understanding of the hearers. We are the more ready to notice this fault—of a use of language which, to say the least, is the opposite of precision, because it has of late become rather common in the pulpit—the last place where it should ever appear. We mean not, however, to condemn a good sermon for this incidental blemish.

Appended to the sermon is a brief memoir of the society, the dedi-cation of whose "chapel" was the occasion of its delivery, with a neat engraving of the house. We have already given some account of the building, but we are glad to refer to it again, that we may suggest to other congregations, whose numbers and resources are not large, the adoption of the same or a similar model. Its appearance, in the en-graving, is extremely neat, and its cost, it will be remembered, did not *much exceed $1000, while* it will accommodate 300 hearers.

sired. The whole subject of education in its highest sense is deep and wide, rich in material, and suited, when coming from such a source, to prove in no common degree both interesting and instructive. If a course of five or six lectures could be delivered—or even of three or four—written in the clear and forcible manner of the Lecture before us, interspread with such sound philosophy and bursting forth in such native eloquence, we are persuaded none could hear them without permanent profit.

POEM SPOKEN AT CAMBRIDGE, *before the Phi Beta Kappa Society of Harvard University, August* 27, 1840. *By Francis C. Gray.* Boston: Little & Brown. 1840. pp. 36, 8vo.

THIS is, for the most part, a scholar-like production, and finished with a good degree of taste. There is a want of conciseness, of imagination, and of point as to the general design; still, as a whole, it is a work of considerable merit, and there are passages which show a mind of superior order. The most successful efforts seem to be in delineations of character; in the sketches of Kirkland and Bowditch are passages characterized by quiet beauty, truthfulness, and graphic power. Mr. Gray's subject is the cultivation of the poetic art in America, in reference both to the past and to the future. He vindicates the American mind and history from the charge of a want of poetic elements, and brings into view the circumstances which have prevented the expression of these elements in the higher forms of epic or tragic verse; and then suggests some of the dangers—of servility, imitation, and subserviency to error, whether philosophical or popular—by which the true poet must see that he is not entangled. The circumstances under which the poem was delivered entitled the author to the thanks of the literary assembly for whose entertainment he was willing to provide, when illness prevented the regular poet of the day from appearing before them. By its publication he has brought it within the reach of severer criticism than the audience before whom it was spoken were likely to bestow; but if the result should be a less favorable estimation of his poetry than of his prose, it will be from the superior excellence of the prose rather than from a want of merit in the poetry.

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HAYING HAYED. *A Discourse delivered before the First Congregational Society in Sudbury, Mass. July 26, 1840. By Norwood Damon. Published by request.* Boston: Little & Brown. 1840. pp. 12, 12mo.

THIS is a better sermon than its quaint title might lead one to expect. Against such a title, of which we can make neither good English nor good sense, we protest. The discourse "was written and preached in the midst of haying time in a country parish," and contains seasonable words of exhortation for those to whom it was particularly addressed—the "husbandmen." Mr. Damon, after an introduction in which he shows, by pertinent illustrations, that "the ways of God are ways of wisdom, whether he gives us sun or showers, seasons of plenty or of want," proceeds to "draw morals from the culture of the earth, and even from the making of hay." The analogy between the labors of the farmer and the life of the Christian might have been more closely pressed, and more happily traced, but the result of the writer's attention to this familiar topic has been, in the present instance, a useful sermon, marked with more of freshness and point than we commonly find in sermons. In agriculture, "the ground must be prepared;" so in the spiritual husbandry, the mind "must be cultivated by education, enriched by discipline." The good husbandman cuts his hay at the right time; "if he cuts it too early, there is loss, if too late, it is withered away." So in giving religious instruction we must "suitably regard times and seasons;" "if you would reform the passionate man, speak kindly to him when he is in good temper; if you would reform the drunkard, speak kindly when he is sober, and can think and reason, not when he is intoxicated. *Can grass be mowed easily when it is lodged, after a shower?*" The good farmer "makes his hay when the sun shines. Shall not we make our hay then, when the sun shines? While life and health last, make your peace with God." "Sometimes there is an imprudent zeal in hay-making, even among good farmers; so there is an imprudent zeal in religion, even among good Christians;" "it is not wise to attempt to cut too wide a swarth in haying or religion." "There is labor in haying; so there is labor, hard labor, for him who would be a Christian;" "it is a work that will try the scythe, it will try the true temper

of the soul." These are the points noticed by Mr. Damon, and we recommend his sermon, not only to those who till the ground, but to all who should be busy in preparing a harvest which may be gathered into the garner of eternal life.

A Lecture on the Discovery of America by the Northmen, *five hundred Years before Columbus. By A. Davis, formerly Chaplain, of the Senate, etc. of New York. Fifth Edition, with improvements.* New York: Bartlett & Co. Boston: Dutton & Wentworth. 1840. pp. 24, 8vo.

Mr. Davis has struck on rather a novel way of turning the fruits of his study to the best account. Having investigated the claims of the Northmen to be considered the original discoverers of the Western Continent, he has prepared a lecture in which the justice of these claims is considered,—and a strong case certainly is made out in favor of "Leif, the son of Eric," and his countrymen,—and after delivering it in several of our principal cities and "in some of the first literary institutions of the Union," he has printed it, by no means intending however to deprive himself of whatever farther use he may wish to make of the said lecture in the hall of instruction; for "since published," as he informs the reader, "it has not only been delivered in various cities and institutions, but it has been repeated lately thirteen times in Baltimore." Whether the information which it contains be received, however, through the eye or the ear, we think it will be pronounced by all both interesting and valuable. The facts are of course drawn principally from the work published a few years since by the Royal Society of Antiquaries in Copenhagen, from which our friend Mr. Smith prepared his volume; which, we regret to say, has found fewer readers than it deserves. The facts of which he thus obtained the knowledge, together with others which he has gathered from various sources, Mr. Davis has framed into an instructive pamphlet; and nowhere else, at least in so small a compass, is the evidence presented, on which we may rest our belief that the Atlantic coast of the present United States for a considerable extent, and particularly the southeastern shore of Massachusetts, were visited, and settlements made here, by navigators from Europe five hundred years before the discovery of Columbus.

INTELLIGENCE.

DEDICATION AT GROTON, MASS.—The First Parish in Groton have recently remodelled their ancient meetinghouse, which was built 83 years ago. The frame was stripped, with the exception of the roof and the spire, which were in perfect repair. The corners made by the projection of the old tower were filled out to a line with the tower, the frame-work of which was removed, so as to form a recess of six feet in depth, rising as high as the bottom of the cornice under the eaves of the house, its entablature being supported by two Doric columns. The corners of the house and the outer corners of the recess are finished with pilasters shewing sunken pannels, and furnished with capitals corresponding with those of the columns. The recess and the front pediment are finished with sheathing. The galleries are removed and a floor thrown across the house, leaving above, a church room of twenty feet in height, and below, a town-hall and a vestry. The church is lighted by six long windows, has two aisles, and contains seventy-two pews, and a very convenient gallery appropriated to the choir. The pulpit, which is of black walnut, is constructed after the Gerard pattern, (so called.) The expense of remodelling and furnishing the house was about $5000.

The dedication of the house took place on the afternoon of Wednesday, May 20, 1840. The services were as follows:—Introductory Prayer, and a Selection from the Scriptures, by Rev. Mr. Chandler of Shirley; Prayer of Dedication, by Rev. Mr. Bates of Ashby; Sermon, by Rev. Mr. Wells, Pastor of the Society; Concluding Prayer, by Rev. Mr. Babbage of Pepperell. After adverting to the mingled emotions of sadness and joy which the occasion must awaken in the hearts of the congregation, to their recollections of the past, and their hopes for the future, the preacher inquired whether these hopes would be realized. That question, said he, depends upon another—whether we are building upon the right foundation. The first question then with us should be, what is the right foundation? and this is answered by Paul, in 1 Corinthians iii. 11:—"Other foundation can no man lay than that is laid, which is Jesus Christ." To develope and illustrate the meaning of which declaration was the object of the discourse. I. Jesus is the foundation of the Christian's *faith*. Our own intuitions, the deductions of reason, the teachings of nature, the creeds of the Church, have been relied upon, and have misled men. The insufficiency of each of these as an ultimate standard of truth was pointed out and illustrated. They must all, therefore, be corrected by, or subordinated to, the authority of Jesus. II. Jesus is the foundation of the Christian's *practice*. His claims as a revealer of duty are often overlooked, and men satisfy themselves with conforming to their own convictions of what is right. Yet these convictions are so frequently the mere results of false education, evil example, or self-will, that

they who follow them are often misled. Our judgments in regard to right need correction and cultivation, as well as in regard to other matters. The morality which Jesus inculcated was distinguished for its completeness, its spirituality, its authority, and above all by being illustrated in his own life. III. Jesus is the foundation of the Christian's *peace*. He opens a refuge to the afflicted, gives an assurance of pardon to the penitent, unveils the mysteries of life to the anxious inquirer, and sheds over earth's darkest scenes the light of Heaven, giving to life a meaning and an aim which it never was known to have before. The discourse closed by a consecration of the house to the worship of God—to the memory of Jesus in his life and death—to Christian truth, with a full recognition of the right of private judgement—and to personal spiritual progress.

It may be proper to state, that a few days after the dedication the pews, which were appraised to cover the cost, were sold at an advance of about $500 beyond their appraisement.

Ordination at Augusta, Me.—Rev. Sylvester Judd Jr., recently of the Theological School in Cambridge, was ordained Pastor of the East Society of Augusta Me. on Thursday, October 2, 1840. The Introductory Prayer was offered by Rev. Mr. Wheeler of Topsham; Selections of Scripture were read by Rev. Mr. Cushing of Calais; the Sermon was preached by Rev. Mr. Peabody of Portsmouth, N. H.; the Ordaining Prayer was offered by Rev. Mr. Whitman of Portland; the Charge was given by Rev. Dr. Nichols of Portland; the Right Hand of Fellowship, by Rev. Mr. Cole of Hallowell; the Address to the People, by Rev. Mr. Edes of Kennebunk; the Concluding Prayer, by Rev. Mr. Edes of Eastport.

The Sermon was upon "the true Tests of the Christian Character," from 1 John ii. 3; "And hereby we do know that we know him, if we keep his commandments." The question, "Am I a Christian?" was declared to be the most momentous that could be presented to the human mind, and all the information that could be given upon this subject was of importance. Mr. Peabody proposed to show first, where we are not to look for the true tests of the presence of religion in the soul, and then to trace them out as indicated by the text. I. 1. We are not to judge of our religious characters by our *past* religious experiences. We may have been the subjects of high excitement, and we may have felt much joy in our religious views; for such seasons of spiritual comfort and refreshment we ought indeed to be grateful; but are not to trust to them. These feelings may already have subsided, and it is a well known fact that many have become careless in consequence of placing too great confidence in their past experience of the influence of religion upon the soul. 2. Nor need any be discouraged respecting their religious condition because they have not been the subjects of the same kind of experience that others have enjoyed. "There are diversities of operation, but the same spirit." The religion of some is like Jonah's gourd, springing up in a night; with others it is as the ripening corn, gradually and

almost unobservedly coming to maturity. Not the mode, but the result, is of importance; not the past, but the present, condition of the soul to be inquired into. 3. We are not to judge of our religious character by the sensations of an ecstatic kind, which we may at the moment experience. This is not a test established by Scripture. On the contrary, there are some memorable examples there recorded of the fact, how little such sensations are to be depended upon. They arise from peculiarity of temperament, and do not belong to all individuals alike. 4. We are not to consider the presence of outward gifts a test of our religious condition. Some have doubted concerning their religious state, because they could not give ready expression to their feelings—because they could not lead the devotions of others or express their own petitions with unfaltering tongues. But the word of God does not declare these to be the test of Christian influence. It enumerates gifts of the highest order, and yet speaks of a more excellent way. Graces, not gifts, attest that we belong to the school of Christ. II. The true test is furnished in the text; "if we keep his commandments, we do know that we know him." There are the two great commands—love to God and love to our fellow-men. Love is a test which all can apply. He loves God best, who is most submissive, most trustful. He loves his neighbor best, who is most anxious to promote his highest good; not he who is most busy with the machinery of benevolence, but he who is willing to toil on in solitude with untiring patience. This test is a high one; we ought to be thankful that it is so, for it affords constant motive to effort. A question is suggested,—how it is, that while they who keep the commands are promised a knowledge of the truth, so many excellent men have differed respecting truth. The answer is, that they all have this knowledge. He knows God best, who has most of the indwelling Deity. He knows Christ best, who is most Christ-like. He knows most of heaven, whose tastes and habits bear the impress of heaven. Mr. P. closed his discourse with offering his congratulations to the society upon the re-establishment of the ministry among them.

In his Charge, Dr. Nichols spoke of the want of reverence that characterised the times—of the vast importance of this sentiment to the stability of our religious institutions—of its value as the foundation of ministerial usefulness.—Mr. Cole, in offering the Fellowship of the Churches, stated the circumstances that would naturally lead the candidate for ordination to look for some expression of sympathy on the part of his brethren in the ministry; which the assembled churches, through him as their representative, offered.—Mr. Edes, the former pastor of the society, commenced his Address to the people by offering them his hearty congratulations upon the re-establishment of the ministry among them. They were to attend constantly at church, not to compliment and please their minister, nor as a matter of favor to him, but for their own spiritual benefit. They virtually entered into a contract with their minister, that they would be faithful in their attendance. The effect upon the minister himself was good, if they were thus constant; and the duty of this faithful attendance was urged upon the ground, that they were under the highest obligation to improve every means of spiritual culture. It would however avail but little that they came regularly to church, unless they came in a right frame of mind

—in a spirit of prayer and of faith. They must likewise remember their individual responsibility for the religious state of the society. The whole secret of the strength of a society lies in the personal activity and engagedness of the individuals that compose it. The duty of going directly to the word of God as the rule of faith and practice, and not relying exclusively upon the authority of the minister, was urged, and the exhortation given to cherish a spirit of fidelity to duty.

Installation at Haverhill, Mass.—The Installation of Rev. Nathaniel S. Folsom, late of Providence, R. I., as Pastor over the First Church and Society in Haverhill, Mass. took place on Wednesday, October 7, 1840. The services were as follows:—Introductory Prayer, and Reading of the Scripture, by Rev. Wilkes Allen; Sermon, by Rev. Mr. Peabody of Portsmouth, N. H.; Prayer of Installation, by Rev. Mr. Fox of Newburyport; Charge, by Rev. Mr. Loring of Andover; Right Hand of Fellowship, by Rev. Mr. Miles of Lowell; Address to the People, and Concluding Prayer, by Rev. Mr. Gage, recently Pastor of the society. Mr. Peabody's sermon was founded on Romans viii. 19:—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The subject of the discourse was "Christian Union." After some remarks on the apparently divided condition of the Church, the preacher proceeded first, to state wherein all Christians were virtually united. Under this head he showed that there was a *religious* agreement, even where there was great difference in philosophical speculation. Secondly, he inquired what keeps Christians apart? and replied, sectarian organizations. Thirdly, how is union to be promoted? Not by building up sects to put down sects. Not by forcing our speculations into a false agreement. Not by trimming and doing things expressly for the sake of union. But by cherishing a union with the Head of the Church, and thus coming to the true centre. Fourthly, what good will be done by Christian union? It will prevent inquirers from giving way to despondency. It will make Christians more benevolent. It will kindle up an influential light before the world, and hasten on the conversion of mankind.

This society seems to be in a prosperous condition, and under their new pastor will, we trust, grow in truth and righteousness.

Maine Convention.—The Maine Convention of Unitarian Congregational Churches assembled on Wednesday evening, October 1, 1840, and passed the evening in hearing reports of the condition and prospects of the denomination in different sections of the State. Met again the next day, when the officers of the Convention were re-elected, the subject of the funds and appropriations was fully discussed, and much interesting information respecting the religious condition of the Unitarian Churches was communicated. Every Unitarian church in the State, with the exception of Houlton and Standish, was repre-

sented in the Convention. Rev. Dr. Nichols was chosen President; Dr. A. Nourse and Rev. J. Cole of Hallowell and Rev. A. D. Wheeler of Topsham, the Central Committee; and Rev. J. Cole, Secretary. Met in the Unitarian Church at Augusta, at 6 1-2 o'clock, P. M. Prayers were offered by Mr. F. A. Whitney. The sermon before the Convention was delivered by Rev. Mr. Hedge of Bangor; from these words, "Heaven and earth shall pass away, but my word shall not pass away;" on "the Perpetuity of the Gospel." Mr. H. commenced with observing, that the idea had recently been brought forward that Christianity was an outward thing—that it was well enough fitted for an earlier day and a ruder age, but that it was destined to pass away, as had other forms of religion. The analogy that was supposed to exist between Christianity and other religions did not exist; while other religions had the elements of decay within themselves, Christianity has the elements of perpetuity. Mr. H. argued the perpetuity of Christianity, first, from the character of the religion. Other religions were identified either with the civil polity or with a prescribed mode of worship; such is not the fact with Christianity. Secondly, from its independence of the priesthood. It is committed peculiarly to the charge of the people, and the ministers of Christianity spring from the wants of the people. Thirdly, from its peculiar adaptation to the circumstances of those to whom it is given. It is not confined to any peculiar geographical limits. While it wears the flaming costume of the East and breathes of the clime of the palm, it speaks to the universal soul of man. Fourthly, from the character of its Founder. Christianity is not to be separated from Christ. The life of Christ is symbolical, not to be understood simply as the life of an individual, but as the life of spirit in the flesh. If every thing but the record of Christ had been struck from existence, Christianity would have still existed. Lastly, from the gradual method of its influence. It has not yet fulfilled its mission. Its purpose is to awaken the life of God in the soul of man, and till this is accomplished one jot or one tittle shall in no wise pass away from the religion of Christ. Let us glory then in Christianity, that it is adequate to all the wants of the soul, and imitate the patience of God in waiting for it to accomplish its high purposes.

After the discourse, the Annual Report was read by the Secretary, in which the doings of the Committee were set forth, the general condition of the denomination was stated, and the duty was urged of giving more attention to the circulation of the publications of the denomination. Rev. Mr. Whitman of Portland then addressed the meeting and moved the acceptance of the Report. Mr. Pike, Tutor in Bowdoin College, seconded Mr. Whitman's motion and also offered some suggestions to those present. Rev. Mr. Wheeler of Topsham offered a resolution to this effect,—"That the prosperity of our denomination in this State must depend mainly upon the personal piety of those who avow our sentiments." This resolution was sustained also by Rev. Mr. Peabody of Portsmouth, and by Rev. Dr. Nichols, the President of the Convention. After prayer by the President, the Convention adjourned. The services, both in the morning and evening, were well attended, and we cannot but hope that they contributed to awaken a new interest in the minds of all present in the great cause of Christian liberty and Christian truth.

NON-RESISTANCE SOCIETY.—The New England Non-Resistance Society held its second annual meeting in the Chardon Street Chapel, in Boston, on the 23d and 24th of September, 1840; H. C. Wright, one of the Vice Presidents, in the chair. In the lists of the various committees and officers that were appointed, we notice the names of persons of both sexes. The Treasurer's Report exhibited as the amount of receipts during the last year, $1247,82, and of expenditures, $1240,06; more than one half of each of these sums being on account of the "Non-Resistant"—the paper published by the Society. The Officers for the ensuing year were elected, viz.—Edmund Quincy, President; Peleg Clarke, Orson S. Murray, George W. Benson, Henry C. Wright, John B. Chandler, Robert F. Wallcutt, Vice Presidents; William L. Garrison, Corresponding Secretary; Maria W. Chapman, Recording Secretary; Charles K. Whipple, Treasurer; Oliver Johnson, Thankful Southwick, Anne W. Weston, Joshua V. Himes, William Bassett, Mary Ann W. Johnson, John A. Collins, Executive Committee. Resolutions were offered by the Business Committee, and produced discussions in which many speakers took part. The first of these resolutions related to the sinfulness of "taking the life of man for any cause whatsoever." The second was in these words:—

Resolved, That all existing human governments are based on the life-taking, war-making power, as essential to their existence; and they are therefore wrong, and no person believing in the inviolability of human life, and the sinfulness of war, can be identified with them as electors, or office-holders, without guilt.

The third resolution related to the investiture of "civil or military rulers with military power;" the next, to "the progress of the non-resistance enterprise;" the fifth, to the increase of subscription for the Non-Resistant; the sixth to efforts for procuring a repeal of laws imposing military duty; the seventh resolution was couched in the following terms, and shows too plainly the spirit of judgment and condemnation which appears in the conduct of many of those who at the present day take up the work of reform, and who, not content with expressing and advocating their own views of duty, proceed to denounce others whose convictions of truth may not yet have reached so high a ground of observation as theirs. It is this fondness for sitting in judgment upon others which mars the beauty of much of the philanthropic effort of the day, and offends, if it do not repel, many who concur in the principles on which such effort is based. We give the resolution as it passed:—

Resolved, That those persons calling themselves the ministers and churches of Jesus Christ, who advocate armed resistance to evil, by individuals and nations, as a duty enjoined by Christ and his Apostles, do attempt to make the Prince of Peace and his pure and peaceful religion accessory to injustice and murder, and *they ought not to be received and sustained as true Christian ministers and churches.*

Other resolutions, respecting the Bunker Hill Monument, the Liberian Missionaries, and a "sentiment recently proclaimed by Rev. Dr. Sharp," were passed "without discussion,"—which might possibly have exposed the injustice of such severe censure as is conveyed in the last two of them. The meeting was then dissolved.

CHURCH, MINISTRY, AND SABBATH CONVENTION.—Under this title we find a notice in the Liberator, to the following effect:—

"A numerous meeting of the friends of Universal Reform was held on Thursday, the 24th of Sept. 1840, in the Chardon Street Chapel, Boston, for the purpose of considering the expediency of calling a Convention to examine the validity of the views which generally prevail in this country as to the divine appointment of the first day of the week as the Christian Sabbath, and to inquire into the origin, nature and authority of the institutions of the Ministry and the Church, as now existing. Edmund Quincy was appointed Chairman, and Maria W. Chapman, Secretary. It was unanimously agreed upon, that such a Convention should be held during the present autumn. Edmund Quincy, Maria W. Chapman, A. Bronson Alcott, Thankful Southwick, and John A. Collins, were appointed a Committee to issue a Call, specifying the time, place, and purposes of the meeting."

In accordance with this agreement, a "Call" has appeared, inviting "all persons who feel an interest in the momentous questions which it is the object of the Convention to discuss, to assemble" at the Chardon Street Chapel, in Boston, on Tuesday, November 17th. Especially are "those who hold the prevalent opinions on these subjects urged to come up and give their reasons for the faith that is in them." As it is supposed that three or four days will not be sufficient for the full consideration of the subjects, "it is proposed to continue the Convention by adjournment, from time to time, until these matters shall have been thoroughly sifted, and the truth, if possible, elicited."

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—The fifteenth anniversary of this Society was celebrated in London on the 17th of last June. Religious services were attended in Essex Street Chapel, where Rev. Mr. Bache of Birmingham delivered a discourse, from Ephesians iv. 15: "Speaking the truth in love," on the essential Union of Integrity and Charity in the maintenance of Christian truth. At the business meeting, which followed, the Annual Report was read, and various resolutions passed. The Report adverted to the Lady Hewley case, the judgment of the House of Lords upon which has been delayed by the inability of the judges, from the press of important judicial business, to consider and deliver their opinions upon the questions referred to them by the Peers.

"Acknowledgement was made of a legacy of 100 guineas under the will of the late J. W. Ricketts Esq. of Bristol, and of a contingent reversionary right to £200 under the will of a lady deceased. Mr. David Taylor's legacy of £1000 for Unitarian Baptist worship at Perth was reported to be under adjudication, with the prospect of a speedy and favourable issue. The Committee announced a valuable bequest to the Association by the late Mr. Richard Cooke. Unfortunately the will was drawn up by himself, and is thrown into the Court of Chancery, under the plea that part of the bequest is void under the statutes of mortmain. This, it is feared, is the case; but a Government annuity of £300, having some years to run, will probably be secured to the Association.—The report on the book department contained the pleasing intelligence of a correspondence with one of the ministers of the Reformed Church at Paris, at his own solicitation, having for its object to enable him to employ the press of France for the defence and promotion of Unitarian Christianity.—The reprint of

the New Testament in Greek, after Griesbach's text, was announced as nearly ready for publication.—A large portion of the Report was devoted to the history and present state of the Madras mission, which is suspended, in order to await new and better opportunities of carrying it on effectively.—Various grants, some of them large, to congregations were detailed.—A respectful and affectionate notice was taken of the death of Mr. Edgar Taylor and Rev. Dr. Carpenter.—The Report concluded with the suggestion of several new measures for the revival and spread of Unitarianism."

At 3 o'clock "the company withdrew to the Crown and Anchor Tavern, where a dejeuner was provided both for ladies and gentlemen." "The company consisted of 300." Rev. Mr. Aspland, who had been prevented by ill health from attending on some previous occasions, was present, and he and many other gentlemen made addresses.

London Domestic Mission Society.—The fifth annual meeting of this institution was held on the 14th of last May. A sermon was preached at Carter Lane Chapel by Rev. Mr. Hincks, from Matt. xi. 5: "The poor have the Gospel preached unto them." The Treasurer's Report exhibited the "total receipts for 1839, for general purposes, as being £405.17s.7d. ($1978); actual expenditure £351.1s.8d. ($1702); outstanding engagements from £90 to £100." In the evening a tea-meeting was held at Spicer Street, where one of the missionaries employed by this Society has a chapel, when "sentiments were proposed" and speeches made.—This Society supports two missionaries, or as we should call them, ministers-at-large, in London—Rev. Mr. Philp and Rev. Mr. Vidler, in the respective districts of Spitalfields and Cripplegate.

Sunday School Association.—The sixth annual meeting of this Association was celebrated in London on the 10th of June, by a breakfast at which upwards of eighty persons sat down. The Report of the Secretary was read, from which it appeared that eight schools had joined the Association since the last meeting, one had been discontinued, and reports had been received from twenty-three schools.

Ministry-at-Large.—Five Domestic Missions have been established in England on the plan of the Ministry-at-large in this city, supported wholly by Unitarians; viz. in London, established in 1835, Rev. R. K. Philp and Rev. W. Vidler, missionaries; in Manchester, Rev. George Buckland; in Liverpool, established in 1836, Rev. J. Johns; in Bristol, established in 1839, Rev. S. Walker; and in Birmingham, established in 1840, Rev. Thomas Bowring.

Theological Education.—Since the publication of the Prospectus of the Manchester New College, which was given in our last number, a more full ac-

count of the contemplated course of Theological Instruction has appeared in an official notice. We wish that our readers might feel a strong and close interest in this Institution, with which the welfare of the Unitarian congregations in Great Britain is intimately connected; and at this time particularly, when attention has been drawn to our own Theological School, we believe that such information as is embraced in the following advertisement will be acceptable. We cannot refrain from noticing the schedule of instruction in Ecclesiastical History, in which branch of study the students at Manchester will be so much more favored than those at Cambridge. Cannot some arrangement be made, we would ask, by which the services of one of the neighboring clergy may be obtained for our young men, as those of Mr. Tayler have been secured for the New College, without his relinquishing his parochial charge? The Professors at the Cambridge School have already as onerous duties as they can discharge, and as the Professor of History in the College has not, as far as we know, any connection with the School, we see not how the serious deficiency which still exists in the means of professional education there can be supplied except by some such arrangement as we propose.

Rev. Dr. Noyes, who has been chosen by the Corporation to fill the place lately held by Dr. Palfrey, with the title of Hancock Professor of Hebrew and Dexter Lecturer on Biblical Literature, we rejoice to say, has entered upon his duties, and the most urgent want of our Theological School is therefore relieved in a manner that must be satisfactory to all its friends. This appointment has been made in anticipation of the result of an attempt to raise $10,000 for the enlargement of the Dexter Fund. From what we learn, there can be no doubt that this sum is nearly subscribed. A few hundred dollars only are needed to complete the amount; but it is important that what is still wanted should be soon collected, as a part of the present subscription is based on the condition that the whole sum be obtained.

From another advertisement we learn that the "Manchester New College, in connection with the University of London, would open for the admission of Students on the 5th October, in Grosvenor Square, Chorlton-upon-Medlock." We have already given the names of the Professors. The arrangement of theological studies is as follows:—

"It has been thought desirable to furnish the friends and supporters of Manchester New College with a fuller statement of the Course of Instruction in the Theological Department than has yet appeared.—The entire Course of a Divinity Student will embrace five years; of which the first three will be chiefly devoted to the classes in the Literary and Scientific Department, enabling him, should he be so disposed, at the close of that period of his Course to take the degree of B. A. in the University of London; and the last two will be principally devoted to Theology. The following is an Outline of the Studies included under the Theological Department, in the years to which they respectively belong:—

FIRST YEAR.

Hebrew grammar, and selections for reading from the easier parts of the Hebrew Scriptures, with exercises in writing Hebrew.—*Rev. J. G. Robberds.*

SECOND YEAR.

Hebrew grammar and exercises continued, with selections for reading from the historical and didactic portions of the Hebrew Scriptures.—*Rev. J. G. Robberds.*

THIRD YEAR.

i on Hebrew Poetry, with selections for reading from the Book of Job
:he Psalms. Grammatical analysis and exercises in writing Hebrew
—*Rev. J. G. Robberds.*
es of Natural and Revealed Religion.—*Rev. B. Wallace.*

FOURTH YEAR.

ns for reading from the Hebrew Prophets. Chaldee and Syriac
with the Chaldee portions of the Old Testament, and selections from
riac Version of the New Testament.—*Rev. J. G. Robberds.*
.L AND EXEGETICAL THEOLOGY.—I. History of the Hebrew Lan-
anon of the Old Testament. History of the Writings of the Old
. History of the Text of the Old Testament. Critical aids requisite
udy of the Old Testament.—II. Philology of the Old Testament.
id Special Interpretation of the Old Testament.—III. Geography and
Antiquities of the Bible.—*Rev. R. Wallace.*
ASTICAL HISTORY.—*Introduction*—Importance of the History of
:y—Sketch of the principal forms and developments of the Religious
)revalent in the Heathen world. Review of the History of Hebrew
m to the time of Christ. *Period I.* From the origin of Christianity to
f Constantine. *Period II.* From the age of Constantine to that of
ne.—Each of these periods will be subdivided into a number of sec-
hich the political and social condition of the period, the progress of
ty, the rise of sects and heresies, the development of doctrine, worship,
line, and the influence of Christianity on Morals, Literature, Philoso-
Art, will be successively brought under review.—*Rev. J. J. Tayler,*

AL THEOLOGY.—Lectures on the objects which the Student for the
Ministry ought more especially to keep in view; on the qualifications
of the Preacher, and the additional requisites of the Pastor; with
from the sermons, and illustrations from the lives, of distinguished
Ministers.—*Rev. J. G. Robberds.*

FIFTH YEAR.

ns for reading from the Hebrew Prophets, and from the old Syriac
f the New Testament.—*Rev. J. G. Robberds.*
.L AND EXEGETICAL THEOLOGY.—I. Language of the New Testa-
anon of the New Testament. History of the Writings of the New
t. History of the Text of the New Testament. Critical aids requisite
udy of the New Testament.—II. Philology of the New Testament.
nd special Interpretation of the New Testament.—III. Political and
ntiquities of the Bible.—*Rev. R. Wallace.*
IASTICAL HISTORY.—*Period III.* From the time of Charlemagne to
mation, including a view of the development of the Papal Hierarchy,
e influences by which it was gradually resisted—their combined effect
ture, Philosophy and Art—and the earliest traces of the intellectual
movement which produced the Reformation. *Period IV.* From the
on to the French Revolution, with a view of the causes which modi-
ıfluence of the Reformation in different countries, and a sketch of the
and discipline, the moral influence and literary and philosophical cul-
rotestant Churches.—*Rev. J. J. Tayler, B. A.*
AL THEOLOGY.—Continuation of the Fourth Year's Course, and ex-
the composition and delivery of sermons, and occasional employment
and other Preaching.—*Rev. J. G. Robberds.*
erintending the Pulpit exercises of the Students, the Professor of
Theology will be assisted by the other Professors in the Theological
nt; and among other plans which they intend to adopt, will be that

of a weekly Religious Service, to be conducted by one or more of the Senior students, and to be attended by all the Divinity students. Nor is it proposed that this shall be a mere rehearsal of the part which they will hereafter have to perform as Ministers; but it is hoped, that the minds of both Tutors and Students will thus be kept deeply impressed with the importance of their work, and with the necessity of the Divine blessing to make it permanently beneficial to themselves and their fellow-men."

Presbyterian Church in Ireland.—A union has been completed between the two bodies of Orthodox Presbyterians known as the *Synod of Ulster* and the *Secession Synod;* under the title of the *Presbyterian Church in Ireland*, whose annual meeting will be denominated the General Assembly of the Presbyterian Church in Ireland. Among the conditions on which the union was effected is one requiring all candidates for license and ordination to subscribe the Westminster Confession of Faith, as subscribed by the General Assembly of the Church of Scotland in 1647—8, as the confession of their faith, and another by which any member or elder known to maintain or teach doctrines contrary to the Westminster Confession shall be amenable to the discipline of the United Church. The junction of the two bodies was celebrated in the Rosemary street church in Belfast by religious services, after which Rev. Dr. Hanna was chosen first Moderator of the Assembly.

The Bible Christian remarks,—"there can be little question that the union just effected will enable the United Church, or its leaders, to bring a powerful influence to act upon the Government, the Church of England, and any other external body with whom they may come into contact. The association will comprehend about 370 congregations; some of them, it is true, very small and poor; but others numerous; and a few respectable and influential."

Temperance Societies in England.—There are three national Temperance Societies in England, which are thus described. *British and Foreign Temperance Society*—"ardent spirit pledge only." *British and Foreign Society for the Suppression of Intemperance*—"two pledges, both total abstinence as to personal habits, but one permits membership while making, vending, and giving alcohol." *New British and Foreign Temperance Society*—"on the American total abstinence pledge."

German Universities.—The number of students in several of the German and Dutch Universities, at the commencement of 1840, is said to have been as follows:—

Berlin, 1778; Bonn, 648; Breslau, 631; Erlangen, 325; Freiburg, 315; Giessen, 377; Gottingen, 675; Groningen, 274; Heidelberg, 622; Jena, 450; Leipzig, 925; Leyden, 614; Marburg, 276; Munich, 1440; Rostock, 115; Tuebingen, 729; Utrecht, 510; Wurzburg, 447.

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UNITARIANISM IN GREAT BRITAIN AND IRELAND.

THE remark has sometimes been made in this country, that Unitarianism in England exhibits much of an argumentative and polemical spirit. This, however, is but a natural consequence of the position in which the necessity of circumstances has placed it. In advocating the voluntary support of religion, it encounters the opposition of the Church; in denying doctrines popularly esteemed orthodox, it has to endure the combined denunciation of the sects and the Establishment. Exposed thus, both on the right hand and the left, to foes vigorous and vigilant, it has had not only to be frequently in the strife, but always to be ready and prepared. The religious masses have stood around it in attitudes of antipathy and antagonism, the popular masses with sentiments of prejudice or indifference. Without any assistance from party influence or traditional association, it has gained and kept its ground in the hard fight of reason; and from the continual need either of defending or advancing its principles, it has rarely had opportunity to lay aside the weapons of argument. We cannot move feeling until we have secured conviction, and therefore so many English Unitarian productions have had relation to a hostile, not a sympathising public, that reasoning, and not sentiment, has properly been their staple material. To persons who are in a spirit of disagreement with us or disgust we speak in vain of feeling, however eloquent may be our speech, and it is not until we establish a

certain harmony in the workings of our intellect that we can command the emotions of the heart. This view we are to take with us in considering the developement of English Unitarianism. And so observed, we see manifestly, why its character should be more logical than emotional, and more controversial than spiritual. Opposed, misrepresented, anathematised and oppressed, it has been driven to argue, to resist, to remonstrate, and in its turn to attack. However willing to follow peace, its disciples have been continually dragged into controversy, and with whatever disposition to cultivate the practical spirit of the Gospel, they have been imperatively called to the lists of polemical criticism; but too often they have had to leave the field of labour for the field of war. Thus has arisen much of the controversial tendency which we have recognised in the productions of our transatlantic brethren; and this, though it has not repressed, may have retarded the more positive developement of our great principles. A recent controversy in Liverpool, of thirteen clergymen of the Church against three Unitarian ministers, illustrates their social position with painful clearness. In the list of Orthodox lectures we find as the title of one, "The Unitarian interpretation of the Scriptures based upon uncandid criticism and defective scholarship." This accusation is made by the ministers of a Church that closes the doors of the Universities against all who will not take her creed for their passport; first proclaims Oxford and Cambridge the exclusive temples of knowledge and herself the sacred porteress, and then, with the consistency of injustice, insults with the taunt of ignorance those whom she hindered from entering. Even in this country, where opinion has neither restraint nor penalty,—where it acknowledges no tribunal but Heaven, and no law but conscience,—we are often called to raise a strong voice in vindication of our faith; we can not therefore wonder that a necessity more frequent and more urgent must rest on those who live amidst all the assumptions of a legalised hierarchy, and all the prejudices of inveterate traditions.

English law had long borne a scowling aspect towards all Dissenters from the Church, but against Unitarians the harshness of prejudice outlived the severity of law. No distant period has vanished to the past since both law and prejudice have had their victims from Unitarian ranks. Emlyn has been dead scarcely a century, and he for his opinions was through the best part of his life buffeted from prison to prison, and died at last wasted and worn out with sufferings for con-

science' sake. Mr. Emlyn was by birth and education an Englishman, but while a very young man settled in Dublin, as associate minister of a Presbyterian congregation with a Mr. Boyse. Here he broached views deemed heretical on the Trinity and the person of Christ, and was accused by his colleague to the brethren and fathers of his church. By these worthies of Orthodox Nonconformity he was delivered over to the legal powers, and thence through the greater portion of his remaining course he was the victim of prosecution and imprisonment.* Still later, we have the case of Fishe Palmer. Fishe Palmer was one of the earliest apostles of Unitarianism in Scotland. Educated in an English University, a minister of the English Church, a man of eloquence and a man of genius, when inquiry had determined his mind against the faith of his youth and of his interest, he resigned all prospects of wealth and of ambition, and took the hard part in this world to flesh and blood, of poverty and conscience. He left the Church behind him, its tranquil shades, its purple and fine linen, he left behind him merry England, its sunny fields and woodland parks, and turned to the bleak and stormy hills of Scotland. Here he laboured with zeal and self-devotion, and his exertions have not been altogether without result. He collected a small congregation in Dundee, which has continued to preserve the faith, and has recently exhibited a spirit of renovation. His eloquence for freedom, civil and religious, was too ardent and too successful to pass unnoticed by the bigots of the day: ecclesiastical and political malice saw its prey and seized it. After justice had been insulted by the mockery of a trial, and humanity outraged by cruelty and indignity, he with kindred spirits was driven to the banishment of felons, which some did not live to reach, and others did not long endure: they were all soon beyond the hand of the persecutor, where "the wicked cease from troubling and the weary are at rest." We were much disappointed to find no notice of this moral hero among Mr. Turner's Lives of Eminent Unitarians, for surely, if sincerity was ever proved by suffering, his was, and if courage is to be venerated which quails not before consequences, his name deserves the tribute of a record. His memory is worthy of preservation, and in this age when we wail so much over the dearth of disinterested virtue, we trust some one will be found to give this a permanent place among the many radiant examples which the past has left us.

* See Turner's "Lives of Eminent Unitarians."

We have ourselves among us the grave of Priestley; and from its tranquil shelter we can look back, and by the interval of a few years observe what has been proved by the experience of ages—the feebleness of bigotry and the vanity of persecution. The savage turbulence which hunted him from his native land is now as silent as his own sepulchre; the malignity of faction that aspersed his name is lost in the veneration that enshrines his memory; and the seed which was sown amidst the storm has grown with most abundance where the storm was most violent. Unitarians have now no more reason to complain than any other British Dissenters; nor Dissenters much more than other British subjects. Grievances may exist, but they are national; if great, they are common. The repeal of the Test and Corporation Acts opened the doors of the Legislature, and gave Dissenters the full rights of citizens; and the new Marriage Act has relieved them from the last link of bondage to the Church. They are not now compelled to have their nuptials sanctioned by the Establishment, nor to seek a blessing before an altar at which they do not worship. They may now sanctify the opening of domestic companionship after their own manner and according to their own hearts. The Universities are still obstinately closed, and may perhaps remain long so, but there is consolation; other places in the world have knowledge besides the halls of Oxford and Cambridge; the heads within them do not contain the only brains that can think; wisdom, we hope, would not perish with them; we also hope she can live without them. But, though the Church and the ramified influences of the Church may be unfavourable to religious freedom and religious progress, it is from fellow Dissenters—from Independents, that Unitarians have endured the latest instance of legal persecution. Such has been in the case of endowments left by Lady Hewley to congregations of their ancestors, which the Independents have impeached and wish to wrest; and for this the only pretence they can make, is a gradual change of doctrinal opinion in the successive inheritors; while on their own part they cannot urge the shadow of a claim, either prescriptive or ecclesiastical. Besides grossly violating their professions on the subject of tests and creeds, besides the injury done to the cause of religious liberty, the conduct of those with whom this prosecution originated has inflicted suffering on many individuals, and plunged the Unitarian body into a law-suit, long, vexatious and expensive.

In considering the present state of British Unitarianism, we may regard it either in a sectarian or a moral point of view; we may regard it either in its outward numbers or in its spiritual agency.

Many English Unitarians in looking merely to the sect seem desponding and disheartened. All things considered, we do not think they have cause. A rapid increase of numbers is not to be expected in their circumstances, and if external progress is not such as to justify exultant anticipation, it is at least sufficient to support a sober hope. True it is, that in some places old congregations appear on the decline, if not on the very brink of extinction. But this upon the whole is no overwhelming cause for discouragement. In the natural course of things it is the fate of communities to wear out in some situations, while the principle of their faith obtains freer developement in another direction. Certain localities may be unsuited to particular forms of opinion, or rising circumstances may have become unfavourable; and while we fix on these positions a disproportionate attention, we may begin to droop in our confidence, and imagine that a retrograde movement has already commenced. But this is not wise. Unitarians now preach in the pulpits of Baxter and of Doddridge, yet we do not observe that Independents are cast down on that account, nor do we think that Unitarians need be so, though Independents or others of the Orthodox should succeed in obtaining many of the places where their fathers had worshipped. Change and revolution run through all human concerns; Unitarianism, like other things on earth, must submit to the law. While therefore apparently extinguished in a few places, we have but to take a wider view, and we shall see it more energetically kindled in other quarters. Moreover, in the old stations its loss, in many cases, is but in seeming; in the new its gain is a reality. In the old, numbers were kept together from habit and tradition; there was no decided and definite expression of opinion; they believed they knew not what, and they united they knew not wherefore. But when modern inquiry and zeal compelled indifference into controversy—when teaching leaving generalities and ambiguity came to open and perspicuous exposition, then, as might be anticipated, many turned aside from the descried ways of heresy and walked in the more pleasant paths of the popular belief. In the new places, on the contrary, those who came might be trusted as substantial additions, for they came with open eyes and with deliberate convictions, and in the face too of temptations which all tended in an opposite direc-

tion. We think that the prospect in this direction has a cheerfulness, that far more than counterbalances whatever may seem clouded in the other. We conceive such a view fully justified by all we have read of transatlantic Unitarianism in its recent history.

The Irish discussions some years ago in the Synod of Ulster brought out a manifestation of opinion which otherwise might have long remained dormant, and the efforts of bigotry to enforce a test produced an open and fearless confession of Unitarian principles. Doctor Montgomery of Belfast, always the eloquent and consistent advocate of civil and religious liberty, was on that occasion the leader of an intrepid band who refused the slavery of a creed. A secession and the establishment of the Remonstrant Synod were the consequence; so that opinions which before were buried under the generality of a common ecclesiastical designation are now exhibited in the light of a good confession. Unitarian Presbyterianism is before the law equal with the Orthodox; and in the North, where the Presbyterian Church most prevails, the heretical form increases in power and in numbers. Turning our thoughts to England: if we observe congregations in some places old and dying out, we witness in others many recently sprung up, young, promising and vigorous. In parts of Lancashire, in the North of England, churches have been formed from Methodist communities, consisting chiefly of the labouring classes, and superintended by voluntary pastors of their own rank. A few years ago a missionary of our faith went into the heart of Derbyshire, and there, amidst a population who had scarcely before ever heard of such doctrine, he succeeded in gathering a small body of zealous, enlightened and devoted converts. In a retired English village embosomed in the quiet scenery of hill and woodland he has now a chapel, where, beloved and useful, a simple flock unite with him in worshipping the Universal and Benignant Father. To rear this humble edifice they gave their labour, and that was all they had to give. Men carried stones, women and children planted flowers. Connected with such institutions there are efficient Sunday Schools, and in many instances they are the most numerous and prosperous in the country. Strenuous exertions have been made by the Orthodox party to discourage or destroy them, but in despite of all opposing efforts they go on to prosper, and generous hearts in every sect will say, "God speed them." So, too, it is in Scotland. Half a century since the Unitarian name there was not more than known, and this only to a few. Now,

it is preached, not only in the cities, but amongst the mountains and valleys of this land of Calvinists and Covenanters, with power and success. Even in Glasgow and Edinburgh, the metropolitan cities, the few that needed Unitarian worship met not many years ago in some small building or obscure hall; at present their doctrines are not proclaimed in a corner, but in seemly churches, and to numerous listeners. Congregations have been collected in various parts of the country; and so far as efforts to build places of worship and to raise means for the support of ministers are to be taken as evidences of interest, we see throughout Scotland more reasons why we should hope than why we should despond for the cause of Unitarianism. Much of the vitality and energy of these exertions is to be attributed to Mr. Harris, the minister in Glasgow, who as a preacher, and the editor of a periodical which should receive more sympathy and support than it does from Unitarians perfectly at their ease, has laboured indefatigably now for nearly twenty years with unquenched zeal and untiring enthusiasm. We hint at these facts, not that we have any pride in sect, nor that we would exult in numbers, but merely to show that even in these points our friends have no ground for depression nor our opponents for triumph.

We direct our attention now to the influence which Unitarianism exerts on British society; and it is here that our sympathies are most enlisted. It is here that we think its real power is to be found. Here its great influence is not sectarian, but silent. Let other churches, if they will, count their hosts by thousands and by tens of thousands; but let Unitarians be content, if they are doing diffusive good, which in its effects is everlasting and progressive, though it be neither susceptible of number nor measurement. This influence we think they have. We can but specify a few instances. First, Education. They, with philanthropists of other communions, have taken their part in all exertions to liberalise, extend, and elevate the instruction of youth. Church bigotry and theological bigotry have used all means to monopolise it to themselves and to impress it with their own image, but Unitarians have laboured to the utmost for the liberty of the young and the right of human nature. Nor has it been without success: truth has been heard aloud, and justice, though not so extensively, has claimed and compelled attention. Within the limits of their own uncontrolled exertion, from their Sunday Schools they have sent forth on the world a spirit of moral power, that widens far beyond the

boundaries of their sect. It is not that they have drilled proselytes to swell their ranks in the great sectarian review, nor that they cared to do so, but they have trained honest citizens and made faithful soldiers of Christ, whatever colours they may wear and under whatever banners they may assemble in the great musterings of Christian congregations. And in this department of moral action, it is to be remembered of what vast importance Sunday School education is in England. In that country so densely peopled, so complex in social interests, so filled with difficulties, even for mere existence; where so many are from birth, and before it, destined to toil six days in the week, the seventh is to many the only one in which their moral or intellectual nature receives any culture, and in this field of loving labour Unitarians have toiled constantly and to purpose.

Liberty, civil and religious. Unitarians have gone forward with the spirit of the age—have gone with the people; and in every stage in which freedom has had to struggle against privilege, against chartered abuses and prescriptive wrongs, they have acted and they have suffered. Since they have had name as a sect, they are identified with every progressive struggle of English liberty; and there is not a single movement in the cause of social emancipation or religious tolerance, in which they have not borne a part. They have ever been constantly and consistently, through evil report and good, along with those who helped to pull down the throne of the despot and to break the sceptre of the tyrant. If there be instances to the contrary, as such there may be, they are only exceptions, and the causes must be sought in other sources than their religious opinions. That we do not exaggerate in this particular may be seen by the amount of popular confidence placed in Unitarians by the English masses, independently not only of theological sympathy, but in spite of theological differences. Civic magistracies in the power of popular election are constantly conferred on men of the Unitarian sect; and of all Dissenters this class counts the greatest number of members in Parliament. An able journal—The Eclectic Review—in the interest of Orthodox Dissent, has made the subject matter of complaint. Whatever justice there may be in this, the fact proves all for which we urge it, namely, the influence of Unitarian Christianity and the extent of popular confidence.

Social Philanthropy. In this, more than in other spheres of good, Unitarians claim no monopoly—fortunately they cannot—but they

have added, and are adding their mite. Efforts, in conjunction with the good of all classes, they are making for the wretched and the sinful; in promoting habits of economy by Providence Societies; in diffusing intelligence by libraries; in mitigating the severity of laws, and exalting justice to sanctity and above revenge; in pouring into prisons the light of sympathy and the spirit of reformation; in providing a remedy for the fallen, and a refuge for the outcast; in sending missionaries to the unseen and neglected poor with relief for the body and the soul, bearing the love of God in their breasts and the help of man in their hands. It is not, as we have said, that Unitarians are alone in these great and good works—God forbid it—but we think, and in expressing our thought we hope not to be accused of sectarian vanity, that they are breathing into them large and liberal sentiments—a more expansive charity—a more elevated compassion for human nature, which in the worst reveres the Divine image, which in deformity and ruin respects the original dignity of man, and which without contempt or scorn aims to repair and to regenerate.

The last instance to which we shall allude, is the influence on theological dogma. Many horrors of Calvinism have, no doubt, been softened by the spirit of the age; but in the developement of this spirit the sentiments of Unitarianism have not had slight influence. The tone of Calvinistic preaching has become softened and humanised. The God of grace and of nature is more heard of than the inexorable Being of omnipotent sovereignty, of irresponsible will, of external decrees, which irrevocably fix the number of men and angels that for all eternity are to burn with the fire of the seraph or the torture of the damned. The light of heaven is more frequently pictured than the miseries of hell. And Jesus the pitiful, the sorrowful, and the perfect, has been more frequently exhibited as a loving object to man, than as a vicarious victim to God. We might shew the influence of this spirit in various directions, but our space will not admit of extended illustration.

For ourselves, our anxieties are not much enlisted one way or the other—either by the grumblings of Unitarians or the boastings of their opponents. Yet we are not indifferent, nor without convictions strong and stern. We have many endeared and cherished principles which we long to see advanced, but these we can observe in wide operation and extensive progress independently of sectarian organization and sectarian form. Such a view we think a low one, and we look beyond

[illegible] What is essential in our faith we consider identified [illegible] immutable elements of human nature, moral and religious. [illegible] we believe will be developed in proportion as the Gospel is [illegible] and as an enlightened experience brings us into [illegible] acquaintance with the laws of our spiritual existence. [illegible] forms may pass away, modes of worship may expire; [illegible] religious as well as intellectual humanity is progressive, and with [illegible] advance of light and freedom it is becoming ennobled and [illegible]. Whatever then be the form, whatever be the names by [illegible] the disciples of the Crucified desire to be called, if his spirit [illegible] in power, if his kingdom is extended, man redeemed and [illegible], we would rejoice with exceeding joy, though the terms "Unitarian" and "Trinitarian" should become forgotten in every language on earth. H. G.

ARISTOCRACY ILLUSTRATED.

In 1624, the last year of the reign of James, such numerous monopolies had been granted, that every branch of trade was placed under contribution to some highborn courtier. The people, though more subjugated, began at last to murmur at these arbitrary proceedings and determined to resist them. The House of Commons presented a long list of grievances, but they expatiated upon none with more zeal than on the monopoly of the Apothecaries' Company. The clause relating to it stated, that anciently the Grocers far exceeded the Apothecaries in the sale of drugs, and were only subject to the inspection of the College of Physicians, who occasionally examined them and determined whether they were useful or not. They moreover stated, that they distilled all kinds of waters, and transported them beyond the seas to the great benefit of his Majesty's annual revenue. Hitherto the Apothecaries and Grocers had lived in mutual harmony, but the said Apothecaries becoming suddenly elated, by being styled Doctors and applied to for advice by the ignorant, obtained letters patent without the consent of the Grocers, and even without their knowledge, dividing themselves from their former coadjutors, and in consequence of the letters patent appropriating to

themselves the whole buying and selling of drugs and the distillation of waters, rendering this lucrative part of the Grocers' traffic unlawful and thereby greatly impoverishing their families. The petition then concludes:—"Your loyal subjects therefore humbly pray your Majesty graciously to be pleased to declare the said letters patent to be void, and that the same shall not hereafter be put in execution."

His Majesty answered every petition separately, and that which related to the Apothecaries' Company in this manner:—"Another grievance of mine is, that you have condemned the patents of the Apothecaries in London: I myself did devise that corporation and do allow it. The Grocers who complain of it are but merchants; the mysteries of these Apothecaries belonged to them, and in which the Grocers are unskilful; and therefore I think it fitting they should be a corporation of themselves. They bring home rotten wares from the Indies, Persia, and Greece, and here with their mixtures fabricate waters and sell such as belong to Apothecaries and think no man must control them."*

The waters here alluded to are such as have produced the excitement in the Legislative debates of our own country respecting the "selling of gin and other strong waters."

We are told in an old English book of parish records, that the Apothecaries were greatly inflated at being thus honourably mentioned in a speech from the throne, and began to assume high airs of aristocracy. They imitated the College of Physicians in their dress, wore huge white wigs, and carried gold-headed canes; and as imitators generally caricature the original model, an apothecary was known at once by the hugeness of his wig, his gold-headed cane, and magisterial strut. One thing he was very particular about—never to give the wall to a grocer, and as the grocer was equally determined to have it, this obstinacy on both sides sometimes produced ludicrous contentions of strength.

It is well for society that in every class of men there are some peace-makers. A kind-hearted apothecary, who deeply regretted this hostile state of things, determined to bring about a better state of feeling between the Grocers and Apothecaries, and as he considered that nothing would have a more conciliating tendency than a convivial meeting, he invited six apothecaries and six grocers to sup with him,

* Cobbett's "Parliamentary History."

appointing their arrival separately, that there might be no confederation on either side.

At the hour of eight No. 1, an apothecary, entered. He had hardly made his bow and taken his seat before No. 2, a grocer, entered; No. 1 arose, cast upon his host an indignant glance, upon the new comer another, and hastily disappeared. In a few moments No. 3, an apothecary, was ushered into the room; the grocer, without taking leave, immediately departed. In this manner they arrived and departed alternately, till the host found himself tete-a-tete with No. 12.

Discouraging as was this attempt, he determined to call on each of the invited guests separately the next day, and beg them to specify their individual motives for their conduct. Every one gave him nearly the same answer,—"Do you think, Sir, I would associate with such low company!" H. F. L.

THE ARTIST'S STUDIO.

Full shrine of Art undying,
Thou seem'st to me a spot,
Where, mid its noise and turmoil,
The world's breath enters not;
Rich pictures, warm and mellow,
Make sunshine all within,
And sculpture's loftier triumphs
Admiring accents win.

I love you, pure creations
Of intellectual mind!
That speak man what he should be,
Exalted and refined;
I gaze, and fresher torrents
Of soul within me flow,
And each, in turn, awakens
My fancy's richest glow.

Oh! lovely is this landscape,
Where, like a silver thread,
Through the green knoll's soft freshness
The river leaves its tread,

And lovely is that cool lake,
Where wild deer graceful bow,
And fearless gaze;—vines wreathe it,
Like ringlets round a brow.

Turn from the scene, and yonder
From depth of shadow starts
A saint, severe in grandeur,
Nor soon his spell departs;
While forming a sweet contrast,
Close by that frame of power,
"A holy family" might win
A meditative hour.

And hush! it may be fancy,
Yet this wide canvass bears
A form, where dreamless slumber
So much like life appears;
I'll stop, and watch in silence
The maiden's blue-vein'd lid,
Perchance her eye of star-light
May but awhile be hid.

Sleep on! Sleep on! fair creature!
I can no longer stay,
For a strong impulse leads me
To where yon sunbeams play
Upon a sculptur'd image,
So perfect in its grace,
Spell-bound I stand, in rapture,
Gazing upon its face.

Gems of the Artist's casket!
To me it is not given
To scan, with well-skill'd judgment,
Each tint and line of heaven;
Untaught and uninspired
By genius' fire sublime,
I might pass by, with coldness,
Works "sanctified by time."

Yet pure and touching semblance
Of Modesty divine,
From which a light seems streaming,
As from some dim-veil'd shrine;

I bow before thy presence,
In exquisite delight,
And hang upon each feature,
So spiritually bright.

Oh! fit and chosen deity
For woman's bosom fane!
A calm and dewy stillness
Around thee seems to reign;
My heart entwines about thee,
Like tendrils to a stem,
And with blessing, deep and fervent,
I leave thee, pearl-like gem! M. E. L.

Charleston, S. C.

THE SPIRITUAL NATURE.

A SERMON, BY REV. CAZNEAU PALFREY.

1 CORINTHIANS ii. 11. What man knoweth the things of a man, save the spirit of man that is in him?

OUR power of looking into ourselves and of understanding something of our own nature is implied in these words. I invite you, my friends, to an exercise of this power of self-inspection. In addresses from the pulpit there is frequent occasion to use the expressions, *spiritual nature*, *spiritual faculties*, *spiritual affections*. It may be that to some these words convey a very vague idea, or indeed scarcely any idea at all; and there is no one of us to whom it would not, at any time, be profitable to strive for a distinct consciousness of our spiritual nature. It is the beginning of all true religion. It is mainly with this spiritual nature that religion is concerned. Without some clear understanding of it many of the appeals which religion addresses to us are continually liable to misapprehension.

What then, specifically, is our immortal part? Among the various faculties and affections which we now exercise, which are those to which the future state of being will furnish scope and employment? Are they, indeed, among those which we now habitually exercise;

or do they lie dormant and undeveloped within us, so that it is with extreme difficulty that we can be brought to recognise the fact that we have such?—Who of us does not believe that he has a soul; that that soul will live forever; that when it passes out of this present state of being, it passes into another state?—That other state, what will it be? What are your conceptions of it? What do you expect in it? To all indeed it is, in most respects, a deep mystery; but when we use the words, future life, heaven, hell, we do not use mere words; some idea we necessarily attach to them. What is that idea? I ask these questions simply with a view of awakening your reflections on this interesting subject, not for the purpose of guiding them. One thought, however, connected with it I will suggest. Among all the uncertainties and mysteries which surround that future life, one thing is certain and distinct,—that at its entrance we shall lay down this mortal body and all its wants and interests; that consequently all the occupations to which these wants and interests have given rise, will become unnecessary; and all the satisfaction we have taken in the prosecution of these occupations, and from success in them, will cease. Now consider, I pray you, seriously with your own selves, if all the pursuits connected with the necessities, comforts, pleasure and ornament of the mere animal life were brought to a sudden end; if all the excitement and interest and relish of existence which are now produced by skilful exertion for these things, by the hope of them, by the attainment, use and exhibition of them, were annihilated; would any thing else remain to you? Or would all beyond be to you blank vacancy? Would there be any thing left of which you could truly say, these are the chief treasure and delight of my soul, and so long as I hold on to these, I can willingly, yea cheerfully, let all else go? Do you feel within you the yet unexpanded wings, by which, when your life as a worm on this earth is ended, you can rise to a higher and happier life in heaven? These are the test questions, by which any one sincerely desirous of knowing the truth may ascertain whether or not he is in the regenerate state—whether his spiritual nature is awake and in exercise—whether he is prepared for that state of being toward which each passing moment is inevitably bearing him on.

But I proceed to speak more particularly of some traits of the spiritual nature which the spirit of a man that is in him may know, if it will but exercise its faculty of self-scrutiny. I shall speak of three such traits.

There is in the soul of man a desire for a more perfect good than any of the things of this world can confer. I do not mean, that every man is at all times distinctly conscious of such a desire; for the soul may be so perverted and degraded by habitual devotion to earthly things, as to lose for a long time a sense of this desire, and to cheat itself into a sort of satisfaction with pursuits that are in fact unworthy of it. But this native aspiration cannot be utterly repressed, and will sometimes make itself heard when least expected. All the desires of man naturally tend to infinity. No sooner has he tasted an enjoyment, than he wishes to possess it forever, in boundless measure, and in utmost perfection. No finite and perishable things can fill such desires. They often elude pursuit, and very few of the many who seek them attain them in any great measure. When attained, they are often lost, and leave behind them regret and disappointment. But the deepest conviction of the utter incompetency of external things completely to meet the soul's wants is experienced, when they are gained and retained and enjoyed to the full. Whilst we are yet in pursuit of them, imagination invests them with that ideal perfection with which it is her province to clothe all things; and we fancy that if we could but attain them, we should not fail to be perfectly happy. But when we are in actual possession of them, this delusion vanishes; we see them as they really are; we feel their inadequacy to satisfy the cravings of the immortal spirit; we find ever springing desires within us, which these things do not even pretend to gratify. Is the truth of this last mentioned experience doubted? It is rare only because complete and uninterrupted success is rare. But for its truth I appeal to the unbiassed testimony of every heart. Let a man retire into the secret chamber of his soul. Let him solemnly question himself about the reality and amount of the happiness he is deriving from this world's goods. Let him ask himself whether he is indeed *satisfied* with them. Let him put to himself the searching inquiry, whether he would be willing to continue in the very same round of pursuits in which he is now engaged through an unchanging eternity? I am sure the unequivocal answer will be, No. Let him ask himself, what *would* give him true satisfaction, since these things will not; let him run over all possible and all imaginable sources of happiness, and be assured he will be compelled at last to fix upon the pursuit of holiness, as the only true and soul-satisfying good.

These thoughts have led me naturally to the second trait of the

spiritual nature of which I proposed to speak. There is in the soul of man,—dimmed, it may be, stifled and silenced, by long habits of worldliness,—but still there belongs to the soul of a man, a recognition of holiness as its chief good; of the paramount obligation of duty; of the rightful supremacy of conscience; and of the moral necessity of obeying it, at the risk of every outward possession or comfort whatsoever, and even of life itself. Consider, my friends, whether this feeling is living and strong within you. Are you conscious of the deep significance of those words of Jesus, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it"? Do you feel, that is, that there is something vastly more important than the life of the body, to which, when they come into collision, the life of the body is to be sacrificed? that the soul too has its life to be cared for, and that that life is cherished by unshaken and uncompromising allegiance to right? Or, on the contrary, is the sense of duty only an occasional and feeble impulse of action? Are you accustomed to regard duty as a thing to be done when it is easy and cheap to do it, but as soon as it comes into competition with some important worldly interest, do you desert it, and say you were obliged to do so, that you knew what was the right course and would have been glad to pursue it, but that circumstances compelled you to do otherwise? Circumstances compelled you! Those words argue a thoroughly wrong state of soul. They are treason against conscience. They are a denial of the sovereignty with which God clothed it. A man is never compelled to do what he knows to be wrong; because, if it come to that extremity, he can die rather than do it.—A man who had been making some sacrifice of principle to obtain an office, was once endeavouring to excuse himself to Dr. Johnson, and concluded with saying, "What could I do? I must live." "Sir," said that uncompromising moralist, "I do not see the necessity of that." There was as much truth as pungency in the reply, and if rightly understood by him to whom it was addressed, must have let in a flood of light upon his soul. The necessity of sustaining the bodily life is not the highest of all necessities. Duty is better than ease, better than comfort, better than any imaginable amount of worldly profit, better than life itself.

"What is a man profited, if he gain the whole world and lose his own soul?" The soul which does not recognise this truth, is, as I have said, in a wrong state. That in it which was designed to be

highest and to reign supremely, is subordinate and weak. This was apparently the condition of the young ruler who came to Jesus with the momentous inquiry, "Good Master, what shall I do to inherit eternal life?" and who, when he learned that the Gospel required him to renounce all his earthly connections, possessions and hopes, and to take up his cross and follow Jesus, went away sorrowful, because he did not feel prepared to make the demanded sacrifice. There has been much speculation about that young man's spiritual condition; but I must say, I do not see how there can be any doubt about it. Is it not perfectly evident that the world had the mastery over his soul,—that he loved his possessions better than duty,—that he was not free and strong to do what he felt he ought to do? Was that soul *saved*, was it *safe*, when it was liable to be driven from its purpose by any danger or call for sacrifice that might arise? He went away sorrowful, indeed; his religious principle, though too weak to enable him to act out his idea of duty, was strong enough to make him uncomfortable in the choice he had made of Mammon in preference to God. The New Testament generally speaks of salvation as a state which commences in the present life. Paul, in his Epistles, frequently speaks of his converts as already saved, not merely as the subjects of a future salvation in the world to come. "To us who *are* saved the preaching of the cross is the power of God." "By grace *are* ye saved through faith." And Jesus speaks of those who had "passed from death unto life." When does this salvation commence, when does this passage from death unto life take place, if it be not when the spiritual faculties, and especially this recognition of holiness as its chief good, and the purpose of seeking it at the expense of every exertion and sacrifice, take their appropriate place and authority in the soul, and habitually govern all the inferior faculties? Then is the spirit rescued from bondage to the world and sense. Then does its true life begin.

The traits of the spiritual nature of which I have now spoken, are such that a recognition of them must constitute the very commencement of the religious life. I proceed to speak of another, the developement of which occurs at a later period. It is disinterested love. The capacity of such love is a lofty attribute of the human soul, and signally illustrates its native superiority to earth and its destination to a higher and purer state of being. The developement of it ought to be regarded, more generally than it seems to be, as the great distinc-

tion of the Christian character. So was it regarded by our Lord, when he said, "Ye are my disciples, if ye love one another;" and most especially is great prominence given to it in his own life and death. There may be much benevolent action which is prompted by motives more or less selfish. The love of which I speak is the desire of doing good for its own sake. It regards the promotion of the true welfare of others as its appropriate sphere of action, as the worthiest use of its powers, as the appointed means of its spiritual growth. Whenever and wherever an opportunity of doing this occurs, it rejoices to use it, without reference to the circumstances which influence less disinterested charity. It is checked by no fastidiousness of taste. It is not deterred by the evil character of its objects. It strives, in its humble measure, to imitate the perfection of its Heavenly Father's love, "who maketh his sun to rise on the evil and on the good, and sendeth rain to the just and to the unjust." As it is prompted by a deeper impulse than the desire of thanks, so it is not chilled by insensibility and ingratitude. Nay, opposition, enmity, hatred, cannot repress it. He who has this principle glowing within him can "do good, hoping for nothing again." He can "bless them that curse him, do good to them that hate him, and pray for them that despitefully use him and persecute him." He is ready, like Jesus, who has given a perfect exemplification of this spirit of love, to lay down his life for his enemies. Good—good to others—is his object, and this he will do, when and how he can, without regard to any considerations which relate merely to himself. He would forget himself, and live only for his fellow-men. To the worldly and selfish man this conduct seems simply a renunciation, without equivalent, of every thing which makes life happy or desirable,—a voluntary dedication of himself to unceasing toil and privation. But the truth is, he finds, without directly seeking it, an infinitely more satisfying happiness than the richest accumulation of this world's goods ever conferred, or a man who made his own pleasure the great end of life ever found. The man who has not—I will not say *reached* this state of soul, for it is a very high attainment—but who has not a consciousness of the germ of it, who feels not within himself a capacity of attaining it, to whom the description of it seems but an idle dream, is yet dead in one part of his soul; he has unimagined faculties within him whose developement is not yet commenced; there is a portion of his preparation for the spiritual world about which as yet nothing has been done.

I have thus, my friends, selected a few of the traits of our immortal nature, and endeavoured to set them, as plainly and distinctly as I could, before the eye of your self-inspection. I ask you seriously to consider these matters. The desires and faculties of which I have spoken, are most intimately connected with our everlasting welfare. We are rapidly approaching a state of being, in which these faculties alone will be called into action; in which all the occupations connected with the body will cease; in which the spiritual faculties, affections and desires alone will be employed, and in which they alone will be the sources of our happiness. We are placed in this world, amidst its various necessities of toil and care, that its discipline may be the means of calling out and educating this spiritual nature for its future state of being. Now I ask you to consider, and to answer to yourselves, what must of necessity be the condition of the soul that has neglected this all-important work, which has not been trained and prepared for heaven by the discipline of life, but, on the contrary, has been overlaid and weighed down and crushed by its toils and cares, corrupted by its temptations, polluted and degraded by its pleasures? Even setting aside the supposition of the arbitrary infliction of punishment for thoughtlessness and neglect, what, I ask, but utter and exquisite misery must be the natural and necessary consequence of such neglect, when at last the soul finds itself miserable and naked in that eternal state, on which it has scarcely bestowed a thought and for which it has made no preparation, stripped of every thing which it has been accustomed to regard as good or desirable, and placed in circumstances in which happiness can by no possibility come to it but through these faculties, which lie unexercised and dead within it? What but a miracle, which God must be supposed to work to save man from the effects of his own indolence, and to place the slothful and unprofitable on an equal footing with the faithful and diligent servant, can avert these consequences?

My friends, we must use this world. Whilst we live in it we must have much to do with its affairs. Our very duties bring us into necessary contact with them. Its business is a part of our discipline. We could not withdraw from it without sin. Let that portion of its business which falls to our share, be faithfully and diligently done. At the same time we must not abuse it. We must ever remember that the highest purpose of this life is not to make ourselves as comfortable as possible whilst we continue in it. We must not suffer its occupations

to engross our souls. We must keep in view the spiritual purpose they were designed to answer, and endeavour so to conduct them as to secure it. Then, when we are called to quit them we shall be ready to resign them, and shall find ourselves prepared to enter into everlasting habitations.

ADDITIONS TO THE CHURCH.

It is expected as the result of the labours of a Christian minister, that there should be additions from time to time to the number of professed Christian believers—to the church communion. This expectation is often urged, this result is often looked for, by those whom it would be the most difficult to influence in such a manner as to lead them to offer their own names and examples. Such persons are ready to suggest what ought to be done, and even how it might be done, but they do not always go so far as to reflect who are to do it, or to ask whether they themselves are concerned in it. This addition to the church must be made from their own number—of this they are well aware; they look around upon their neighbours and ask why the addition is not made; they ought to put the question to themselves—why *they* do not make it.

But what is the character of this common expectation as to the result of a minister's labours? What is its origin, and to what does it amount? As some whom he would find it most difficult to win are the most ready to insist upon his duty in this respect, it may be well to ask the reason, the meaning of their expectation. Is it that the places left vacant by the dead may be supplied—that the list of professed Christians may not dwindle from year to year, and the institution of the church be thus prevented from decay? Some undoubtedly have a reason and a meaning like this in their minds, when they look for additions to the company of communicants. Every year gathers some to their account, and every year ought at least to fill up the vacant places. Or is this result looked for as one sign of a prosperous religious society, as the evidence of a hearty purpose and of faithful endeavour on the part of the minister, and of good fruits following his preaching? Some may regard these considerations when they ask if

the number of believers is increased. Such signs and evidences pass for a great deal with many regular attendants on public Christian instruction. They are persuaded that Christianity when faithfully preached has a self-sustaining, a self-perpetuating power, and they rejoice sincerely at every proof that presents itself of this continued interest in a Christian rite—this constant healing power in the waters each time they are moved, which appears not to lose its efficacy by age. Yet it is easy to perceive that such signs and evidences may be to a certain degree deceptive; and certainly, so long as the same individuals are watching these signs as they appear in the experience of others,—so long as year after year they are satisfied with observing that such additions are made to the church, and yet are not influenced themselves any more than to admit that the minister seems faithful and the church seems prospered,—it is very plain that these signs and evidences are not enough to influence them to a profession of belief.

Or, once more, this result, viz. additions to the church, may be looked for as acknowledgements of the value and the power of religion. They are the standing outward miracles appearing every month in the long history of Christianity. They prevent the stories of conversions in the Apostolic days from becoming a mere dead letter. They constantly invigorate the springs of piety. They allow every generation to witness the effect of Christian instruction upon human hearts and minds. They are the proofs of the continued operation of Divine influences. They affect the young and the middle-aged and the old. They atone in a measure for the instances of depravity of which we hear every day. They make amends for the worldliness and the heedlessness of the multitude. They rouse up and excite the timid and hesitating faith of a congregation. Each new addition to the company of free confessors to the power of religion over their own hearts, and to their earnest purpose to live by its laws, is an unforced tribute of respectful and tender regard to the character of Jesus Christ. Such may be the thought and the meaning of those who look for continual additions to the Christian church. It is a good thought, a good meaning. They are both right and true. Every addition to the company of believers does thus acknowledge the value and the power of religion. All who observe such an addition, as far as they may know nothing against its sincerity, have a new illustration of the worth of Christianity. A new argument is added to the long list of its evidences which is placed before their eyes; and they likewise see by

the example of others the connection between Christian instruction and Christian profession, between the hearing what Christianity is and enjoins, and the giving up of the heart to be guided and blessed by it. Yet we must say again of this, as of the other good reasons why additions to the company of believers should be expected, that so long as these effects satisfy an observer, without presenting clearly to him some inducement to add his own name and example to the church, so long these effects are not sufficient. The best result that he is to look for in additions to the church is, not only that the places of the dead be supplied, that the minister appear faithful and the society appear prosperous, and religion gain new honours and arguments, but also that he himself find in the professions of others an appeal, a lesson, a motive addressed to his own heart. How shall this result be obtained?

The desired result is, that the members of a congregation should be led to regard the additions to the church, which they all expect, as motives and reasons continually addressed to them for becoming themselves members.

How shall this result be attained? As we said in the first sentence of these remarks, the result is expected to follow the faithful labours of a Christian minister. With no purpose of lessening his obligations in the matter, let us consider whether the responsibility of securing such a result rests wholly with him? Are his voice and pen charged with the keeping of so many hearts? This is an easy description of the way in which the desired result is to be secured. The responsibility of it may all be laid upon one individual. Many doubtless view the matter in this light, and overlooking all other considerations may say, that the reason why they and others do not make a Christian profession is, that the discourses and conversations of the minister have not forced the obligation so imperatively upon them as to oblige them for conscience' sake to take upon themselves a formal profession. He has either omitted to give them reasons for so doing, or his reasons have not been sufficiently strong. They are ready to be convinced and moved, but he must convince them, he must move them. So do some look wholly to him for the desired result. He must make the converts, if he desire them. If he would add to the company of professed believers, he must exert himself to fulfil his own wishes. 'Our ears are open to his words, our hearts are ready to be moved by his exhortations; whether we are induced to give in our profession

depends upon him, the result lies in the exercise of his talents, zeal and persuasion.'

That there is a degree of truth in this reasoning will not be denied, but we should remember that in this result three parties are involved, and that the duty of securing it is divided among the three.

Additions to the company of Christian believers are to be made [illegible] the minister, to the church, from the congregation. Here are [illegible] parties concerned, the Minister, the Church, the Congregation. [illegible] duty of securing the desired result is divided between these [illegible] parties. How then is each concerned in bringing about this result?

What is the *minister's* duty in regard to it? His first aim is, or should be, to form in his own mind clear and worthy ideas concerning a profession of Christian belief; how and why it is to be made,—what is involved in it,—what it requires,—how far it is an obligation, a refusal to comply with it being culpable and wrong,—how far it is a perfectly voluntary measure, which rests not upon compulsory authority, but upon the good which it is designed to effect for the individual who makes the profession. When a minister has once formed a definite opinion from the various and conflicting opinions on these matters, he is able to decide upon the manner, the earnestness, and the purpose with which he should urge a profession of religion. Speaking only our own sentiments we should say, that the minister cannot regard the profession of Christian belief as an end at which his labours, or the labours of those who make it, are to stop short. He can regard it only as a means, another incentive to faith and virtue, another source of religious comfort and happiness, a pledge voluntarily made that a sense of duty, a feeling of gratitude, has urged a public acknowledgement, and has thus bound him, in whose conscience and heart duty and gratitude are felt, to declare them—to be faithful to them. If a minister thus regards a profession of Christian belief, not as an end—a reaching of the summit of Christian perfection, but as a means to the better attainment of faith and holiness, he knows well *why* he is to urge upon his congregation such a profession; like all his other labours, this is for their benefit, their good.

The next point with him is, *how* he is to urge this profession. Certainly if he find in the New Testament express commands designating the obligation and the manner of assuming it; if he can speak with the authority of Jesus Christ, and say that he will recognise as disciples only those who publicly acknowledge themselves his disciples;

then the minister knows how he is to urge a profession of Christian belief. He may faithfully proclaim the law, and thus relieve his conscience, whether it is obeyed or slighted. But if Scripture and reason lead him to judge that an invitation is better than a command in urging this profession, that the end which he seeks can be attained better by gentle request than by authoritative dictation—by asking rather than by compelling, then the minister will know how he is to perform his duty. Thus instructed as to the end which he labours for and the manner of best attaining it, his public and private speech, his office and place of instruction, his ready audience, the sacred volume which is his charter and his law—these are the instruments which he is to use with faithfulness. He is to plead for his Master to those who need his instruction and his salvation, and by every argument by which he can unfold a bright example, a perfect holiness, a true and living doctrine, an immortal hope, he is to urge upon men their duty, and to win them to love, acknowledge and obey it. The claims of the character of Jesus Christ to love and reverence, to a public profession of regard from every heart to which he has brought light or comfort, must be enforced with all the power of language. The obligation to profess a sincere conviction, to speak for the benefit of the world what we believe and hope, must be calmly urged. The law of gratitude must be declared and insisted upon. The minister is concerned in adding to the number of professed believers; it is his most cheerful and happy reward. He does all he can do to secure it when he asks his hearers to turn a serious mind to the objects of the mission of Jesus Christ and to his fulfilment of that mission—to the holy perfection of his example—to the unmeasured blessings which he has conferred upon every human heart—to the value of faith in him, of love for him—and to the manner in which that faith and love may be attained and increased.

We know very well that a minister might make such remarks and advance such statements, either from his pulpit or in private, as might lead a few persons to make that profession which is regarded as a union with the Christian Church. But regarding that profession as a means, and not an end, and persuaded as we are that the real labour and toil of a Christian life come after it, we would have that profession to follow upon the ordinary services of Christian worship—upon the accumulated effects of the exhibition of Christian doctrine Sunday after Sunday. We would have it to be the result of individual reflec-

tion and conviction,—the end which each person would arrive at, after a serious and deliberate survey of his obligations to Christianity, the good it has already done to his heart, and the manner of increasing that good. As we estimate the duty of the minister towards bringing about the result of additions to the company of believers, we feel that his work is performed when he can say to those who look for such additions, that it has been the aim of all his labours to make them do in their own persons what they expect some of their society to do. They must regard all his sermons as expositions of Christian doctrine, his arguments must be to them appeals and invitations. Instead of looking to their neighbours, they must look to themselves for the result which they expect, and either fulfil it, or deny its necessity, or account for their own judgment to themselves.

What is now the duty of the *church* in bringing about this result of additions to their number? They wish their example to be followed —to find sympathy from others in a disclosure of their more private feelings and purposes. The best argument which they can offer is, by showing that what they have themselves done has a meaning to it, and a good meaning. They can invite others to do what they have done, by simply explaining their motives as they have opportunity. They may free the minds of the inconsiderate, the prejudiced or the inquiring from those unworthy superstitions which pass current in the community,—that a profession of Christian faith and purposes is a pretension to superior sanctity, that it requires more self-assurance than virtue to make it, and that it binds a person to more than he has already been bound to by an honest conscience, though not disclosed. They may remove that hesitancy, sense of shame, and dread of publicity which prevent many from doing what they wish to do. They may take their profession with them into the world, and show that it is not confined to a monthly rite in the church. Any sincere and hearty wish which professed believers can cherish that others should imitate their example, must be based upon a sense of the benefit which they have derived from their profession. They need not over-estimate this benefit. There is no magic influence in it, to change in a month a heart which is the product of years. It does not place faith above the shock of occasional fear; it does not insure virtue against all worldly influences. It is one means for stating to our own hearts their progress; it is the designation of one point on the scale of good convictions and purposes which the individual once reached; it is his

guide, his encouragement to advance what he has begun; it is a desire which may be expressed in the language of Scripture, that "he who has begun a good work in us, will complete it to the end." So let a professed believer represent his purposes and convictions to one whom he would win to his society. And if there be power in truth, if there be persuasion in a good example, there will not be wanting some to imitate a measure which is manifestly beneficial.

And let the members of a church prize this duty as a privilege. Without uncourteous obtrusion of their feelings, let them show that they have done sincerely, by leading others to do the same. Let them speak for their Master as he has spoken to them. There are appropriate seasons when a word will be a persuasion and an argument. There are close and friendly relations between individuals which admit of the communication of infinite good in this way. It is needless to utter a caution against sanctimoniousness and an overpressure of obligations, for such means defeat their own end. Peter, earnest and uncompromising pleader for Christ as he was, enjoins the rule—"be courteous," and he never departed from it in his own person. An invitation or an exhortation addressed to any one that he would offer a profession of Christian belief, must be such that it will bear to be spoken in the face of day—sound, judicious, and free from all cant and management. It must be spoken in words of ordinary use, and enforced by arguments of reason and sense. Thus let the members of a church feel that the duty of adding to their number rests in part with them; and let them remember that there are some who are watching their earnestness in this respect as a proof of their sincerity. It is not their duty to go from house to house and force their solicitations on weak-minded or strong-minded people; but it is their duty to show that they have profited by their own profession, and to make the way plain and attractive for all who may be disposed to imitate their example.

Finally, what part have they who compose the *congregation* at large to perform in this matter? In one point of view all their responsibilities as the members of a Christian community, as the regular attendants upon Christian worship, might lead them to regard this profession as an individual duty. Among the words which according to the representations of the Evangelists were spoken, as we now read them, by Jesus Christ, none can be supposed to be more authentic, and certainly none have a more distinct meaning, than these—"Whosoever shall

confess me before men, him will I confess also before my Father which is in heaven, but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." There are the words, and they have some meaning. We would not however be understood as asserting—for we do not believe—that those words promise salvation to all those, and deny it to all but those, who make what is now called a profession of religion, in one particular way. We do not believe that the Lamb's book of life is copied out in our church records. Even the long list of the Popes of Rome, the heads of the visible Church, contains some characters worse, if possible, than any of the Kings or Emperors of Pagan Rome. These words of Jesus Christ admit of a wide range of interpretation; they admit all kinds of consciences, save guilty consciences. The secrets of individual hearts often hide some professions which are as sincere, as holy, and we must believe, as acceptable, as any that are spoken out before men. Interpret the words of Christ in the widest latitude they will allow. Some will say that their support of religious institutions, or their attendance on worship, is a profession of religion. So in some measure it is; and if so far it be a conscientious profession, conscience excited by sincere religious gratitude may suggest or enforce a less equivocal confession. We should be sorry to think that all the additions which are made in reality to the Christian Church are those which are made in name—by an outward act. We believe that now, as in the first age of our religion, it may be said,—"the Lord addeth daily to the Church such as are in the way to salvation." Not only on Sunday, but every day in the week, do the combined influences of Christian instruction, prayer and discipline work upon human hearts whose secrets are never known.

Still there are some in every congregation who can satisfy themselves with no other interpretation of the words of Christ, than that they enjoin a plain and sincere expression of belief in him and of a purpose to obey him. It is the duty of such persons to contribute their aid to fulfil the result so much desired—of increasing the number of professed Christian believers. And as the duty of the whole is best performed when each one is attentive and faithful to his own share in it, let each one who feels concerned in this subject be ready to satisfy his own mind as to his own conduct or opinion. Nor let it be supposed that a good excuse may be found for a neglect of this duty, by alleging that it has not been especially and repeatedly en-

forced from the pulpit—in sermons written for the purpose of convincing a congregation that all its members are bound to make a profession of Christian faith in a certain way. Every discourse which faithfully exhibits the life and doctrine of Jesus Christ—the blessings and obligations which Christianity brings with it, is at least an invitation to every sincere-minded person to perform in return that little service which gratitude and faith alike require. If the Christian Church as an institution—a voluntary association of professed believers, can by this means be continued in the world, it is enough. All private intrigue—all ingenious modes of proselyting—all attempts to work upon the fears of unwilling or half-persuaded hearers, are utterly unworthy of the religion; which may claim as its disciples those who feel that they owe to it most solemn obligations, and are willing to confess those obligations. If Christianity has not blessed nor benefitted the heart, it certainly asks nothing from the lips. But if it has done for any one or spoken to him anything which contributes to his virtue, his happiness, or his hope, it is not compulsory nor urgent in demanding a return. It reads to him on one of its pages a few words of the Master,—more touching and persuasive than a command,—addressed to a grateful receiver of his kind ministry,—"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." G. E. E.

"DO THIS IN MEMORY OF ME."

"Do this in memory of me!"
'Twas thus the blessed Saviour pour'd
The last request of dying love
To those, who gather'd round his board;
And now, like them, we too would take
Part in this rite for Jesus' sake.

The feast is spread! the table shows
Enough of bread and wine for all;
And from the pastor's earnest lips
The words of invitation fall;
Then wherefore do yon crowds depart
From this memorial of the heart?

Are they too poor? Hath dreary want
Swept o'er their souls its chilling flood,
And do they, with suspicious glance,
Shrink from the tie of brotherhood?
Oh! bid them come, for Christ hath said,
He had not where to lay his head.

Do riches check them? Wretched plea!
All the rich treasure-vaults of earth
Appear, within his holy sight,
But as the ocean-sands in worth,
Who counteth nought in sacrifice
Save one pure gem, "the pearl of price."

Is it too simple? This pure rite,
Full of the health-stream of Christ's love!
And is there one amid yon throng,
Who scorns the proffer'd good to prove?
Ah! would that he would warm his soul
With this, the altar's living coal.

Perchance they yearn to come, but doubt
Still breathes o'er them its Upas swell,
And dark despair, with iron key,
Locks them within its gloomiest cell;
Haste! urge them *now* their names to enrol,
And ease their famine of the soul.

Sweet is the Gospel's reign: it binds
Upon our hearts no heavy thrall;
No millions pale, with bleeding veins,
Before its car triumphant fall;
Nor scourge and chain and torture-sigh
Increase its tide of victory.

Christian! then turn not from Christ's feast,
As though some fearful spell lay hid
Within this mass of broken bread,
Beneath that goblet's silver lid;
List! see how touching the decree,
"*Do this in memory of me.*"

M. E. L.

Charleston, S. C.

SHARPE'S NEW TESTAMENT.*

This, if we are correctly informed, is the work of a layman. We greet it with more satisfaction on that account. We hope the time is coming when such subjects will no longer be considered the exclusive province of a single profession. No little zeal and enterprise are manifested in undertaking and carrying through a work like that before us. We have not thoroughly examined it in all its parts, but in a work of this kind the whole may be judged, with more justice than in most cases, from portions of it taken at random; and from such examination as we have been able to make, we are compelled to say, that it does not appear to us so valuable an addition to Biblical literature as we at first hoped. The knowledge and discrimination brought to the task are by no means equal to the zeal we have commended. Neither our sympathy with the translator in his theological opinions, nor our approbation of his wish to furnish a more correct translation of the New Testament than that in common use, prevents our doubting if he had formed an adequate idea of the difficulty of his undertaking, or had determined on the principles by which he would retain or depart from the language of the Received Version.

We hold that no translator of the New Testament, possessed of the correct taste indispensable to the work, will make any alterations in the good old English of the Common Version for the sake of mere change, but that he will retain the words of that version wherever they fairly express the meaning of the original; and that when compelled for the sake of clearness to make an alteration, he will give the amended passage as nearly as possible the style of the text; so that his emendation may not be like a piece of new cloth on an old garment, which maketh the rent worse. This opinion may be dissented from. It may be thought by some, that a new translation should be wholly new, such, if possible, as it would be if it were to be made at the present day for the first time. Such an opinion will of course affect the judgment that will be formed of some of the remarks we are about to make. But being ourselves fully convinced of the

* The New Testament Translated from the Text of J. J. Griesbach. By Samuel Sharpe. London: John Green. 1840. pp. 505, 12mo.

justice of the rule we have laid down, we could not but be offended in reading the Sermon on the Mount, the passage we have most particularly examined, by several changes in the common translation, which are not required in order to make the meaning plainer, which in scarcely a single case are improvements in point of taste, and in most cases are decidedly the contrary. Thus in Chap. v. 35 (of Matthew) we met "footstool *of his feet*." The added words are, indeed, a literal translation of the original, but they add nothing to the idea, are offensive to an English ear, and are properly omitted by all our translators. Chap. vi. 6. "Enter into thy closet, and *after shutting the door*, pray to thy Father that is in secret." Verse 7. "When ye pray, *babble* not as the Heathen do." Verse 16. "*Face*" for "countenance." Verse 24. "*Nobody* can serve two masters." And in general, the colloquial expressions "nobody" and "every body" are substituted for "no one" and "every man." Verse 26. "*Look at* the fowls of the air." Chap. vii. 8. "Every *asker* receiveth." Verse 9. "What man is there of you, whom if his son ask for bread, will give him a stone?" This verse in the Common Translation is not idiomatic English, but in the version before us it is made ungrammatical; the verb "will give," being left, by the omission of "he," without a nominative. Verse 13. "Enter ye through the *small* gate." We differ from the translator also about the substitution of *will* for *shall*, where the future tense is used, in the beatitudes and other promises, and some threatenings, throughout the discourse. We are aware that this is a debatable point, and that he has the authority of Wakefield on his side. It is a question which cannot be determined by a reference to the original, the Greek future not admitting the nice discrimination which we are able to make by the use of these auxiliaries. The difference in their signification we take to be this; that *will* simply predicts a future event, *shall* implies some agency on the part of the person speaking in bringing it to pass. If I say of a man, he *will* do a certain thing, I merely foretell his doing it; if I say, he *shall* do it, I imply that I have some power over him, which I will exert to make him do it. Had Jesus, or not, an agency in producing the blessings promised in these passages?—Chap. vi. 7. "For they think that *in* their much speaking they will be heard." Here the unquestionable meaning of the original, clearly expressed in the Common Version, is unnecessarily obscured. Chap. v. 22.

"Every body who is angry with his brother without a cause, will be deserving of the judgement; and whoever shall say to his brother, Raca, will be deserving of the council; and whoever shall say, Moreh, will be deserving of the Gehenna of the fire." This passage has the advantage of the corresponding one in the Received Translation, inasmuch as it conveys no idea, whilst that conveys a false one. It should not, however, be called a translation. For all purposes of instruction to an English reader, it might as well have been left in the original Greek.

Of wrong translations the following are specimens. Chap. v. 12. "Glad" for "exceeding glad." The common translation is right; the original expresses intense emotion. Chap. v. 13. "Ye are the salt of the earth, *and* if the salt have lost its savour" &c. And Chap. vi. 26. "They sow not, nor reap, nor gather into barns; *and* your heavenly Father feedeth them." The translator has impaired the force of both these passages; the Common Version in each case is correct. Chap. v. 35. "Nor by Jerusalem, for it is *a* city of the great king." The English reader will rejoice to learn that there is no reason for this awkward change. The translator was probably led to make it by the absence of the article in Greek; but it is a case in which the Greek idiom in the use of the article differs from the English. On the same principle, if the difficulty had not been avoided by a different turn of expression, we should have read in the preceding verse, "neither by Heaven, for it is *a* throne of God." Chap. vii. 3. "And why seest thou the *chaff* that is in thy brother's eye, but perceivest not the *splinter* that is in thine own eye?" The word *chaff* must have been intended by the translator to signify a *single particle of chaff*, since the original word is in the singular number. In this sense it conveys with sufficient correctness the idea of the original, but it is an unauthorized use of the English word, that word being used to denote, not a single piece, but a collective quantity, of the dry husk of grain. The word which he has translated *splinter* was never, we believe, so translated before, though the signification he prefers has been frequently given to the word which he renders *chaff*. The meaning given to it by every one but Campbell, who reasoned himself into translating it *thorn*, is *beam*; and the explanation to be given of so unnatural a figure is, that it is a specimen of a hyperbolical Eastern proverb.

There are however instances of alteration which better exhibit the sense of the original, as the following. Chap. v. 29. "If thy right eye *maketh thee sin*," instead of "*offend thee*." Chap. v. 46. "*Tax-gatherers*" for "publicans." Chap. vi. 1. "*Good deeds*" for "alms," in conformity to an emendation made by Griesbach in the original. Chap. vi. 25. "Be not *over careful*," substituted for "take no thought." This expression exactly represents the meaning of the original, though "be not anxious," which is precisely synonymous, appears to us to be more unexceptionable English. Chap. vii. 28. "*Teaching*" for "doctrine."

Amidst all the unnecessary changes which we have noticed, we regretted to see one of the worst translated verses of the common version of the Sermon on the Mount, though considerably altered, left untouched where it most needed correction. We mean Chap. vi. 22. "The lamp of the body is the eye, if therefore thine eye be single, thy whole body will be in the light; but if thine eye be evil, thy whole body will be in darkness." How could a translator resist the temptation to give his readers to understand that "single" here means *sound, in a healthy state*, and "evil," *diseased*?

These remarks will serve to show our opinion of the aptness of this translator for his work. We think he has failed where much accurate learning, sound judgement and good taste are necessary to success. The difficulty of obtaining a good new translation of the whole Scriptures lies, not in the scarcity of the qualifications necessary for its production, for in the present state of Biblical learning it would be easy to point out the men, or the man, who could do it in a manner which ought to give general satisfaction. The great obstacle is the want of a sufficiently earnest and general demand to induce a suitable person to engage in so laborious an undertaking. Even among those who are most sensible of the faults and defects of the Common Version, there are many who are prejudiced against any attempt to introduce a better into public use. They would be glad to place such an one on their shelves, among the Commentators, but would shrink from using it in the pulpit and the lecture-room. We understand this feeling, and have a certain degree of sympathy with it; but our reason tells us, that it is a temptation to be resisted, not a commendable sentiment to be indulged. Every one who has an enlightened regard for the Word of God should desire that as faithful and exact a representation of it should be given in English as the language admits of,

and there is abundant testimony, from the best judges, of all denominations, that our Received Translation is very far from answering this description. It was made from a very imperfect text of the original, not only before the emendations which modern learning and research have made in it, but even before that which is now called the Received Text was formed. This cause alone was the unavoidable source of much error. Since that translation was made, moreover, the Greek language has been much more thoroughly cultivated. It has been profoundly and critically studied, by men of great genius and learning, and by the assistance of their labours any well instructed scholar of the present day is far better qualified to render the true meaning of the sacred text, than the learned men of King James's time. But this translation was not made even under the most favourable circumstances which that period admitted of. The commonly received opinion, that all the learning of England was engaged in it, is found upon an examination of its history to be erroneous. It was produced by all the learning of one party only. The Puritans, among whom were men of equal learning with any who were engaged in it, were jealously excluded from all participation in it. This fact, that it was made by an exclusive and bigotted party, constitutes another of the disadvantages under which the Common Version was made. And finally, the translators were embarrassed by certain rules which the self-sufficient monarch saw fit to impose upon them, the effect of which was to make the version conformable to the opinions to which he was desirous of giving currency and authority; and in the plenitude of their obedience, they volunteered some unauthorised renderings in accordance with some of his peculiar and well known notions. From these last mentioned causes, King James's translation, so far from being an improvement upon the English translations which preceded it, is pronounced by impartial judges to be inferior to others, made by translators who were more at liberty to follow their unbiassed judgement.

What then is to be done? We are aware of the difficulties which encompass the undertaking to introduce a new translation into general use; we should say, the impossibility of effecting it suddenly. We acknowledge that it is pleasant to have a Bible which is a common bond of all Christians who speak the English language. We know that many sacred associations will be broken whenever the change is made, and that much odium will be incurred by the sect or party

that attempts to make it; but we look also to the other side of the question. Is the Anglo-Saxon race then to have this translation with all its faults and deficiencies, multiplying with the progress of time, entailed upon them forever? Are the difficulties and objections alluded to growing less? Must they not necessarily be encountered, whenever the change is effected? Will there be in all the future a more favourable period than the present?

We can conceive of an unexceptionable English translation of the Scriptures. It should be in pure Saxon English. It should preserve much of the venerable form of the present translation. Its rhythm and cadence should strike like those of the present Version upon the ear; and, at the same time, it should embody all the valuable results of modern learning, and clearly exhibit the best ascertained meaning of the purest text of the original. And we are not left to an unaided exercise of imagination in forming this idea. It has already been in part executed, in the new translations of Job, the Psalms and the Prophets; and a complete version of the Old Testament might doubtless be made, within a reasonable time, upon the same plan. We should be satisfied to trust the New Testament to the same hands, did we not remember, as will all who enjoyed the advantages of the Cambridge Theological School a dozen years ago, having heard passages of that portion of Scripture recited in crystal English, which gave us a new sense of the power of the Word. Let such an English Bible as might thus be easily made once exist, and we should not despair, though we might not live to see the time, of its being one day used wherever our language is spoken. C. P.

MY CENTRE TABLE.—FIRST SITTING.

"A small round Table in the centre placed,
With Bible, Hymn Book, and the Annuals graced;
The daily Paper and the last Review,
Tracts, pamphlets, billets, old as well as new,
With inkstand, wafers, sand-box, paper, knife,
In rich confusion there." . . . . .

"*In rich confusion*"—yes—confusion enough; yet it would not be my table, and I should not be able to find any thing upon it, if it were

otherwise. It is what Addison calls "*orderly* confusion;" I dare say the poet meant the same thing by the epithet "rich." There is something old upon it always; the oldest of books lies there as well as the best, and I can talk when I please with Abraham and David, and a greater than they. There is always something new; the last tidings of the political and commercial world, of the movements of philanthropy, of the gropings of philosophy, and the progress of the churches, lie invitingly before me in the journals and tracts;—while these folded manuscripts, with the queer marks of Uncle Sam's red ink over the familiar superscription, tell me of the health and affections of the absent ones I love. Let nobody disturb the confusion of my Centre Table; it is a sign of riches; I should feel poor, if it were cleared away or put in order. For as a thousand pieces of gold, silver and copper, poured down in a heap, give a thousand-fold more vivid image of wealth from their gorgeous confusion, than when nicely put away in rolls or boxes, and carefully labelled, so is it here. I will not have my heap of wealth disturbed.

THE ELECTION.

The morning papers tell us that the long contested controversy is over. Two reflections force themselves on the mind of a serious looker-on. The first, is, of satisfaction that so great a change in the government should have been brought about without violence. It is matter of congratulation that a revolution, which could have taken place in many countries only at the expense of a civil war, has been accomplished peaceably. So much for the value of our institutions. So much for the *habit* of submitting quietly to the will of the majority. So much for the wisdom of our ancestors in forbidding standing armies. Under such circumstances the last thing to suggest itself to those in power, or to those out, would be a resort to arms. Whereas in South America this is the first resort; a republic there is but a field of battle; no change can be had but by fighting for it.

But if this is a gratifying thought, the second is a mortifying one. With the institutions, principles and habits which distinguish us, it is to the last degree mortifying that so much that is low and corrupt should mingle with the grave duty of electing the Rulers of the Republic. What man of sober thought can look back on the recent canvass, which has kept the land in an uproar for so many months,

without a keen sense of sorrow and shame? If there is any duty that should be done with sobriety and dignity, nay, with solemnity, it would seem to be that of deciding the momentous question, to whom shall be entrusted the laws and the oversight of this great people. One cannot give a moment's thought to the magnitude and extent of the interests involved, without perceiving that a fearful responsibility belongs to the transaction. Yet what have we seen? The gravity, moderation, dignity, which pertain to the discharge of a high duty? On the contrary, what levity, what vulgarity, what appeals to the loose and baser motives, what scurrility, defamation and falsehood! Whose fair fame has not been attacked? Whose character has been safe from assault? The newspapers, on either side, which have conducted themselves with decorum and stood aloof like men of principle from the profligate arena, are so few that you can count them on your fingers; and our cities and villages from one end of the land to the other have been convulsed by the harangues and conventions of agitating demagogues.

Perhaps it has all been necessary. Many most estimable men on both sides joined in these unhappy measures, counting themselves driven to them by the infelicity of the times. They could not otherwise be true to the republic.—If so, what a melancholy picture does it suggest! And what is our prospect for the future, if already, at this early day, it has become necessary to resort to so equivocal and pernicious measures? What shall be an election in 1900, if thus corrupt in 1840?

Meantime, the tumult is at an end. Let us hope that the future will be too wise to repeat it.

Our citizens may now return to their common affairs. The friends of religion, who have been so absorbed in politics as to make religion a secondary concern, can now go back to their paramount duty. They are bound, methinks, to new fidelity and an increased zeal. They have learned what efforts and sacrifices they are capable of in a cause that they love. Are they ready for the same in the cause of religion? The man who has been pouring out his money like water for his political party,—who has spent his hundreds or his thousands, to sustain or to overthrow a four years' administration,—will he be ready to give the same proofs of devotedness to the cause of Christ? Will he prove, by corresponding deeds, that he means what he says when he asserts religion to be the chief interest of men and states?

Let us see whether these men will transfer their zeal and their subscriptions to the cause of philanthropy and the church. If they would do but half, they would put all our institutions of religion and philanthropy into a state of prosperity and efficiency never yet witnessed.

MRS. HEMANS'S VERSES.

I observe that several of the newspapers have lately copied the beautiful verses of Mrs. Hemans entitled "The Bird's Release." Beautiful and touching as they are, it has always appeared to me that they are incomplete; the Christian heart is not satisfied at the departure of those whom it loves without following them into a better world. I have attempted to supply the deficiency, by adding two stanzas.

And thou art happier now,—
In the free wide fields of the boundless air,
With thy swift wing to range amid all things fair,
And thy home on the forest bough.

Even so with the lost and dear;
She is soaring in regions of light above,
She's at home with the blest in their bowers of love;
And who would recall her here?

SLAVERY.

The following fine paragraph from St. Gregory of Nyssa may satisfy us how compatible with the religion of Christ slavery was thought to be in the fourth century. The old father is annotating on Ecclesiastes.

"*I possessed myself of servants and maids.*"—Possessed, do you say? But who is the possessor of human beings, save God? by what right can any other claim possession of them? Those men that you say belong to you, has not God created them free? command the brute creation, well and good, but do not degrade the image of God. Bend the beasts of the field beneath your yoke, make them your slaves, if you will; but are your fellow-men to be bought and sold at a price, like herds of cattle? And at what price? Who can pay the value of a being created in the image of God? The whole world itself bears no proportion to the dignity of a soul on which the Most High has set the seal of his likeness. This world will perish, but the

soul of man is immortal. Show me then your title of possession. This strange privilege, whence have you received it? What is your own nature? Is it not the same with that of those whom you call your slaves? Have not they the same origin with yourself? Are they not born to the same destinies?"

AN INCONSISTENCY.—BLOOMFIELD ON ST. JOHN.

In turning over the volumes of Bloomfield's Annotations on the New Testament, I find a very instructive contradiction. In his "Introduction to the Gospel of St. John," he asserts that that Evangelist wrote for the purpose of sustaining some of the highest doctrines of Orthodoxy, and attempts to prove it thus.

"And first, as far as respects the *person* of Jesus, there cannot be any more manifest proof of his *divinity* than that which is drawn from the *religious worship* which he has expressly *claimed to himself*, in John v. 23. "That all men should worship the Son even as they worship the Father. He that worshippeth not the Son, worshippeth not the Father." Never could Jesus have so spoken without blasphemy towards God, if he had been a mere man, or a being inferior to the Deity. For he evidently ascribes to himself a parity and equality of majesty and dignity with the Father, while he requires of men the same religious worship, &c. &c."

This strong assertion is built on a misquotation of the verse, which says *honour*, not *worship;* and the writer knew very well that the original word does not mean *worship*. But for the sake of an argument he thus falsifies the text!—When we come to his comment on the text itself, what do we find? As follows:

"v. 23. *ἵνα πάντες—πατέρα.* What kind of honour is here meant, plainly appears from the words *τὸν λόγον ἀκουών και πιστεύών τῷ πέμψαντι*, [he that heareth my word and believeth on him that sent me]; namely, to admit him as the Messiah, Messenger of God, and Interpreter of His will, and consequently to yield assent to the doctrines commanded by him in the name and at the command of God, and render obedience to all the moral injunctions of his religion."

Nothing can be more just than this. But it is in direct opposition to the former paragraph. How is this to be accounted for? What excuse shall we find for the perversion of Scripture in the first extract, by a man who thus shows that he knew what is the true interpretation?

H. W. jr.

NOTICES OF BOOKS.

A CATECHISM FOR CHILDREN, *Designed to teach the First Principles of the Christian Religion and the plain and great Moral Duties. By Robert Aspland, Pastor of the Unitarian Church, Hackney.* London: 1840. pp. 71, 18mo.

THIS Catechism was prepared, we are told by the Author in his Preface, particularly for the School belonging to the New Gravel-Pit Meeting-house, Hackney. It is equally appropriate however to other schools; though in some respects it is more suitable to be used in England than in America. Our instructors however, we think, will find satisfaction and help from this new essay in the great cause. It seems to us good; in some parts admirable.

That little Boston catechism by which our infancy was instructed, and which is now in general use in our Sunday Schools, although very beautifully composed, and by some of its simple answers touching the finest sensibilities of the young mind, is in other respects unsatisfactory and deficient. It opens with the question, "Who made you?" and after teaching by themselves the great doctrines and duties of religion, finally brings forward the example and authority of Christ to illustrate and enforce what has preceded. In our judgment it is not in this course, that the soul arrives at salvation. On the contrary we approve, and are glad, that Mr. Aspland enters, with the child, through Christ *as the door*, beginning, "By what religious name are you called, my child?" and "What is the meaning of the name Jesus?"

Another thing we like very much is this, on the 27th page:—"Q. What is the one great principle of Protestantism? A. *The Bible, the Bible only is the Religion of Protestants.*" That is a saying which it is well should, from an early year, be fixed ineffaceably in the memory of the child. This comes from the second chapter, which is "On the Holy Scriptures," the first being "On Religion," and the five other chapters being entitled "Duties of Children," "Faults of Children," "The Lord's Prayer," "The Ten Commandments," and

"The Apostles' Creed." Through the whole there prevails a solemn simplicity. Some of the phraseology, however, is obscure for a child's apprehension. A child would not generally understand the words "backbiting" and "calumny." That "God is One," is good for a theologian; but we would rather say to a child, "The Father is the only God;" and will the scholar easily perceive the meaning of his book when it says, that Christ will come again "to bring in Justice, Truth and Mercy forever?"

In the chapter on the Faults of Children occurs the following excellent passage, in which the answer is very nervous, simple and impressive.

"Q. Are you convinced then that speaking the truth is the only way to inward peace and comfort, to a good name, and to a sincere religious character?

A. I am; and by the help of the Divine grace, I will always hate and avoid a lie, and love and follow truth, in both my words and my actions; that I may enjoy a mind clear from sin, shew an open face amongst my fellow-creatures, speak with a firm though modest tongue, and then hope, as then I may, for the blessing of the Heavenly Father."

There are some passages in which the style is energetic, and some in which we think too low a motive is appealed to. "Why is idolatry so solemnly forbidden? Ans. Because it has been shewn in all ages that idolatry sinks the understanding and lowers the character of mankind, and tends to bring in and support fraud and oppression, and all vice, wickedness and cruelty." We would rather answer the question in the following manner. "Because it is abominable ingratitude to God, and brutalizes the mind."

The next question to the above, namely, "What do you understand to be forbidden by the IIId Commandment?" is answered thus: "I understand to be forbidden the great sins of profane swearing and cursing, and of false oaths or perjury." Now although these frequent sins may properly be brought within the scope of the Commandment, we conceive it particularly to apply to a different vice, that of using the name with a show of solemnity, as a cover to an empty or irreligious heart. We would add therefore to the above answer,—"and of uttering His name with lightness of heart, or with a hypocritical pretence of loving Him."

To this little work however, which is mainly so excellent, we have the more important objection to make, that the attention of the pupil is not kept with sufficient constancy towards God as the Source and End

of all. In summing up human duty, Mr. Aspland is not satisfied with the Scriptural division of duty to God and to my neighbour; but he adds, "there are also duties which I owe to myself." Now we doubt if, without figure of speech, there be such a thing as owing a duty to one's self; and this perpetual *introversion* is the bane of the religious philosophy of our day. We think it very important to transfer the duties to one's self, as they are called, into the solemn shades of heaven, and to teach the child that all his duties are duties towards God, that God's eye is resting on him, that his eye should rest on God. It is too of the first importance, that the mind be familiarized to the truth of our dependence through the whole spiritual life upon strength superior to our own. The great doctrine of the Holy Spirit, which is so bright in the Gospel of the New Testament, has fallen into disastrous eclipse in our day, and the absence of it from the little Boston catechism mentioned above renders that liable to the same criticism which we have now proffered with regard to this of Hackney.

PRAYERS *To be used with and by Children, in Families and Schools. By Robert Aspland, Pastor of the Unitarian Church, Hackney.* London: 1840. pp. 50, 18mo.

THESE Prayers "were composed to accompany the Catechism" which we have just noticed. Mr. Aspland, in the Preface, observes with equal truth and propriety of language, that "prayers are a very difficult species of composition. They require the union of solemnity with simplicity, of dignity with plainness, and of an elevated tone of feeling with sober and humble language. The difficulty is heightened in prayers for children, and to such a degree as to seem insurmountable." No one can have ever attempted to write prayers, and few, we think, can have read those which have been written, without feeling the justice of these remarks. The little book before us is another proof, added to the many already furnished, of the difficulty of maintaining the simplicity and fervour of devotion in a composition intended for the press. The prayers are short, and are adapted to the age of those for whom they are designed; but they want that tone of unstudied piety which can be better felt than described, and which is

an exercise of the heart at the altar rather than of the mind over the paper. The sentiments and language are, with few exceptions, unobjectionable. After a Morning Prayer for every Day in the Week, we have a Morning and an Evening Prayer, or Meditation, for a Little Child, two short General Prayers, four forms of Family Prayer, and three short Prayers for Particular Occasions, as sickness and death. The writer intimates his hope, that "though drawn up with a special view to children and young persons, some of these prayers may be thought not unworthy of use, with slight alteration, by individuals and families, without regard to age."

A Pocket Book of Private Devotions, *for every Morning and Evening in the Week; With Prayers for some Particular Occasions. Second Edition. By the Rev. Hugh Hutton, M. A.* Birmingham and London: 1839. pp. 136, 32mo.

Difficult as we have acknowledged the office of writing devotional exercises to be, we think Mr. Hutton has well executed his purpose. These prayers are all good; and we heartily recommend the book as a manual of private devotion. Its size may give it favour in the eyes of some, as both in shape and thickness it justifies its title. It is no more than "a pocket book," which any one may take with him to assist his meditations as he walks, or to refresh his thoughts in the intervals of occupation. Besides the daily Morning and Evening Prayers of a Week, there are Prayers to be used "in Affliction or Adversity, in Sickness, after Recovery from sickness, on the Restoration of a friend to health, in the Expectation of death, and when Death has occurred in a family." The prayers are all divided into sections, "so that any one of the divisions may be used as a separate or occasional prayer, as circumstances require."

We understand that copies of this little volume have been received by Messrs. Munroe & Co. and Crosby & Co. of this city, and to those who will be soon inquiring what they shall give as a New Year's present to a friend, we would suggest this as one of many good books which may be found there. Let us be allowed to ask, by the way, if

a book full of religious thought, from which the reader may derive permanent benefit, be not a more suitable token of Christian friendship, than some volume of light literature or an article of personal ornament?

THE MEMORY AND EXAMPLE OF THE JUST. *A Sermon preached on All Saints' Day, to the First Church, By its Minister, N. L. Frothingham.* Boston: 1840. pp. 16, 8vo.

IF there be somewhat of novelty, or even strangeness, in a sermon preached on a Roman Catholic (or Episcopal) Festival in the pulpit of a New England Congregational church, we can only wish that all novelties may with like felicity be atoned for. The preacher in announcing, as he distinctly does, the occasion, almost leaves us to wish that we had some such celebration of our own. For assuredly there is something affecting, and we can easily believe that it might be to "the use of edifying," in a commemoration, that unites with Apostles and Martyrs and the illustrious good the humble good of all ages, the meek and lowly followers of Jesus, who not in honour and fame, but in obscurity, amidst patient suffering and humble hope, have obtained the crown. "Originally," says Dr. Frothingham, "the persons for whom this festival was named were all the Apostles, then all the Martyrs, an increased company, and then all the Saints, by a still widening comprehension. It afterwards joined to itself even more liberally the appellation of All Souls, as if none should be omitted, the lowliest, the feeblest, the most imperfect, who have brought a true heart to their life's calling, and fallen asleep in the Lord."

In the commencement of his discourse Dr. Frothingham adverts to the sentiment of reverence and attachment, with which Sabbaths and holy seasons must be regarded by healthful and well disposed minds. We heartily concur with him, that "if such sacred seasons be wholesome and lovely and blest to the kindliest uses, that is divine authority enough" for their observance. We have no sympathy with the spirit, that would question, that it may impair; that would bring into doubt, that so it may bring into disrepute and disuse, such good and holy seasons. That this was not the design, as the preacher intimates, of

those who recently within our city invited an assemblage for the discussion of the claims of the Sabbath, the Ministry, and the Church, we can easily admit. It proceeded rather from a diseased and excited spirit of inquiry, that has of late been busy among us, and which thinking to investigate, acts to subvert. We are slow to believe, that by these discussions it was in the intention of any to insult or to destroy what time has hallowed, and all human experience has proved needful and salutary. But we are yet slower to admit the utility of such discussions; nor can we believe, that they who desired them found any reason to congratulate themselves on the result, or on the mode, as it has been reported, in which their deliberations proceeded.

We hasten from these remarks, which a brief sentence in the discourse before us has suggested, to notice the topics which the preacher has happily drawn from the occasion and the text which he chose,—the words of the writer to the Hebrews, "That ye be followers of them, who through faith and patience inherit the promises." "Followers" of the good, we are called to be; "the spirit of remembrance," issuing in that habit of imitation which "provokes to good works," is the spirit of the occasion; which is contrasted "with a wild and dislocated mode of speculation," now abroad, that speaks contemptuously of the past. They who are commemorated are such as were distinguished by their faith and patience, in which "two qualities of their obedient mind great things are implied." The discourse closes with a beautiful recognition and reverential salutation of those whose name it bears,—from "that holy person who stands alone above the sons of men," to those who were "honoured and loved" in their companionship with the preacher and his people in past years.

REPORT *made to the Chamber of Deputies on the Abolition of Slavery in the French Colonies, By Alexis de Tocqueville; July* 25, 1839. Translated from the French. Boston: J. Munroe & Co. 1840. pp. 54, 8vo.

WE should be glad to draw attention to this valuable and important Report, presented to the French Chamber by a Commission specially appointed, and as far as our limits will permit, to give a sketch of its

reasonings and conclusions. It shows throughout the action of an enlightened and liberal mind upon a subject on which there has been much of hasty judgment as well as of violent prejudice. M. de Tocqueville has studied the subject in its practical relations, and brought an intimate acquaintance with facts as well as principles to its discussion. He starts with the position, that "slavery can and ought to cease," which he regards as a "truth now universally acknowledged." How then shall it be brought to a termination? One plan proposes "to prepare the negroes for independence before breaking their chains." To this M. de Tocqueville objects, that such preparation cannot be made in a state of slavery, that it is "hardly reasonable to believe that in slavery we can destroy those vices to which slavery naturally and necessarily gives birth," and that therefore "to insist on giving to a slave the thoughts, the habits and morals of a free man, is to condemn him to remain always a slave." The state of the French Colonies also, which are already "agitated by the hope of approaching emancipation," is regarded as a reason for the abolition of slavery as "a measure of political necessity."

The Report argues at some length against gradual emancipation, which it thinks liable to "three weighty inconveniences." First, that it is difficult, if not impossible, to introduce a system of legislation suited to this transition state. Secondly, that it "takes from the enfranchised the will to labour," because labour is regarded as dishonourable, all "experience teaching, that where there is slave labour, free men remain idle." And thirdly, "that all gradual emancipation has the inevitable effect of leading by a very short path to complete emancipation," as was witnessed recently in the English colonies.

Another method has proposed "to give the slave the absolute right of purchasing his liberty, at a fixed price named by the state." The result, it is contended, would be, that "the youngest, most laborious, and most industrious of the slaves would procure their liberty; the women, children, and the aged, the unruly and idle would be left on the hands of the master; forced labour would become unproductive before free labour was reinstated and organized." One other method, which has been suggested, is condemned by the Report,—that which "without destroying slavery in the present generation, declares all those children free who may hereafter be born." This must, "by a monstrous subversion, place the parent lower in the social scale than the child," besides presenting the difficulty, already noticed, of *enforcing slave labour* in the midst of the free.

The "Commission being thus convinced that *universal emancipation was the least dangerous mode of destroying slavery*, applied themselves to the inquiry as to the general conditions and the manner in which this emancipation should be effected." The propriety of compensation to the slaveholder is first considered; and we would beg attention to the following remarks, in which, as through the whole Report, much is said in few words.

"Your Commission have repelled at once the idea of assimilating slave property to other kinds of property protected by law. They do not admit that the restoring of a negro to liberty is a parallel case to that of a forced exaction of property by the State for the public good. Man has never had the right of possessing man, and the possession itself has always been and still is unlawful.

And even if the principles concerning the use of property for the good of the community were here applicable, it is evident that the planter could not, in accordance with these principles, claim in advance the reimbursement of the total value of the slave, for in the place of the slave whom the law takes from him, it offers him a free labourer. The free workman, it is true, will only serve for wages; but the slave himself can only serve on condition of purchase, nourishment, protection, and clothing, which are wages under another form. The property of the planter, then, is not invaded by the fact of emancipation; he has strictly no right to an indemnity, unless, by the yet doubtful result of this emancipation, the negroes refuse to work, or the wages which they demand for their labour shall exceed the sum for which their cooperation could be compelled during slavery."

Still the Commission do not think "it would be either humane, equitable, or wise to refuse assistance to the colonies at the hour when a general emancipation is declared, and during its operation." For the government have for more than a century, and till within the last nine years, done every thing in their power to encourage the slave-trade; *for a time* it may be expected "that wages will be annually more expensive than the purchase and support of slaves at present;" and interest, as well as equity, dictates that such provision be made as shall secure "the active concurrence of the planters" in the measures adopted by the government. "It was therefore the unanimous opinion of the Commission, that the planters should receive an indemnity; the amount of which they cannot yet decide, but the larger part of which should be paid before emancipation shall be accomplished."

There are other conditions however, besides indemnity, "which are necessary to the success of the enterprise." To understand these,

the Report examines "the kind of danger that is to be feared;" which is not the massacre nor the expulsion of the whites by the blacks; but the refusal of the blacks to work with and for the whites. "*This seems the only danger*" that need be feared. The Commission at this point turn their attention to the history of emancipation in the British colonies, from 1823 to 1838, and devote several pages of their Report to an exhibition of facts designed to show the defects, along with the beneficial results, of the course pursued by the English ministry. "On the 1st of August, 1834, 700,000 blacks emerged together from slavery, and without any great commotion. *There was not a drop of blood shed, nor one estate destroyed, throughout the vast extent of the English colonies.*" We have noticed this fact in a previous number of our journal, but it is worthy of frequent mention, as the best reply which can be made to those whose fears can only see disorder and bloodshed in connection with general emancipation. "Experience has proved, that the difficulty does not consist in restraining the enfranchised from revolt, nor in punishing or preventing crimes, but in training them to laborious habits." In spite, however, of the unfortunate circumstances under which the apprenticeship system was tried in the British Islands, "it must be acknowledged that it has not produced the great evil which the planters expected, that is, the cessation of labour." Complete liberty, too, was proclaimed on the 1st of August, 1838, "under the most unfavourable circumstances that can be imagined;" yet it was received "without disorder," and the other evils which had been anticipated were in any of the colonies but partially realized.

The Commission having gathered all the light they can from the British West Indies, address themselves immediately to the question, what France ought to do for her colonies, where 300,000 human beings are held in bondage. While they condemn the system pursued by England, they "admit the necessity of an apprenticeship." They "decide unanimously, that it is necessary to place an intermediate and transitory state between slavery and liberty." It is needed both for the education and moral improvement of the blacks, and "to accustom the planters to the effects of emancipation, and to allow them to introduce in their customs and in their methods of culture the various changes which emancipation may produce." They think, that "the bond which now exists between the whites and the blacks should be entirely destroyed;" that "*the State should become the only*

guardian of the enfranchised population,—it should grant, on its own conditions, the services of the blacks to the planters, retaining in its own hands all exercise of discipline;" that "labour shall no longer be gratuitous," but that wages should be paid by those who employ the labourers, by which the State would be enabled "both to cover the interest of the indemnification and create a sinking fund to pay off the whole amount, and at the same time allow to the labourer daily a portion of his wages;" that the black "should have throughout his apprenticeship the use of Saturday, and the possession of a piece of land sufficient for his support;" that "the children should continue to be supported by the proprietor under a contract of apprenticeship, which shall ensure to him their services until the age of twenty-one;" and that "he shall also have charge of the aged slaves and of sick labourers."

These two last features in the plan proposed by the French Commission lead us to believe that they had not bestowed sufficient care upon the details of the great change they proposed; but the principle on which the plan is based, viz. "*to transfer to the State the guardianship of all the enfranchised population*," seems to us alike sound and practicable. "The necessity of simultaneous emancipation, the necessity of indemnification, of apprenticeship, and of the regulation of labour" must appear, we think, to every one who thoroughly examines the subject, as well as to the Commission, "so well demonstrated," that no government which should have the control of this subject need "hesitate to make these measures the basis of future law." The Report therefore concludes with submitting the following resolutions:—

"*First*. In the session of 1841 a law shall be proposed to fix the time for the general and simultaneous abolition of slavery in the French colonies.

Secondly. This law shall determine the indemnification to be paid in consequence of this measure, and shall secure the reimbursement of it to the State, by means of a deduction from the wages of the newly enfranchised blacks.

Thirdly. The same law shall establish the basis of a regulation for ensuring labour, for the education and moral culture of the enfranchised, and preparing them for the habits of free labour."

With all the difference that there is between the French Colonies and the States of our Republic, do not the views presented in this Report deserve the attention of the American citizen?

INTELLIGENCE.

DEDICATION AT DORCHESTER, MASS.—The house erected the last summer by the Third Religious Society in Dorchester was dedicated to the public worship of God on Wednesday, October 28, 1840. The services on the occasion were:—Introductory Prayer and Reading of the Scriptures, by Rev. Mr. Angier of Milton; Prayer of Dedication, by Rev. Dr. Harris of Boston; Sermon, by the Minister of the Society, Rev. Mr. Cunningham; Concluding Prayer, by Rev. Mr. Hall of Dorchester.

The subject of the sermon was, "The value of our institutions for public worship and their adaptation to the wants of the times." The text was from Philippians i. 18. "What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice." The first part of the discourse was taken up with answering those who object to all institutions for public worship—who would have us worship in the fields, or in our usual haunts. In doing this the value of the Sabbath as a day of rest was dwelt upon, with some contrast of our own with those countries where the day is very differently spent. It was then argued directly, that no place can be so favourable to worship as the church;—from our early associations with it; from the quiet and retirement we there enjoy; but most of all, because we there find what is not to be found in the grove or the fields, the spirit of God which is in man. It was shown that the tendency to associate for worship has been common to all ages and religions. When preaching had almost ceased in the so-called dark ages, a preacher had only to appear, to gather around him throngs, however humble his pretensions. The same thing may be seen in the recent revival of preaching in the Catholic Church, almost every where. This part of the discourse concluded with the expression of belief, that preaching is not altogether vain; that the seed does not all fall unprofitably; that impressions are made which, though they seem faint, are brought out by the heat of fiery trial. In the second part of the discourse there was a direct reference to the complaints, which have of late been heard, of the inefficacy of preaching, and the failure of our social religious institutions to meet the wants of the time; to the charge that the Christianity of the Church is not the Christianity of Christ, and that the clergy are wanting to their duty,—"dumb dogs that will not bark," "ready enough to declaim against vices which nobody is guilty of, but with regard to the crying sins of the times silent as the grave." With regard to the first charge, it was observed that it seems difficult to understand it, coming from the quarter it does, if it is meant to apply to the whole body of our clergy; and some extracts were made from the writings of those who bring this charge, to show that the things there enumerated as the not-preached Christianity of Christ, are nothing more than is preached in every free pulpit. In this con

nexion some reference was made to the change in the relative position of the pulpit and the press in our day. It was remarked that Christianity has got out of church—that there is opportunity for every priest of God, whether ordained or not, to speak, and that they do speak; and therefore that it is unjust to attribute any alleged narrowness of our religious conceptions to the ministry alone. The press preaches as much as the pulpit. With regard to the other charge—of want of independence in the clergy, and complaint of their false position in society, it was admitted that their position is a very difficult one, their task hard, and their relation to the people embarrassing. It was admitted even, that some change might be possible and desirable. But it was contended, that as yet this institution is better than any thing which is suggested in its place. It was contended, that in fact the ministry is by no means wanting in independence. Examples were brought forward to show how little would probably be gained by any substitute of debate or discussion. And the conclusion of the whole matter was, that whatever changes might take place, some religious institutions there must always be, as indispensable to a being so constituted and so exposed as man; and in the mean time that the plain course must be, by mutual efforts, forbearance on the one side and conscientious preaching on the other, to obviate the disadvantages of our existing institutions. And with the usual reference to the particular occasion, the discourse was closed.

The house thus consecrated is distinguished chiefly by its situation, which is on a knoll surrounded by a wood of oaks. The style of the architecture is Grecian, with a steeple. The interior is extremely neat, even elegant. The pulpit is of black walnut, and is highly ornamental to the church. The dimensions are 85 feet by 53 on the outside, and 64 by 51 on the inside, exclusive of the porch. There is no gallery excepting that for the singers. There are 76 pews, arranged in four rows, with three aisles; the centre aisle 5 feet wide. The ends of the pews are neatly finished with a scroll, like the arms of a chair. These pews will accommodate about 500 persons. The cost, exclusively of the land and expense of laying out the ground, was about $9,000.

This church is in the south part of Dorchester, not far from Milton Bridge, and some of the worshippers are from the Milton side.

Dedication at Duxbury, Mass.—The church which has recently been erected by the first parish in Duxbury was dedicated on Wednesday, October 28, 1840. The day was not very favourable, but the occasion, being one of not very frequent occurrence, brought together a large assembly. The Introductory Prayer was offered by Rev. Mr. Briggs of Plymouth; the Scriptures were read by Rev. Mr. Sewall of Scituate; the Sermon was preached by the Pastor of the Society, Rev. Mr. Moore. His text was taken from Hebrews x. 25. "Not forsaking the assembling of ourselves together, as the manner of some is." The purpose of the discourse was, to show the importance of the public social worship of God, in order to answer the highest social and religious wants of the human soul. The nature of the soul was first discussed in its

selfish, its social, and its religious capabilities. The selfish is that which comes first into power, and is first ripened to maturity. The social, although its activity is early witnessed in the individual and in the race, has not yet gained the ascendant, and many generations must yet pass, before the social condition of the human family will be such as the Creator contemplates, in the powers he has bestowed and the relations he has ordained. The religious has at no period been utterly dormant, but as the noblest part of the soul, and that in which consist most truly man's likeness and affinity to God, it is of slowest growth, and will be the last to be called out in its full energy and glory. The character of the Saviour was adduced as the only illustration known of human nature under that perfect religious developement to which humanity may be advanced in future ages. The teachings of Jesus were regarded as embracing the only complete law of the social and religious life; and until man, in his relations to his race and his God, shall fulfil in himself all that they imply, he cannot realize what he is as a social and religious being. Public social worship was dwelt upon, in conclusion, as an essential agent in carrying into effect the law of the Christian life. To perfect the social nature, it must be brought out and educated, where man meets man as his brother, under the recognition and worship of God as a Father. To give free course and power to the truth, it must be proclaimed and enforced by the voice of the living preacher. To secure to the institutions of religion the influence that belongs to them, they must be consecrated and set apart to their holy office. To keep man from being engrossed by the world, he must be led away occasionally to places where prayer and praise alone shall claim his regard and monopolize his thoughts and affections.

After the sermon, and at the conclusion of an anthem, the pastor addressed Rev. Mr. Ripley of Waltham in the name of the church and society, and requested him, as an ordained minister of religion, to dedicate the house to God and his worship, to Christ and his truth, to liberty, holiness and love. The Concluding Prayer was offered by Rev. Mr. Richardson of Hingham. Two original Hymns were sung on the occasion. In the evening the church was lighted, and a sermon was preached by Rev. Mr. Russell of Chelmsford.

The new house stands on the site of the old one. It is the fourth that has been erected since the incorporation of the town, in 1637. Where the first stood, is not decidedly known. The second was occupied for a long period; as the town could not agree, for thirty or forty years after it was voted to build a new one, where to place it. At several successive times it was unanimously agreed to build a church; and in one or two instances the materials were procured, and again sold in consequence of dissension about the site. At length necessity compelled the inhabitants to agree upon a spot, and they fixed upon that which a quarter of a century and more before had been selected by arbitrators from neighbouring parishes. Even then the opposition did not cease, as some of the timbers in the house that has just been demolished bore testimony; they were mutilated, by being sawed nearly asunder on the night previous to the day affixed for the raising.—The church which has just been dedicated, has

been erected with great unanimity, greater far than could have been anticipated, considering the question of location was far more reasonably open for discussion than before. The cost has been about $12,000. Its dimensions are, 84 feet in length, and 65 in breadth. It contains, including 6 in the orchestra, 142 pews. It is finished of wood, in the Grecian style, with all possible simplicity; plain cornice and entablature; externally, in front and on the sides, broken at intervals by antæ. Its size and its finish give it a massive and substantial appearance. It is surmounted by a spire, finished also in the style of Doric architecture; the summit of which is 124 feet from the ground. From the bell deck, and the base of the spire, there is a magnificent view of land and ocean and the towns and villages around the shores of the bay and harbour. The inside is of the same style as the outside; the walls coated with stucco, and surmounted by an architrave, frieze, and cornice of the same material. The ceiling is recessed into pannels, with a centre-piece sunk from the surface. An entablature is dropped over the breast-work of the orchestra, and is supported by two Corinthian columns, reaching from the lower flooring, and giving strength to the roof and spire. For all extra finish black walnut has been used, and the doors painted in imitation of the same, inside and out. The pulpit is of black walnut, 16 feet in length, including the battlements, and 10 in depth; the entablature and cushion supported by a colonnade. A damask curtain is suspended on the back ground, from a cornice of black walnut, on which is inscribed, "Holiness becometh thine house, O Lord, forever." Flanking the curtain, and resting on the battlements, are two tablets, of the same wood as the cornice, 10 feet in height, and 4 in breadth; the one on the left containing the Commandments and a selection of passages from the Old Testament; the one on the right, a summary of Christian precepts. These were a present from a member of the society.—The pews on the day immediately succeeding the dedication were sold at auction for choice, and a sum was realized more than sufficient to meet the cost of the building.

Dedication at Harvard, Mass.—The church in Harvard lately erected by the society under the pastoral care of Rev. Mr. Gilbert was dedicated to the worship of God on Wednesday, October 28, 1840. Notwithstanding the unpromising state of the weather the house was well filled by the inhabitants of the town and visitors from the neighbouring towns. The services commenced at half past one o'clock, and were introduced by Prayer and Selections from the Scriptures by Rev. Mr. Palfrey of Grafton. The Prayer of Dedication was offered by Rev. Mr. Lincoln of Fitchburg. The Sermon, by the Pastor, was from John xviii. 37. "For this cause came I into the world, that I should bear witness unto the truth." Mr. Gilbert commenced with some remarks appropriate to the occasion, containing allusions to the past history of the society, and proceeded to follow the suggestion of his text by considering the truth to which Jesus came to bear witness; first, respecting the character of God; secondly, respecting his own office; thirdly, respecting the duty and destina-

tion of man. Under the first head he spoke of the unity of the Divine nature, and dwelt chiefly on the parental character of God, every where expressed and implied throughout the New Testament. Under the second he maintained that Jesus revealed nothing about his own metaphysical nature, but appeared as a revealer of truth and a pattern of holiness. Under the third, he controverted the doctrines of innate depravity and the imputation of Adam's sin to his posterity, and asserted the native power of man to render the obedience to the law of God required of him. The Concluding Prayer was offered by Rev. Mr. Hill of Worcester.

In the evening the public services of the Worcester Association of Ministers, whose meeting was held on the same day, were performed in the church. Rev. Mr. Allen of Northboro' preached from Hebrews xiii. 8. "Jesus Christ the same yesterday, today, and forever." On this occasion the Lord's Supper was administered by the pastor, assisted by several of the brethren present. The effect of the services on both these occasions was greatly aided by the performances of the numerous and well trained choir of the parish.

The church is a chaste and simple edifice. The front of the main building is Grecian, having a recess occupied by two Doric columns. The belfry is a neat and well-proportioned square tower, resting upon a plain basement, and surmounted by a graceful steeple and spire. The interior is finished in a style of perfect simplicity. The floor is occupied by fifty pews, and a gallery across the end accommodates the choir. The pulpit is of pine painted white, with no unnecessary ornaments, and producing a highly agreeable effect by its beautiful proportions.—This church is a monument of the enterprise of the parish and of their interest in the support of religious institutions. A short time since it was doubtful whether they could continue much longer to maintain public worship; but the prospect of such a crisis aroused their energies, and without any increase of worldly means, they resolved to make an extraordinary exertion and take down their old and inconvenient church and erect a new one better suited to their wants. This they have now happily accomplished, and are no doubt greatly strengthened by the efforts and sacrifices they have made. May the spirit which has raised this modest church remain among them, and animate and enable them to continue the good work they have begun.

Ordination at Mansfield, Mass.—Rev. James Lewis Stone, recently a graduate of Brown University, was ordained Pastor of the First Congregational Church and Society of Mansfield on Wednesday, October 28, 1840. The following was the order of services:—Introductory Prayer, by Rev. Mr. Gushee of Dighton; Reading the Scriptures, by Rev. Mr. Bridge of Norton; Sermon, by Rev. Mr. Stone of West Bridgewater, father of the candidate; Ordaining Prayer, by Rev. Mr. Farley of Providence, R. I.; Charge, by Rev. Mr. Bigelow of Taunton; Fellowship of the Churches, by Rev. Mr. Williams of East Bridgewater; Address to the People, by Rev. Mr. Barrett of Boston; Concluding Prayer, by Rev. Mr. Merrick of Walpole.

Mr. Stone's text was from 1 Thessalonians, v. 12, 13. "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." He introduced his subject by a few remarks respecting the influence of the times on the Gospel ministry, and the relation between the pastor and the flock. He then considered the great purpose of the ministerial office, which is the elevation of man's moral nature, and the salvation of the human soul. Next he considered the question, where the responsibility of fulfilling this great purpose rests. This is not wholly with the minister, although he has his full share. In public and in private, by his character and example, by his conversation and manners, by his preaching and life, he must subserve the ends of his office. But the responsibility rests largely at the same time on the people. However faithful the pastor, without their cooperation, sympathy, readiness to hear, and honesty of application, his labours are comparatively vain. The relation then is one of mutual responsibilities, and it seriously behoves both parties to be alive to their fulfilment.

It was gratifying to find the remnant of the old town parish of this ancient community manifesting a fresh zeal for the maintenance of Christian institutions. About five years ago, when the predecessor of Mr. Stone was ordained, the parish remained almost entire. Now, in a town of 1400 inhabitants, there are six religious societies. Who can doubt that many evils result from this division and subdivision of the population of our country villages into small and feeble parishes? In this instance, the First Society of Mansfield seems to be in a promising condition. The old church, which it retains, has been recently re-modelled, and on this occasion was crowded.

Ordination at Concord, Mass.—Rev. George Moore was ordained as an Evangelist, at Concord, November 4, 1840, with the following services:—Introductory Prayer, by Rev. Mr. Frost of Concord; Selections from the Scriptures, by Rev. Mr. Muzzey of Cambridgeport; Sermon, by Rev. Mr. Miles of Lowell; Ordaining Prayer, by Rev. Dr. Ripley of Concord; Charge, by Rev. Dr. Ware jr. of Cambridge; Right Hand of Fellowship, by Rev. Mr. Waterston of Boston; Concluding Prayer, by Rev. Mr. Muzzey.

Mr. Miles preached from Romans xiv. 17. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The object of the discourse was, to show that Christianity is a purely internal and spiritual religion. This truth was illustrated by contrasting it with Judaism; by an exhibition of its fundamental principles; and by tracing, through the Reformation and in its more recent history, the power of our religion to adapt itself, as a system of rites and forms could not, to the progress of the mind and the growing spiritual wants of our race.

Mr. Moore is destined to preach at Quincy, (Ill.) during the coming winter, and elsewhere, at subsequent periods, as Providence may direct. We are happy in knowing that the ladies of Northboro' Mass. have recently presented

a service of Communion plate to the Society in Quincy, and that our brethren in that place will now enjoy the benefit of the Christian ordinances, as well as a stated supply of their pulpit.

Ordination at Watertown, Mass.—Rev. George M. Rice, of the Divinity School at Cambridge, was ordained as an Evangelist, at Rev. Dr. Francis's church in Watertown, on Wednesday evening, November 11, 1840, with the following services:—Introductory Prayer and Reading of the Scriptures, by Rev. Mr. Muzzey of Cambridgeport; Sermon, by Rev Dr. Francis; Ordaining Prayer, by Rev. Mr. Ripley of Waltham; Charge, by Rev. Mr. Damon of West Cambridge; Right Hand of Fellowship, by Rev. Mr. Frost of Concord.

The sermon was from Galatians iv. 19. "Until Christ be formed in you." The introduction was an exposition of the idea, that all education is to awaken, nourish and expand the powers of the individual. Man stands in the centre of a thousand influences. Nature, books, human life, are shedding upon him truth, wisdom and love. But these cannot be superinduced upon, nor overlay, the mind. It is only by calling into life and action the powers of the soul, that they are found within it. So it is with the religion of Jesus. Only so far as the truth, love and holiness of Christ are cherished in the soul, is he formed within it.—The elements of that Christ which is to be formed in the soul, were then described. First, union with God. This is the most striking feature of Christ's character, and imparts that solemn grandeur that pervades the Gospel. Christ seems to lose his self-consciousness, in his absorption in God. God dwelt in him and spoke in him, and wrought the wonders which he did. The second element is union with humanity. Christ represented what every soul is, or may be. He drew near to the human soul, and appealed to it with the power of a kindred nature. The third element is the sentiment of the holy. There *is* such a sentiment in the human soul, and it is its central life in spite of all the imperfection with which it is encompassed.—It is the work of the ministry to form these elements in the souls of men.

Mr. Rice is for the present, we understand, engaged to supply the pulpit of the first church in Lexington.

Church, Ministry, and Sabbath Convention.—The Convention which was called to discuss these subjects met in Chardon Street Chapel in this city on Tuesday, November 16, and continued in session three days. After some delay, in consequence of an indisposition on the part of some of the members to the appointment of any officers or the adoption of the usual rules of order, the Convention was organised by the choice of Mr. Edmund Quincy as President, and of other gentlemen as Vice Presidents, Secretaries and Treasurer. In the course of Tuesday morning the following "proposition" was admitted as the ground of debate, "That the first day of the week is ordained by Divine

authority as the Christian Sabbath." The remaining two days and a half were spent upon this proposition. The discussion, when once commenced, had quite enough of animation; we could wish it had had more of seriousness in its tone. Sometimes it took a wide range, bringing into view irrelevant, as well as collateral topics, and again confining itself to the Scriptural argument, which was presented by one or two of the speakers at great length. Among the principal speakers were Rev. Dr. Osgood of Springfield, Messrs. Phelps, Colver, Himes, Pierpont and Taylor of Boston, Parker of Roxbury, and May of Scituate, and Messrs. Garrison of Boston, Alcott of Concord, Davis of Brewster, Adams of Pawtucket, Dyer of Vermont, and Crandall of New Jersey. Now and then a female voice was heard mingling its exhortation with the more masculine strain of address which prevailed. On Thursday evening the Convention adjourned "to meet on the last Tuesday in March," without having taken any vote upon the proposition which had been the subject of debate, but having voted "that the next topic to be discussed be the Ministry." We question if they who called this Convention can have been satisfied with the character of its meetings. We were painfully impressed, as we listened at different times to the discussions, with the want of a serious and candid spirit by which they were distinguished. There was too much, on both sides, of an evident desire for victory—too much of carping and exulting, and too much also of disregard of just principles of Scriptural interpretation, and too little of a calm, Christian examination of the important subject in debate. There was, we are told, some good speaking, though we were not so fortunate as to hear it, and perhaps some persons were edified; but we are persuaded from the opportunities which we had for judging, that the bulk of the audience were much more entertained than instructed, and that the cause of religion was injured rather than promoted by the proceedings of these three days. The number of names entered on the "Roll of Members of the Convention" was 113.

Lectures.—For the last two or three winters the citizens of Boston might have been called a lecture-going people. The present season they have not, thus far, shown an equal avidity for this kind of entertainment. We are not sorry that a more just estimation has succeeded to what was becoming an extravagant fondness for the lecture-room. Boston people have the reputation of pursuing whatever object engages their attention with excessive eagerness, and we do not think this an undeserved reputation. It is a great improvement in the habits of a community when attendance upon instructive lectures takes the place of an idle or dissipated evening, but when every evening in the week is given to this gratification, and whole families are drawn from their homes night after night, the habit, so excellent under restraint, becomes itself one form of dissipation. We are glad therefore, that the good people of our city, without relinquishing the benefit which they might derive from this popular mode of instruction, are more moderate in their pursuit of its enjoyment.

The first lectures of the season, we believe, were delivered by Mr. William

H. Simmons, who gave a course on Shakespeare, which was fully attended. The union of good criticism with graceful recitation made this course very attractive. Mr. Richard H. Dana, one of our most accomplished men of letters, followed, with a course on the old dramatic literature of England, in which profound philosophical criticism was enlivened by the play of a rich imagination. Meanwhile the annual courses before the different Associations of the city began;—in the Temple, before the Society for the Diffusion of Useful Knowledge; (by the way, it occurs to us that a Society with this imposing name, and including among its members many of our first citizens, might do something more in promotion of its object than simply to provide an annual course of lectures, attended too by those who are most likely, both from inclination and ability, to secure the means of useful knowledge for themselves;)—in the Odeon, before the Lyceum; in the Odeon also, under the direction of the Trustee of the Lowell Institute; in the Temple, before the Mechanic Apprentices' Library Association; at the Warren Chapel; and probably before other audiences that we have not heard of. Dr. Coates of Philadelphia is also delivering a course on Physiology at the Swedenborgian Chapel, and Mr. Bronson is expounding the principles and exhibiting the practice of elocution at the Marlboro' Chapel. We have been told that the Historical Society have a course in preparation, and that one or two gentlemen propose to give courses of lectures on their own account before the close of the winter.

The lectures of the season have begun, too, in the neighbouring towns—in Charlestown, Roxbury, Cambridge, Salem. There is certainly no excuse for wasting an evening. If one cannot do better, he can at least do well by going where he may find instruction as well as entertainment.

Rev. Mr. Kirk.—This gentleman has been drawing crowds for several evenings to Park street church in this city. The character of his preaching and the attendant circumstances of Prayer Meetings, Inquiry Meetings, meetings at private houses &c. lead us to suppose that the object in view is "a revival," in the technical sense of the term. How great success has been realized, excepting that from various motives large numbers have frequented his services, we are unable to say; but we have no evidence before us that a deep impression has been made, and we doubt very much that these services will produce a deep impression. We have heard Mr. Kirk repeatedly, on his visit to Boston last summer as well as at the present time, and we have in every instance left the church with one opinion respecting the preacher. With respectable talents, a fluent utterance and graceful delivery, he is suited to attract attention for a time; but without the *solidity* of Dr. Beecher or the *heartiness* of Mr. Newton, (with whom we could not help comparing him, having just heard Mr. Newton before a Methodist Missionary Association at the time when we first listened to Mr. Kirk,) he is unequal to the production of those permanent effects which, we should expect, would follow the ministrations of these other gentlemen. We have heard him called eloquent, but it

does not seem to us the epithet that should be applied to him. Eloquence is fervent and progressive; it acquires rapidity and force through its own earnestness. Mr. Kirk begins on the same level—we do not mean to call it a low one, but it is the same—on which he pursues and closes his discourse. We believe that the usual preaching in the Orthodox pulpits of this city is of a higher order. That some good and some harm will come from his visits to this city, we entertain no doubt; and as little doubt that the good will outweigh the harm. If Christ be preached as "the way, the truth, and the *life*," and sinners be turned from worldliness and selfishness to God—from the love of fashion and the lust of gain to heavenly-mindedness, we rejoice and will rejoice, however much we might wish that more judicious means were adopted to effect this end.

New Baptist Churches in Boston.—The increase of the Baptist denomination in this country is probably greater than is generally supposed. We believe it has for the last few years exceeded that of any other denomination. In this city three Baptist Churches have been formed within less than two years—the Boylston church, the Free church, and the church whose house of worship has just been dedicated in Bowdoin Square. The two first-named have not yet erected houses of worship, but meet in large and convenient halls. The Bowdoin Square church is composed of persons, "most of whom were previously members of the Baptist churches in this city." The meetinghouse presents a noble front, of rough granite, with a highly ornamental tower, but the sides and rear are of brick, and the interior is finished with the utmost plainness consistent with good taste. It contains 132 pews on the floor, and 44 on the gallery, and will accommodate, it is said, 1300 hearers. It was dedicated on Thursday evening Nov. 4, at which time the church was publicly recognised.

While other sects are providing for the increase of population in Boston, by forming new societies and building new meetinghouses, shall the Unitarians do nothing? The Orthodox Congregational Society which has for some time worshipped in the Odeon, under the ministry of Rev. Mr. Rogers, have commenced the erection of a house of worship in Winter Street. Let none of us be either idle or faithless.

Unitarian Church in Syracuse, N. Y.—We are glad to learn from the following paragraph in a Syracuse paper, that Mr. Storer's ministry during the comparatively short time he has been in that place has been so successful, that it has not only become necessary for his society to procure a larger place of worship than they at present fill, but that they feel themselves able to incur the expense of its erection.

Unitarian Church.—We are pleased to learn that the Trustees of this denomination of Christians have succeeded in purchasing a site for a new church, and that measures will soon be taken for the erection of such a building as their numbers and importance seem to demand. The spot selected is on the corner of Lock and Burnet streets.

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